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2. Rev. SIDNEY SPENCER, B.A., of Leicester.
9. Rev. GILBERT T. SADLER, M.A., of Wimbledon.
16. Rev. VALENTINE D. DAVIS, B.A., of Bournemouth.
23. Rev. DOUGLAS WALMSLEY, B.A., of Manchester.

The Evening Services will not be resumed for the present.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, January 2.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Mr. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. JENKINS JONES.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. JAMES HARWOOD, B.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. SIDNEY SPENCER, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. G. A. FERGUSON.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. H. M. LIVENS.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.

LEICESTER, The Great Meeting, 11 and 6.30., Rev. E. I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road. 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. —Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Confirmation Service, Rev. J. C. ODGERS, B.A., and Rev. H. TAYLOR; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Darnley Road Church, 11., Rev. W. H. DRUMMOND.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.

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Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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DEATH.

DE BRENT.—December 22, at 33, Victoria Road, Clapham Common, Aileen, the dearly loved wife of Dr. Mortimer de Brent, and daughter of the late Rev. Robert Maclellan, of Rochester.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

CHRISTMAS DAY in the Belgian Hospitals in Calais was made bright with many devices for giving the men a pleasant time. We are glad to say that the Belgian Hospital Fund took its share in the festivities. Our devoted friend and colleague Mr. Kelland spent Christmas Day in visiting the wards and distributing cigarettes and words of good cheer to the men. It was for him a thoroughly congenial task. The past year has made him a very familiar figure in these homes of loneliness and pain, and wherever he goes he brings cheerfulness and good hope with him. Needless to say his round of Christmas visits gave immense pleasure, and has drawn the ties of friendship which bind us to the doctors and patients in the hospitals still closer.

* * *

A LETTER just received from Mr. Kelland is one of deep interest, for it brings us another urgent call for help. It is one advantage of our personal methods that we are continually making discoveries. A recent visit to a convalescent depot in a town in the north of France, which following the usual etiquette in these matters must be nameless, revealed a state of things which we must help to the best of our ability. This small military hospital is placed in the vast buildings of a monastery. The rest of the establishment has been turned into a civilian hospital for 600 refugees. On the military side the medical needs are not great, but comforts and amusements are sorely lacking. We shall do our best to supply these aids to cheerfulness and courage as quickly as possible.

* * *

BUT it is to the civilian hospital that we want to call special attention. Here what Mr. Kelland saw must be described in his own words :—

"The refugee hospital is a huge place and contains 600 men, women and children. You wander through corridor after corridor, with cells branching off and here a great room and there a chapel, all littered up with the refuse of humanity, old men weak and feeble, mutilated and crippled and ill, women of all ages, some mutilated, ill, old, others young and strong enough, and children of all ages and sizes, some at school (there are three schoolrooms), some sewing, some scrubbing, most playing : others in isolated cellules with diphtheria, croup, scarlet fever, measles. I came upon a bathroom where a sister was struggling with nine little animals. There were two baths and in each a small boy, aged about 6 and standing over each another small boy aged perhaps about 10 scrubbing his head, and the others were larking about anyhow and they were all happy—and they all had croup ! The saddest room I saw was the hospital ward for old men—there were fifteen, some ill but most mutilated—one with both legs gone, another who had lost an arm and a leg, one with half his face blown away There is a ward for women too, but I did not see it."

* * *

MR. KELLAND talked over the whole situation with the doctor in charge. On the medical side the place is fairly well equipped, but there is a great shortage of underclothes, bed-linen, kitchen utensils, playthings for the children and many other things. As Mr. Kelland says, "It will be a long time before *this* hole is filled up. I promised him a lot then and there." That promise has been already redeemed in part, for fortunately there was a certain amount of civilian clothing in our store at Calais, and that was sent by motor transport the next day. And now once again we appeal to our readers to give us what we need. We want clothes—they must be in good condition or they are not worth sending out—for men, women, and children ; and we want money for many other necessaries. The picture of these people, who have been driven from their homes and suffered so terribly, will not soon fade from our minds. There is no good mourning over their hard fate. We must do our best to help them.

* * *

THE King has sent a Christmas message to the men in the Navy and the Army. It strikes a note of trust in the personnel of our forces and of quiet confidence in the issue, which should breathe fresh courage into hearts that are beginning to falter under the burden of the long strain.

"Another Christmas," so the message runs, "finds all the resources of the Empire still engaged in war, and I desire to convey on my own behalf and on behalf of the Queen a heartfelt Christmas greeting and our good wishes for the New Year to all who on sea and land are upholding the honour of the British name.

"In the officers and men of my Navy, on whom the security of the Empire depends, I repose, in common with all my subjects, a trust that is absolute.

"On the officers and men of my Armies, whether now in France, in the East, or in other fields, I rely with an equal faith, confident that their devotion, their valour, and their self-sacrifice will, under God's guidance, lead to victory and an honourable peace."

* * *

A PICTURESQUE element disappears from our army in France with the removal

of the Indian troops. As we have seen them amid summer surroundings, encamped in the woods or riding their horses on the roads behind the lines, they give a touch of oriental romance to the scene, and they have already proved themselves to be splendid soldiers in many a stubborn fight. But the rain and the chill winter climate must have been terribly trying to their physique, and it is no doubt a wise decision to remove them to some more suitable field of action. They have done much by their presence in the Western armies to convince the world of the solidarity of the Empire. The special message from the King, which was delivered personally by the Prince of Wales, has in it the ring of cordial gratitude and admiration, and gives the assurance that so far from their services being dispensed with they simply go to prove their valour elsewhere. "You leave France with a just pride in honourable deeds already achieved and with my assured confidence that your proved valour and experience will contribute to further victories in the new fields of action to which you go."

* * *

NOTHING has been more remarkable during the past year than the unimpaired cohesion among the Allies. It has stood the strain of disappointment, of some misunderstandings, of many trying moments. It has also been proof against jealousy and suspicion and the poison of German intrigue. This is a moral victory of far-reaching significance for the future. It is also a convincing proof that the ends for which we are allied are in themselves unselfish and good. If we were inspired chiefly by selfishness or fear, the power of acting together would have given place before now to competitive interests and rival policies, and Germany would have begun already to make profit out of our dissensions. As it is her challenge to the broad principles of civilisation has created its appropriate answer in the closest moral federation among nations, which has ever been known. It must be one of our chief tasks in the coming months to strengthen and enrich this mutual understanding, both in the political sphere and in the unseen realms of the imagination and the spirit.

* * *

THE newspapers are full of rumours about the coming of compulsion for the unmarried men who have failed to attest under Lord Derby's scheme. No official figures are known, nor can information about the policy of the Cabinet be more than guess-work till Mr. Asquith makes his statement in the House of Commons next week. Meanwhile it is wise to keep our judgment in reserve, and to refrain from heated criticism until we know what the Cabinet mean to do and why they mean to do it. The failure of a large number of men to attest is deeply to be regretted for two reasons. It creates a situation of grave difficulty in the country, which might have been avoided by a little more public spirit. It also reveals a faulty appreciation of the duty, at the present moment, to put public usefulness above private aims. We do not doubt that many of the excuses, which a man considers valid for himself, are honourable and just. A large proportion of them might be upheld on appeal. But a whole country cannot be mobilised for self-defence and the vindication of a righteous cause, unless there is general willingness to submit to the discipline of accepting the task which is appointed for us instead of sticking to the post which we have chosen for ourselves.

* * *

THE effect of the war upon the statistics of pauperism has been very remarkable. After the first few weeks of financial uncertainty there has been a steady decline. No doubt the shortage of labour owing to enlistment and the abundance of money in many working-class homes have been the chief factors in this reduction. Instead of the severe suffering, which was anticipated, our workhouses tell a story of prosperity which has no parallel since official figures have been compiled. We cannot, however, look upon this pleasant picture with complete satisfaction. The circumstances are entirely abnormal. The ease with which money is earned at the present time is probably unfitting many people for the shrinkage of income and the thrifty living which they will have to face later on. The soldiers are enduring the hard discipline of war in the trenches. The workers at home will have to learn its meaning in the lean years, when everybody must go back to his ordinary labour and the Government, staggering under the burden of colossal loans, will no longer pour forth money with a lavish hand.

* * *

THE most striking feature in this shrinkage of pauperism is the practical disappearance of vagrants in London. This homeless class is recruited continually from people who drift in from other places to try their luck or to pick up a living in the streets. Suddenly this strange population, which had grown markedly less in recent years, has vanished. When every allowance has been made for those who have been absorbed by the demands of the army and the labour market, there must be a large residuum of people, without any economic value as workers, whose whereabouts is a mystery. The actual state of things, so far as it can be revealed in statistics, is described in the following passage from *The Times'* annual review :—

> With reference to casuals, five years ago in July on a Friday night 1,081 persons were relieved in the London wards; on the corresponding night in July, 1914, the number had fallen to 170. Since then, through the war months there has been a further decline, until Friday night, the 11th inst., when all the London wards were empty. The casual pauper has entirely disappeared for the time being. But the situation is even more favourable than this when we take into account the homeless class generally. The number of persons in casual wards before the war formed only a small section of the homeless wanderers in London on any night. For some years the London County Council have taken a census of homeless persons and the returns show a steady decline in numbers. On the night of February 18, 1910, the total was 6,644 persons, of whom 1,778 were in shelters not provided with beds, 969 in the streets, 2,790 in free lodging-houses, and 1,107 in casual wards. In 1914, on the night of February 13, the number was 2,881 persons, of whom 106 were in shelters, 434 in the streets, 2,006 in free lodging-houses, and 335 in casual wards, or a decrease of 3,763 in five years. There has been a gradual reduction in numbers since this date, and to-day it may be said that the homeless as a class have also disappeared, at any rate from public view.

* * *

THERE has long been a warm feeling for the people of Hungary in this country. For ourselves admiration for their heroic memories has been strengthened by ties of personal friendship. The fact that our conflict with the Central Powers has involved us in war with them is one of the tragedies of the present situation. It was accordingly with special pleasure that we read a letter by Mr. W. H. Shrubsole, a tried friend of Hungary, in *The Westminster Gazette* on Wednesday, in which he gives the following translation of a memorandum which has been sent recently to all school teachers in Hungary: "The Royal Hungarian Minister for Education requests all teachers to pay special attention in the coming term to the respect and honour due to our enemies; that no hatred or contempt should enter the minds of the children against the brave men with whom their fathers are in deadly combat; and that hate or contempt is not to be cultivated in the youthful minds." Mr. Shrubsole adds: "Although both Hungary and Austria are now to a large extent controlled by Germany, it is evident from the foregoing that Hungary has not become infected by the German disease of malignant hatred."

NEW YEAR'S DAY.

It is New Year's Day, but we have only the old message which it has been our burden and our privilege to speak during the whole of the past twelve months. The change in the calendar does not alter the situation or the spirit in which brave men must meet it. In part the message is one of warning. We have sounded that note again and again, and we must continue to do so as long as we are exposed to the temptations of impatience and despondency or the shallow complaints of the grumbler. It is long duties which test character most severely. A few days of swift and shining action, however dangerous it may be, make the heart beat faster and inspire us with the joy of combat. When months are added to weeks and a whole year slips away without bringing the end in sight, we begin to be conscious of the numbing power of custom, and some loss of excitement and even of curiosity in the mood with which we watch the changing drama of the war. We do not doubt that our whole energy is still the condition of success, but we allow ourselves to forget that every lapse from cheerfulness into grumbling adds strength to the enemy. Private cares may easily paralyse us for our public duties. Our whole life must be taken up into the cause. For all of us it is the only path of virtue and safety.

This warning is more needed by us than by the other combatants; for hitherto there has been very little interruption to our ordinary life. We have known nothing of the horror of invasion, and the possibility of it hardly enters into our dreams. Trade has been good; money has been plentiful; and a high standard of domestic comfort has been maintained. Ordinary interests and personal ambitions tend to reassert themselves. Scattered all over the country there are still little groups of people who argue and discuss and criticise their neighbours, or affect an attitude of detachment, in a way which would be impossible if the fiery discipline of war had touched them more closely. The absence of fierce passion is in itself a good thing. It springs in part from a genuine elevation of mind; but it may also be a symptom of some lack of imaginative sympathy with the wrongs of others. Even now, with minds surfeited with a diet of newspapers, many of us have only a weak realisation of the miseries which have been endured by our Allies. If in one revealing flash we could see things just as they are, the whole life of the country would become simpler and more determined, and all our heated arguments about compulsion would lose their meaning, because there would be nobody left to be compelled. It is because we have felt the presence of these dangers and the degree to which we are exposed to them, that we have sounded the note of warning so often during the past year. Nothing must be allowed to weaken our resolution or to blur the clearness of our vision. There is the one path of duty for us to tread, and it is only as we tread it firmly, looking neither to the right hand nor to the left, that we can do our part to vindicate the cause of justice and save the world from an overwhelming moral disaster.

But to warn men of danger is only a small part of our duty. The best preservative of faith, and of the courage which is born of faith, must always be sought in a renewal of our loyalty to the goodness of the cause which we are pledged to serve. It is a noble thing for a man to defend his home and to protect the delicate fabric of his national life from insolent wrong. But in this conflict there are other motives of a more enlarging kind. We are not merely protecting ourselves, though we are right to do that with all our strength. We are obeying the high claims of justice and chivalry, and there are no motives which surpass these in their power to make men unselfish and unite them with the infinite purposes of God. Did it need this terrible crime against civilisation to bring us back to a clear perception of the place of justice in the counsels of the Almighty? The word was heard too seldom in our religious language. We disliked its severity, and found the secret of the Christian gospel in something softer and more sentimental; and as we did so the nerve went out of our religion. The love of the New Testament is not distinct from the righteousness of the Old Testament prophets. It is a flower which can only grow on that granite foundation. We believe even more firmly than we did then, that in August, 1914, there was only one course which it was possible for honourable, truthful, and just men to take. That initial act of justice binds all our actions, and gives them dignity and spiritual significance, till the just end is achieved. And it makes it natural and right for us to take this heavy burden of duty with us into the presence of God and seek for it the light and support of the Christian religion. If we could only have kept faith with Christianity, as some men presume to tell us, by repudiating our obligations and paying public homage to the Father of lies, most of us would not have shrunk from honouring truthfulness first of all. But we have not so learned Christ. When the clear call of justice sounds in our ears, his love and gentleness and peace do not point another way. It is only when we do the will of God, in other words, when we act justly and fulfil all the obligations of truth and honour, that we can begin to understand the saving power of the gospel. For love that is divorced from justice is a love which in no sense reflects the character of God.

We have also tried to make the appeal to chivalry ring high and clear above the tumult of our ordinary days. To us this call of our Allies, who have suffered so terribly for us as well as in their own cause, has come with an insistence which must be shared by all who have seen the cruel havoc of the war at close quarters. As we sit down to write our weekly article there is always present before our eyes the spectacle of broken lives, the wounds and the loneliness, which have become so familiar to us in the Belgian hospitals. We remember, too, the stories of ghastly outrage and unconquerable heroism which we have heard. The call to the chivalry of the young manhood of England, which comes from these scenes and a thousand others, is as a fire in our bones, and we should be doing less than our duty if we did not do our utmost to help them to realise what it means. We are not in love with soldiering for its own sake, nor has our judgment grown dizzy with military passion. What we have written on this subject has been dictated by the pure instincts of pity and an overmastering desire for fellowship with these

men in their sufferings. To be young enough to obey the call is a glorious privilege, if it is regarded in the right way; for the only effective answer which chivalry can make is in the language of swift and resolute action. Obedience without terms has become the test of generous manhood.

Such are some of the leading principles and ideas which have guided our policy and influenced everything which we have written on the war during the past year. In the critical days which lie before us we can wish for nothing better for the country, or for ourselves so far as we are enabled to serve the country's cause, than that there should be no faltering in our words, no weakening in our purpose. We want to be simple in thought, firm in speech, strong in action. All those who in these perilous times are set to be the guides of public opinion and the guardians of public virtue must make it their aim to ward off the first stealthy attacks of the spirit of selfishness, indolence, or fear, and so to press home the appeals of justice and chivalry that even the deaf may hear, and men who never did great or noble things before will spring to attention, with the light of heaven-born purpose in their eyes.

Good Thoughts for Evil Times.

THE CHAMBERED NAUTILUS.

This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed,—
Its irised ceiling rent, its sunless crypt unsealed!
Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathèd horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings: —
Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

Oliver Wendell Holmes.

If we have rightly interpreted the Providential order of the world, it is vain for any people to affect a policy of isolation from the great drama of its time,—to hug itself in the security of pacific gains, and look down upon the strife of justice from the window of cold neutrality. It is the glory of every civilised, especially every historic land, that its life ceases to be solitary; that its roots run through the very substance of the world; that it has pledges of honour to redeem, and conscious limits to the field of its desires. In the confederated family of nations, all own allegiance to the conscience of their common humanity, and are bound in a virtual league to guard its individual sanctities. When they have sat together round the council table of universal justice, each will retire to its place wiser and less selfish-hearted; struck with excellence other than its own, yet rendered by the very difference more faithful to the native heritage. To a nation, as to the individual, self-knowledge,—the right at once of humility and self-respect,—comes not in loneliness and seclusion, but in the testing of affection and the entanglements of sympathy.

James Martineau.

NEW YEAR'S PRAYER.

[*The following prayer was written by Dr. Johnson on New Year's Day*, 1850, *when he was* 40 *years old. It bears the date "January* 1, *after* 3 *in the morning."*]

Almighty God, by whose will I was created, and by whose providence I have been sustained, by whose mercy I have been called to the knowledge of my Redeemer, and by whose grace whatever I have thought or acted acceptable to thee has been inspired and directed; grant, O Lord, that in reviewing my past life, I may recollect thy mercies to my preservation, in whatever state thou preparest for me; that in affliction I may remember how often I have been succoured; and in prosperity may know and confess from whose hand the blessing is received. Let me, O Lord, so remember my sins, that I may abolish them by true repentance, and so improve the year to which thou hast graciously extended my life, and all the years which thou shalt yet allow me, that I may hourly become purer in thy sight; so that I may live in thy fear and die in thy favour, and find mercy at the last day, for the sake of Jesus Christ.

Amen.

VERSE.

TWO LETTERS.

I. From Home.

Write, write again just as you talked
When you were with us face to face;
Or when a merry band we walked
The country lanes with easy pace.

We hear your laughter, and your voice
Comes stealing through the old sweet song;
It calms our doubts, it sings "Rejoice
Our hopes are high, our hearts are strong."

Dear lads; but do you understand
How parting makes the old things new;
And how we love our native land
Because our native land is you.

We have the feeling, mind and will
To see, to know, to recognise,
That British lads from school and mill
Are soldiers of self-sacrifice.

We bow our heads in gratitude—
Yes, Honour is a living thing!
The world must praise the brave and good,
The poets of all nations sing.

Write, write again just as the words
Brightly, impetuously come;
Your first quick thoughts are singing birds—
Our hearts the cages here at home.

II. FROM ABROAD.

WHEN your best billet is a barn,
And your best drawing-room a trench,
You can't expect a finished yarn
With apt quotations from the French.

We like that little touch of yours
About the rambles and the glees;
You bring the scent of heathery moors,
The murmur of the brooks and trees.

Here all the scent and sight is mud;
It holds you in its oozy thrall;
It boasts "I am prime evil-good,
And may become your all in all."

Patience and courage is our cry;
Patience to meet dull duty's cares
With smiling faces, and to try
And catch the sunbeams unawares.

Courage is keen, and will not fail,
Courage is like the morning lark;
But Patience is the nightingale
That cheers you when the hours are dark.

And mother reads our favourite book!....
Tell her we know a cosy bed,
Tell her we love the "ingle-nook,"
Tell her home's best when all is said.

J. L. HAIGH.

"CARRY ON."

AN ADDRESS TO THOSE STILL AT SCHOOL.

BY THE HEADMASTER OF WILLASTON.

A YEAR ago we were hoping, with hope that in many cases amounted to belief, that before 1915 came to an end the war would be over. How near those hopes have been to realisation it is useless to speculate—the fact remains that the war is still in progress. There has been talk of peace—but it was only talk. We know that no end is possible yet. The work that the Allies have set themselves to do is still far from being accomplished. That it will be accomplished in time we feel more confident now than ever. If we let our thoughts run back to this time last year we shall, I think, find that the magnitude of the task is more fully realised now, especially by ourselves, than it was then; and there has been a corresponding increase in our determination to "see it through." Of that there is abundant proof. Efforts are being made, and service is being offered, on a scale that never entered into our calculations then. The end is not in sight. Yet we must always keep it in mind. For though it is in one sense an end, it is in another sense a beginning—the dawn, as we devoutly hope, of a new and nobler era for mankind. It is of that end, or rather that beginning, that I want to speak, at this time when our thoughts naturally turn to the future, to you, in whose hands the future lies.

Do you remember the great earthquake that destroyed Messina, and other towns in Italy and Sicily, some six years ago? I happened to be passing through the Straits a year later; and as we approached Messina I wondered if I should see any traces of the earthquake. Traces! It was as if the shock had occurred but yesterday. No doubt something had been done to repair the damage; but we could see little sign of it from our ship. It takes more than a year to recover from such a disaster as that. And just such a catastrophe has befallen our world to-day. Indeed, it is as though not only earthquake, but hurricane also, and fire, and flood were overwhelming us. Not only our lives, and the lives of those we love, and all our worldly possessions are in peril: our beliefs and our ideals are assailed as well, and we cannot say what will or will not survive.

We cannot yet realise the extent of the damage. And in some ways we shall never know what we have lost. How can we ever know what contributions to the progress of mankind would have been made by the countless numbers who have been cut off at the outset of their careers? Or by their children after them—the children that will never see the light? We dare not try to imagine it. But one thing we *can* realise, too often from our own mournful experience—*there will be gaps to fill.* Who is going to fill them. YOU. It is you, the boys who will be the men of the coming generation, and you, the girls who will become their wives and helpmates—it is you will have to "carry on." You have a tremendous task before you. The devastation caused by this world-earthquake will not be made good in one year or in ten. And you will, each of you, have, as it were, two places to fill, your own, and that of another who has gone. Think of that every time you read a casualty list; for that is what it means to you.

I wonder if you noticed that phrase which I used just now—to "carry on." It is one of the military expressions which are making their way into general use at the present time. An officer calls up his subordinates, when there is a job to be done, explains to them what it is, and issues his orders. Then—"Carry on!" and off they go and do it. The capacity to "carry on" is, above all, what makes the British soldier the splendid fellow that he is. One of the army manuals, in enumerating the objects to be kept in view in developing the soldierly spirit in a man, mentions the following: "To increase his powers of initiative, of self-confidence, and of self-restraint; to train him to obey orders, or to act in the absence of orders for the advantage of his regiment under all conditions." Obedience is of supreme importance—without it no training of any kind is possible; but closely connected with it is the power to act aright when there is no one to obey—the sense of responsibility. This capacity of our soldiers and sailors to "carry on" is illustrated again and again in the stories of their doings. In the South African War, for example, a serjeant-major once found himself, for nearly an hour, in command of a whole battalion, all senior to him being out of action. He "carried on." In the present war I suppose more V.C.'s have been awarded for "carrying on," in one form or another, than for anything else: for instance, to the drummer who assumed control in a trench, rallied his comrades and restored the fortunes of the day in his little corner of the vast conflict.

The spirit implied in "carrying on" is conspicuous in the Army and Navy, but only, perhaps, because there it finds most chances to reveal itself; for it is, if I am not mistaken, one of our national characteristics. It is certainly to be found in our schools. This has been forcibly expressed by some one who said that if an epidemic, or some similar cause, suddenly removed the whole of the masters of a public school, the Head of the School would at once take charge, reporting to the Governors what had happened, but adding that the school was otherwise going on as usual. We shall need that spirit more in the years to come than ever we did in those that are past. Every one of you, as he goes out into the world, will find his responsibilities infinitely greater than he would have done had there been no war. *Are you doing your best, here and now, to make yourself fit to undertake them?....*

In thinking over what to say to you in this New Year message I have found one of Sir Henry Newbolt's poems running constantly in my head. Those of you who know it — and I hope there are none who do not—will easily guess which it is. Do you know exactly what the title means? 'Vitaï Lampada' is part of a line by the Roman poet Lucretius: *Et quasi cursores vitaï lampada tradunt*—"As runners they hand on the torch of life." The reference is to a ceremony of the ancient Athenians in honour of certain of their gods, such as Prometheus and Pan. (Read Browning's 'Pheidippides' if you want to know why they honoured Pan.) A chain of runners raced from one point to another bearing a lighted torch, each runner carrying it for a certain distance, and then handing it on to another. The object, especially when two or more "teams" competed, was to bear the torch as quickly as possible without letting it go out. Lucretius likens this to men's lives here on earth—one runs for his allotted span, and another "carries on." And our own poet uses the splendid image to express the life of a school, the members of which change from term to term and year to year, but its spirit remains ever the same:—

This is the word that year by year,
While in her place the school is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all with a joyful mind
Bear through life like a torch in flame,
And falling fling to the host behind—
"Play up! play up! and play the game!"

And not to our school days only, but to all our life may we apply the image, as the Roman poet did of old. You, boy and girl alike, have a torch passed on to you to bear through life. "So run that ye may obtain"—swiftly and strongly, yet paying good heed that the flame does not go out, but rather burns more and more brightly to the end....Carry on!

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

SERVICE OF COMMEMORATION.

To the Editor of THE INQUIRER.

SIR,—The Committee of the Sunday School Association at their last meeting agreed to ask the Sunday Schools, so far as practicable, to take part in the Service of Commemoration and Dedication which has been arranged for Sunday, January 2. May I ask your help in calling the attention of the superintendents and teachers to this service, which is specially appropriate as such a large number of teachers and scholars have joined the forces, and many of them have given their lives for their country. It is also to be hoped that the teachers and scholars will join in the collection for the British Red Cross Society on that day.—Yours, &c.,

T. M. CHALMERS.
Hon. Sec. Sunday School Association.

Essex Hall, Essex Street, London.
December 20, 1915.

SOLDIERS IN HOME CAMPS.

To the Editor of THE INQUIRER.

SIR,—Your readers will be interested to learn that in response to the request for information respecting our Unitarian soldiers in Home Camps, I have already received several hundred names. I am anxious to begin the visits to the camps early in January; and I should be glad if further names could be kindly sent in to me at Essex Hall as soon as possible. The British and Foreign Unitarian Association desires to give practical effect to the suggestion that has been made; and I am therefore arranging to devote the necessary time to this special work during the next few months. Many men are still enlisting, and it will be a great help if the new names are sent to me as they are added to the Army Lists. When the names are received, I shall make arrangements for keeping in touch with the men.—Yours, &c.,

THOS. P. SPEDDING,
Missionary Agent.

Essex Hall, London.
December 21, 1915.

MEMORIAL NOTICES.

THE RIGHT HON. SIR HENRY ENFIELD ROSCOE, F.R.S.

IT is with a love passing speech that I venture to take up my pen to pay my tribute to the memory of one who was to me as an elder brother. As I do so, my mind goes back to the days when we were young together, sharing the same bedroom for twelve months at Heidelberg, and when the tie was knit that bound me to him to his dying day with an ever-growing affection. In 1853 Germany was not Bismarck's land of "blood and iron." It was the home of true *Kultur*, its people living a simple frugal life, breathing an atmosphere of sweetness and light, its universities visited by students from many lands to drink in its spirit of scientific research, as a very well spring of the latest knowledge of all things in earth and heaven, as they sat at the feet of the world's leaders of thought. It was at the age of 20 that Roscoe was drawn to the most famous school of chemistry in Europe and came, at a happy day for him and for chemical study in England, under the inspiring influence of the greatest chemist of his time, the celebrated Bunsen. His famous laboratory attracted students from many lands who were there baptised in his spirit. Of these, indeed, Roscoe has been among the foremost heirs to his genius, carrying on his great work. The Victorian Age gave birth to men who achieved great things in many spheres and not least in science; and Roscoe is to be singled out especially for what he accomplished in the very spirit of his own beloved master in establishing in new strength in Manchester a school of chemistry destined to send out from the Owens College a succession of students to fill in after life chairs of that noble science throughout the British Isles. So what was said of Sir Christopher Wren in St. Paul's: "Si monumentum quaeris, circumspice," could be said of Roscoe by all who beheld his handiwork in his pupils.

It was my privilege to be present at his Jubilee in the Whitworth Hall of the Manchester University; and it was one long testimony to the devoted affection borne to him by the students who owed to him their start upon careers of distinction throughout the country. Like the colonists of ancient Greece, who left their mother country carrying with them the sacred fire kindled at their native hearth, they went out from their Alma Mater in Roscoe's laboratory to diffuse its light in many a new centre. It was, in truth, a brave thing that the Council of the Owens College did when her fortunes were at their lowest ebb, in appointing Roscoe, a young man of only 24, to their Chair of Chemistry. He was as unknown as was Arnold when the governing body at Rugby selected that young private tutor to be their headmaster. The courage was rewarded in both cases. If Arnold revolutionised the public schools of England, Roscoe not only rejuvenated the Owens College and paved the way for its efflorescence into the University of Manchester, but also gave new life to the study of chemistry, in the north of England especially. In doing all this he accomplished a labour into which he threw his whole heart and soul. His laboratory was his beloved workshop. Thither pupils thronged to find in him more than a professor, a friend who descended from his chair to take a personal interest in them and to impart to them some of his own enthusiastic love of research, and to encourage them in its prosecution. It was the electric touch of his inspiring personality and of his great loving soul that won their very hearts and sent them anew to their task, after a word from him, like young giants refreshed. It was the compelling power of a man who believed with all that was within him in the thing he was doing that won Roscoe his magnetic influence.

He once said to me, later in life when he was in Parliament, that every evening, as he walked home from college, he felt that he had done something, but that, when he left the House of Commons late at night, he felt that what he had done was comparatively little. There was a touch of melancholy in his voice, rare to his cheery boyish nature, as he said it. What he was doing in Parliament was no longer the source of the enthusiastic and unalloyed joy and confidence that made his chemical chair the unique thing that it was in his life. It was the supreme and forceful vitality that he put into it which made him so compelling a power in Manchester. Men believed in him because without any loss of the native childlike simplicity and unconsciousness of self that was so great a charm in him, he believed in the thing to which he set his hand. It was because of that that Mr. Thomas Ashton, the great friend of many a noble cause in Manchester, unsurpassed as a judge of character, in his turn believed in him and the future of the college as a school of science, and set himself to find for it a new home in the Oxford Road in the fine buildings now occupied and enlarged by the University. In this great consummation we recognise accordingly the share borne by Roscoe in association with others bearing great and honoured names, such as Ashton, Greenwood, Ward, Hopkinson and many more too numerous to mention.

As is fully told in Roscoe's own delightful reminiscences, his life was one of ceaseless industry and manifold activity to the last, outside the more immediate labours of the great chemical school of which he was the main founder in Manchester. Little as he, in his native humility, was satisfied with his parliamentary achievements, he was yet representing at Westminster with watchful care the interests of science, just as on the Technical Education Commission he had done much to forward a cause so vital to the nation. As Vice-Chancellor of the University of London, and as Governor of Eton College he laboured in the promotion of University and public school education on the lines of the ideals to which he devoted his life. A very illuminating essay from his hand published in Germany contrasted German and English public school education, its judgment being that the former produced in larger degree men of learning and expert knowledge, and the latter men of character to become, in after life, leaders of their fellows in practical affairs, able to go out through the length and breadth of the British Empire as rulers of its various races with a success born of the knowledge of human nature gained in the companionships of their school days. Roscoe's pen, with admirable charm and simplicity in his Elementary Chemistry Manuals, won for them a vogue in languages that covered the civilised world, while his great work became a classic. In the world of science, he took a distinguished place from his own researches, collaborating in early days with Baum and Kirchhoff at Heidelberg.

In their famous investigations into spectrum analysis he was an indefatigable participant. One of his own immediate achievements was the discovery of banadium. He had the joy of the cry of "Eureka," the reward of the long patient labours of the scientific discoverer in the unveiling of one more of the secrets of the Universe. He won many honours. He was Fellow of the Royal Society, and he sat among his peers in all lands, occupying presidential chairs of the highest distinction, and filling them with all his own native energy and his happy genius for doing and saying the right thing. Fitting indeed it was that, in his own city of Manchester he should preside over the British Association. Further honours fell upon him in his knighthood and his Privy Councillorship, but none altered the simplicity of heart and life that made him one of Nature's gentlemen. He was indeed one of the people in heart and soul, inheriting in his surname of Roscoe and his Christian name of Enfield traditions of high culture richly fulfilled in himself, but of all his many labours none were more characteristic of his spirit and genius than the successful organisation of the science lectures for the people which did so much to attract them to the study of nature.

But, like all men of such high moral and intellectual vitality as Roscoe possessed, *he* was more than all his work. After his retirement from his chair, and during and after his parliamentary career, he was full of earnest activity in many a field, labouring in the cause of science, untiring to the last. He was the same man living and dying. Now, weaving with no trembling fingers the holly round the Christmas hearth, nay, rather with hearts singing a thanksgiving hymn for a life so fully lived and then passing on, rich to over-flowing in years and honours, so peacefully, we who loved him bear our witness to the beauty of the nature, to the illuminating power of the gifted mind of this dear companion of our lives, to the gay wisdom that, with a twinkle in his eye, fell from his lips, to the joyous soul within him endowing him with a perennial youth right away beyond his four score years, to the pure heart as of a little child that beat within his breast, to his soul that knew no guile, to the fund of affection that was in him, knitting him to us and us to him in bonds that neither time nor distance could sever and that death cannot break. Peace be to his memory, as I lay this poor little wreath of a lifelong affection upon his grave.

H. ENFIELD DOWSON.

A memorial service was held on Wednesday, December 22, at Rosslyn Hill Chapel, Hampstead. The Rev. Henry Gow officiated. The chief mourners were Miss Roscoe, Mrs. Enfield (sisters), Mr. and Mrs. Mallet (daughter and son-in-law), and Mr. Robin Roscoe (cousin). The Royal Society was represented by the president, Sir J. J. Thomson, Professor A. Schuster, Professor Smithells, and Sir E. Thorpe; the University of London by Sir Alfred Pearce Gould (vice-chancellor), Sir Thomas Barlow, Professor M. J. M. Hill (chairman of the Academic Council); University College by Dr. T. Gregory Foster (the provost); the Victoria University of Manchester by Sir Henry Miers (vice-chancellor) and Professor H. B. Dixon. Sir Boverton Redwood represented the Society of Chemical Industry. Among others present were Lord and Lady Bryce, Lord and Lady Courtney, Lord Ashton of Hyde, Viscount Iveagh, Colonel Addison, Lieut.-Colonel Arthur Crossley (Foreign Secretary of the Chemical Society), Mr. S. Smiles (secretary of the Chemical Society), Sir A. W. Ward (Master of Peterhouse) and Miss Ward, Dr. Glazebrook and Dr. Harker (representing the National Physical Laboratory), Professor Silvanus Thompson, Professor Sir J. Larmor, M.P., the Rev. H. E. and Mrs. Dowson, the Rev. W. H. Drummond, Lieutenant B. Darbishire, Mr. Edgar Worthington, the Rev. R. T. Hertford, the Rev. F. H. Jones, the Rev. J. Harwood, and Dr. John Hunter. The interment took place the next day at Brookwood cemetery. The Rev. H. Gow officiated at the grave side.

MRS. DE BRENT.

By the death of Mrs. Aileen de Brent, wife of Dr. Mortimer de Brent, of Clapham, and daughter of the late Rev. R. E. B. Maclellan, the sorrows of a wide circle of friends and co-workers have been deepened at this sorrowful time. In her early years she was happy in the affection of many, as she accompanied her esteemed father in his later pastorates, at Canterbury, Maidstone, and Chatham; and during the last thirty years she has been intimately connected with the Wandsworth congregation, promoting all its work with rare self-devotion, and ever faithful in attendance at worship. Her practical mind was bent, indeed, on serving the community to the full of her power; and for many years she was a staunch and energetic ally on local committees working for political and social advance, as well as in connection with the "Mabys" and C.O.S. A few years ago she had a severe illness, but recovered sufficiently to resume regular Sunday attendance, and to render efficient guidance to the Women's Congregational Society, of which she was president. Her death, at the age of 67, occurred on December 22; the interment, at Norwood on the 27th, was conducted by the Rev. W. G. Tarrant. Her husband and a son and daughter survive her.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

50TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	9,604	3	7
Mrs. J. M. Gimson (sixth donation)	1	0	0
The Rev. W. B. Matthews	0	10	0
Collection at Chesham Unitarian Church, per Mr. Thomas Lee	2	2	6
Miss A. Smith (third donation)	0	10	0
Mr. Thomas Chattaway	0	5	0
"C. H. D." (second donation)	0	10	0
Mrs. Philip Herford	0	15	0
Mr. Richard S. Osler (sixth donation)	1	0	0
Army pay due to Harry Dukinfield Jones, H.A.C., killed in action in Belgium	5	2	6
W. F. O., Winnipeg	2	0	6
Mr. J. M. Kelley (fourth donation)	2	0	0
Miss L. Moreton (third donation)	0	10	0
Mrs. Cobb (fifth donation)	1	1	0
Mrs. Calkin Lewis (third donation)	1	1	0
"Liverpudlian" (fifth donation)	50	0	0
Mrs. Jane Deakin (fifth donation)	5	0	0
Mrs. Haslam (fourth donation)	0	5	0
Employees of Mr. Sidney Thompson, per Miss Hilda M. Griffin	0	12	8
Mrs. J. H. Green (fourth donation)	1	0	0
Kathleen Green	0	5	0
Gladys Green	0	5	6
Part proceeds of Children's Bazaar at Eldon Street Girls' School, Barnsley, per Miss M. E. Frith	4	0	0
"B. B."	0	5	0
A member of Rosslyn Hill Chapel (second donation)	1	0	0
Girls of the Bermondsey Secondary School, per Miss Callender	3	11	6
Robert Blake, jun., Patagonia	20	0	0
The Misses Agnes and M. C. Pearse (fifth donation)	1	10	0
Miss E. M. Oram (fourth donation)	1	0	0
Mr. A. W. Hall (second donation)	10	0	0
Retiring Collection at Dunham Road Chapel, Altrincham, per the Rev. Dendy Agate	6	10	0
Miss E. A. Holmes	0	10	0
Comber Unitarian Congregation, per Mr. J. M. Orr	3	5	0
Cape Town Collection, per the Rev. R. Balmforth—			
Free Protestant Unitarian Sunday School, Children's Fête	5	0	0
Free Protestant (Unitarian) Church, Young People's Guild	2	2	0
A. H. W.	0	10	0
Organisers L.C.C. Care Committees, per Miss H. G. Nussey (sixth donation)	1	2	8
Part Proceeds Highgate Young People's Guild Entertainment, per Miss May Withall	5	0	0
Money box collection, Leeds	0	0	4

	£	s.	d.
Mr. E. Wadsley (fifth donation)	5	0	0
Miss Margaret A. Beard (second donation)	0	10	0
Miss Priscilla Tabbiner (second donation)	0	5	0
H. (ninth donation)	1	0	0
Collection at Bournemouth Unitarian Church on Christmas Day, per the Rev. V. D. Davis..	23	4	0
Mr. M. Locke Blake (third donation)	10	0	0
Miss Norton (third donation)	20	0	0
Miss Katharine H. Greg (second donation)	3	3	0
Miss Zweifel	1	0	0
Miss M. L. Preston (sixth donation)	1	0	0
Mrs. Hincks (fourth donation)	2	0	0
"A Friend from Chesterfield"	1	0	0
W. B. (second donation) ..	0	10	0
Leytonstone Unitarian Congregation, per Mr. J. W. Peterken	1	1	0
Mr. William Roscoe	2	2	0
Mr. L. N. Williams	1	1	0
Highgate Unitarian Church, per the Rev. A. A. Charlesworth (monthly donation), *including* 10*s. in memoriam Lance-Corporal A. W. Whitehead*	15	12	4
Mrs. Hall	2	0	0
72, Compayne Gardens, Belgian Hostel Fund (eleventh monthly donation), per Mrs. Jolowicz	7	0	0
Mr. J. A. Herbert (monthly donation)	0	5	0
Adelaide Congregation Collection, per Mrs. Crompton (fourth donation)	5	0	0
Mr. Robert Stewart (third donation)	2	2	0
Miss A. L. Bolton (second donation)	10	0	0
Mr. Henry P. Greg (second donation)	10	0	0
Mr. Henry Marsden, J.P. (fourteenth donation) ..	1	0	0
Ernest Rowlands (second donation)	0	2	0
Ivy Rowlands (second donation)	0	2	0
Northgate End, Halifax, Sunday School Collection, per Mr. J. Teal (second donation)	0	11	9
Mr. J. Teal (third donation)..	1	0	0
Mr. John S. Mackie (fifth donation)	0	5	0
Miss G. Ready (third donation)	0	10	0
Mr. and Mrs. W. H. Evans ..	1	0	0
A. H. S. (second donation) ..	1	0	0
Mr. Harold Baily (fourth donation)	2	2	0
Dunham Road, Altrincham Guild Social Evening, per Mr. R. F. Holt	4	2	6
Dunham Road Sunday School, December Collection, per the Rev. Dendy Agate ..	1	15	0
Miss F. A. Lewin	0	10	0
Mr. and Mrs. L. Hall (monthly donation)	1	0	0
Mrs. Barnes and family (second donation)	1	0	0
	£9,886	1	4

Parcels have been received from :— Ancient Chapel Girls' Club and some members of the congregation (per Mrs. Burroughs); Unitarian Guild, Poole (per Mrs. Matthews); Bradford Branch Women's League (per Mrs. Paxton); C. E. C.; Anon. (Box of Instruments); Mrs. A. G. Whiting and household; Mrs. Frank Woolnough; Mrs. Rooke; Miss Beckett; Mrs. Roberts; Mrs. Titterton and friends; Mrs. Cliff; Mrs. and Miss Carter; Essex Church Work Party; The Misses Passavant; Dr. Piggott; Working Men's Institute (per Mr. Argyle); Westgate Chapel Sewing Society, Wakefield (per Mrs. Webster); Shrewsbury Branch Women's League (per Mrs. Griffiths); Mrs. Chitty; Miss Horton's School, Hampstead; The Misses E. B. and M. S. Drewry; Unitarian Church Sewing Circle, Southport (per Mrs. Harris); Miss Woolley; A Friend; Miss Rowe and Miss Taylor; Mrs. Philip Roscoe (a concertina); Liverpool Borax Co.; Mrs. Farmer; Dunham Road Chapel Girls' Club (per Miss G. L. Pearson); A few friends from Altrincham; Young Women's Class, Altrincham; Miss Pearse; Mr. Sidney Thompson; Miss Harland; Miss Kay; New Gravel Pit Church, Hackney (per the Rev. B. Lister); Mr. J. M. Kelly; Mrs. Percy Roche; Belgian and English Teachers (per Mrs. Mottram); Miss Grundy; Miss B. Stainer and Miss G. Ready; The Shrewsbury Girls' High School; Women's Society, Unity Church, Torquay (per Mrs. O'Connor); The Banbridge Unitarian Sewing Guild (per Mrs. J. G. Davis); Miss Gairdner; Miss Anne Garrett, M. D.; Miss J. Buckley, New York; Miss M. Bord; Girls from the North London Collegiate School; Miss Joyce Cobb; Miss G. Sharpe; G. C.

Note.—The donation of £7 from Miss Kathleen Freeston in the list last week should have been described as "Proceeds of Dancing Class." May we call the attention of our readers to the advertisement of Miss Freeston's Class which appears in another column. The proceeds have been generously promised to the Belgian Hospital Fund.

LIST OF ARTICLES REQUIRED.

Warm and plain civilian clothes, including boots and shoes, for men, women and children—not necessarily new, if clean and in good condition.

These are wanted urgently and at once.

Benger's Food.
Horlick's Malted Milk.
Bovril.
Towels.
Pillowcases.
Shirts.
Socks.
Vests } woven or of a natural coloured
Pants } flannel or flannelette, *Patterns can be supplied.*
Cardigans.
Slippers for ward and garden wear.
Handkerchiefs.
Mittens.
Mufflers.
Playing cards, draughts, chess, dominoes.
Writing materials.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

REPORT OF OPEN-AIR WORK IN 1915.

THE following is a summary of the report which has been drawn up by the Missionary Agent, the Rev. T. P. Spedding :—

In March last the Committee of the Association issued a circular inviting the co-operation of ministers in a scheme of Open-Air Meetings in place of the ordinary Van Mission meetings. The war made it difficult as well as inopportune to arrange Van Meetings in quite the same way as in former years. "To take some part in an effort to quicken the minds and hearts of our fellow-men with an inspiring and noble religious faith," said the circular, "is surely worthy of the best we Unitarians can give or do."

Over a hundred favourable replies were received, though many ministers intimated that they preferred special addresses in their churches rather than Open-Air Meetings. Considerable regret was expressed that the vans were not to be used, while, on the other hand, not a few ministers who have regularly taken part in the Mission replied that they did not see their way to take part in out-door meetings this season.

Most of the District Societies agreed that the work would be welcome in their areas, and some committees were appointed to carry out the arrangements usually in conjunction with the Missionary Agent.

The Van Mission supplied large quantities of literature for free distribution at the meetings; where required, posters and handbills were printed, the assistance of auxiliary speakers was provided, and in some instances a considerable portion of the expense was met.

The Missionary Agent combined his preaching engagements for the Association with the work of the Mission, and in this way was able to visit many parts of the country during the season. Special series of meetings were conducted in North-East Lancashire, in the Western Union District, and in South-East Wales. In the Sheffield district meetings were held in a number of places which the vans had visited on previous occasions. In Manchester, London, Stockton, Blackburn, Mountain Ash, regular weekly meetings were held during the summer, and in other centres shorter periods were arranged for, or the gatherings were held on consecutive evenings.

A van was used in Stepney, and some good meetings were held; but the experiment showed that it was only worth while using the vans where a fully organised tour could be undertaken.

Reports have been received of between two and three hundred meetings in various parts of the country, and in each case ministers speak with satisfaction of the effort.

The Missionary Agent's own experience is that, in some respects, the meetings have more nearly answered their intention than in any previous season. It should not be forgotten that the original

object of the Mission was the promulgation of an affirmative faith. If the Unitarian interpretation of the religion of Jesus is good anywhere, it is good everywhere. The message that is delivered in the church with a view to human good does not lose its motive in the open air. Indeed, the out-of-doors preacher bears testimony to a keener realisation of essential truths in the presence of an unaccustomed audience. He cannot, of course, avoid controversy, should it arise; but he is not out for controversy. He is out to carry a religious message into places where the Church is unrepresented.

This summer, men's minds have been too full of other things to care much for theological discussion; but they are hungry, as never before in our time, for any bread of life that religion can offer them. For this reason questions have been fewer; and when they came they were usually helpful and not hostile.

The hope for the future is that the churches will realise that there is room for every agency that seeks to help mankind, and that the only worthy rivalry is that of service. The Mission finds its own justification there, and looks forward with confidence.

During the first three months of the year the Missionary Agent spent the week-ends at Coventry, where a revival of interest on the part of the congregation led to the settlement of the Rev. Leonard Short, and to plans that are producing excellent results. Subsequently the whole of the churches in the Northumberland and Durham district were visited, three weeks-ends were devoted to churches in the Nottingham district, extended visits were paid to North-East Lancashire, South-East Wales and the West of England. Between the beginning of April and the end of August preaching engagements on Sundays were fulfilled in seven London and twenty-four provincial churches. During the eight months to the end of August the Missionary Agent was away from London for over fifteen weeks, and, exclusive of Sundays and the Coventry engagements, he had over two hundred meetings, lectures, meetings with committees in various parts of the country on behalf of the Mission and the Association.

The Report should not close without a word of grateful acknowledgment to the many friends of the Van Mission whose donations have enabled the work to be carried on. Through their generosity the difficulties and anxieties of a trying year have been largely overcome, and it is hoped that the further help which is needed to ensure that the work shall be completed without any demand this year upon the funds of the Association will be forthcoming.

THE address delivered by Prof. Gilbert Murray on 'Ethical Problems of the War,' which appeared in our issue of October 30, has been published in pamphlet form by Messrs. Thomas Nelson & Sons, of Paternoster Row. As will be seen in our advertisement columns quantities for distribution can be obtained at special rates on application to the Rev. James Harwood, Secretary of the National Conference, at 60, Howitt Road, Hampstead. The object is to promote the wide circulation which the address so well deserves, and the price charged will simply cover expenses.

WE have received a copy of *The Lay Preachers' Handbook for* 1916, issued by the National Unitarian Lay Preachers' Union (London, Essex Hall, 3*d*. net). It contains particulars of the various local unions which are included in the national society and the names and addresses of their members. Mr. H. G. Chancellor, M.P., contributes an introduction, and there are short articles by the Rev. J. Arthur Pearson, Dr. A. D. Tyssen and the Rev. T. P. Spedding. A list of ministers, who are willing to assist lay preachers in the preparation of sermons, has been drawn up, and there are some useful hints about courses of reading. Altogether this modest handbook has made a promising start and has been arranged on thoroughly practical lines. The secretary of the National Union is Miss Francis, 128, Broadwall, S.E.

NEWS OF THE CHURCHES.

Burnley.—On Saturday, December 18, a one day Sale of Work was held in the schoolroom of Trafalgar Street Church. It was hoped to raise enough to pay for certain necessary repairs and alterations, amounting to £25 or £30, and to have a little to hand over to the general fund. The result was over £107. Mr. J. T. Bibby, Vice-President of the church and Superintendent of the school, opened the sale, whilst Mr. W. Fairhurst occupied the chair.

Bury.—In his New Year's letter to the members of Bank Street Chapel and Sunday School published in the January *Calendar*, the Rev. E. D. Priestley Evans writes as follows:—"As to our own special congregational work, it has been largely absorbed in war work. The Women's League again has done excellently in their untiring work of sewing and knitting, and have sent large consignments of made-up articles of clothing to various parts where the need has been known, mainly to the hospitals in the South of France, and to the Belgian Hospitals, which latter the Unitarians of this country, through the leadership of Mrs. Bernard Allen and the Editor of THE INQUIRER, have made their special charge. Since the dire need of the Belgian hospitals was discovered the efforts to meet them have been untiring and marvellously satisfactory. I am glad the visit of the Editor of THE INQUIRER to Bury was so gratifying in the fruits it bore here. The collection was 'excellent,' as he described it, and this, together with a handsome donation from a member of the congregation, made his visit, I am sure, very gratifying to himself as well as to us. Our collections for the Red Cross and kindred Societies have also been splendid, and personally, therefore, all this willing and eager service has been unfeigned pleasure. And those young men, and some elderly as well, seventy-three of them from our church and schools, who have offered their all to their country's good, I have no words that can adequately express my feeling for them. Three of them have already made the supreme sacrifice — Frederick Hardman, Hubert Taylor, and Joseph Taylor—and I can only stand before them all in dumb admiration, nay, in affectionate wonderment and awe. God bless all of them who are still living, and may he bring them back safely to our hearts."

Glasgow.—The Rev. L. Jenkins Jones has announced his acceptance of the unanimous call given to him by the St. Vincent Street Unitarian Church, and will commence his ministry on Sunday, January 16. Mr. Jones was formerly minister of the Unitarian Church at Woolwich, in which place he took an active part in public affairs. On leaving Woolwich Mr. Jones was engaged on educational and organisation work for upwards of a year, and thought of withdrawing from the ministry. He discovered, however, that his real interest and heart lay in the work of the ministry, and Glasgow has been fortunate in securing his services.

Hackney.—The Sale of Work held on December 17 and 18 proved a great success. It was opened on the Friday afternoon by Mrs. Walter Baily, Dr. Charles Hargrove, M.A. D.Litt., in the chair. Amongst the "side shows" were two khaki crates, one for the Belgian Hospital Fund, the other for men on the Roll of Honour; to each of the men was sent a small parcel of suitable articles. As a result of the sale a sum of £95 was handed to the Treasurer (Mr. J. S. Harding, 40, Darenth Road, Stamford Hill, N.), who will be glad to acknowledge any further donations sent to him. The Building Debt is now reduced to £129.

Liverpool, Boys' Own Brigade.—The following account of the B.O.B. appears in the *Ullet Road Church Calendar* for January:—"The printed report of the B.O.B (Liverpool Battalion, October 1, 1914, to September 30, 1915), has recently been issued. It is gratifying to find that though there has been a shortage of officers in consequence of army recruiting, and a consequent shrinking of activities, the few officers who have been forced to remain at home have thrown their best energies into the work, and have kept their respective Companies in a state of good proficiency. There are four Companies in the Liverpool Battalion, viz.—Mill Street, Hamilton Road, Bootle and Birkenhead. Fifty-three former members are now serving in His Majesty's forces, of whom twenty-eight are officers or N.C.O.'s. It is sad to state that death has already claimed four members. In former years a Summer Camp in the Isle of Man has proved the most attractive feature in the whole twelve months, but this summer it was found to be impracticable owing to the scarcity of officers and the inability of the few remaining in Liverpool to leave home when wanted. Mr. Norman Hall has succeeded his brother, Mr. Lawrence Hall, in the post of Hon. Secretary."

Nantwich.—A successful children's concert was held at the Old Presbyterian (Unitarian) Chapel on December 15. Part of the programme was repeated on the 21st at an entertainment for wounded soldiers. About fifty men were present from the three local Red Cross Hospitals. A hearty welcome to the guests was given by the Rev. J. Park Davies, and Private J. Brown replied.

Northampton.—At the meeting on December 12, Mrs. West read a report of the working of the War Benevolent Fund in connection with Kettering Road Church during its first year, and Mr. Sale presented a financial statement. It was shown that members and friends had contributed in donations and weekly subscriptions the sum of £138, which had been expended in the maintenance of a bed in the Allies Hospital at Yvetot, and in grants to the Commission for Relief in Belgium, the Serbian Relief Fund, the Red Cross Society, and several other philanthropic agencies. A grant has since been made to the Armenian Relief Fund. This effort to succour the distressed is one of the best pieces of work we are doing, says the *Calendar*, at present, and we are glad and proud that it has received and continues to receive such excellent support. The Officers and Committee were thanked for their services, and re-elected: President, the Rev. W. C. Hall; Secretary, Mrs. West; Treasurer, Mr. J. Sale.

NOTES AND JOTTINGS.

THE LAST OF THE PRE-RAPHAELITE PAINTERS.

Mr. Arthur Hughes, who has just died at the pleasant house at Kew which he inherited, it is said, from a childless couple who admired his work, was the last of the Pre-Raphaelite painters. He was never an actual member of the Brotherhood, but he sympathised entirely with its aims, and was intimately associated with the men who, between sixty and seventy years ago, wrought such changes in English art. At the early age of 15 he was admitted to the Royal Academy Schools, where Millais and Holman Hunt, who were recent students, and five or six years older than himself, quickly recognised his remarkable ability. He was only 17 when his first picture was hung in the Academy, and three years later his 'Ophelia' was exhibited along with Millais's 'Ophelia' and 'The Huguenot,' and 'The Hireling Shepherd,' by Holman Hunt. Hughes was the model for Millais's 'Prescribed Royalist,' which was painted about this time, and his portrait also figures in almost all Rossetti's illustrations to Tennyson, for he rented a sunny room in Rossetti's house in Cheyne Walk, says a fellow-artist, in order to paint the shadows in his picture of 'The Long Engagement,' now at Birmingham, and, by all accounts, got so little of his own work done that he had to remove and finish the picture elsewhere. Hughes was the first illustrator of 'Tom Brown's Schooldays'; he also illustrated the poems of George MacDonald, William Allingham, and Christina Rossetti, and took part in the mural decoration—now perished—of the Union Society's Hall at Oxford. He was a delightful man to meet, full of reminiscences of the notable men whom he had known, but remarkably modest about his own work, and eager to discover talent in others. It is said that he was quite overwhelmed by the exhibition of his pictures in the Whitechapel Art Gallery in 1905, and withdrew several of them in order that the work of others might be better seen.

THE FIRST COOKERY BOOK.

Two editions of what is believed to be the first printed cookery book, namely Bartholomæus Platina (*i.e.*, B. Sacchi), 'De Honesta Voluptate et Valetudine,' Venice, 1475, have been lent to the London Library by Mr. G. R. Redgrave. The older of the two editions, says *The Times*, is, in spite of its great age, a pleasing book to handle, its generously wide margins, its rich ink, its good type, and uncrippled back making it easy to decipher. It is a peculiar feature of the older cookery books that they dabble a good deal in medicine. Sacchi, it appears, says not a word about cookery in his early chapters until he has told in terse Latin, which has many businesslike abbreviations, how the body may be made fit by proper exercise. The table and its decorations are dealt with, flowers as well as silver and gleaming cutlery being considered requisite, though only, apparently, because "these things excite the appetite," and not because they gratify the eye. Food, he says, should be enjoyed, in winter, within shut doors in a warm temperature, but in the summer we are advised to partake of it in the open air. There are few dishes left unmentioned, and among the vegetables enumerated are several that we have only lately begun to use in our salads.

REFUGEE STUDENTS AT OXFORD.

In a report issued at Oxford University by the Committee on Junior Refugee Students, it is stated that of the thirty-one junior refugee students in residence in March last the great majority had left Oxford for military or other public service, and only seven now remain. Four of these are employed in teaching at the Belgian School at St. John's College; the other three are pursuing their studies in science and mathematics. All are either ex-soldiers who have been dispensed with from service by authority or are well below the military age. During the last Long Vacation the Committee were able to arrange for students to be accommodated away from Oxford, and they hope to be able to make similar arrangements for most of them during the coming vacation. The Committee have received during the nine months now reported on no complaint of any kind with regard to the students.

SERBIAN CHRISTMAS RITES.

The curious rites which are celebrated at Christmastide in Serbian households are obviously connected with Pagan worship, and the divinity of the Sun, though it is Christ's name that is mentioned in connection with them. Monsieur W. M. Petrovitch, himself a Serb, has an article in *The Times* on this subject to which pathetic interest attaches on account of the homeless and destitute condition of many thousands of his fellow-countrymen at the present moment. A great deal is made of the lighting of the *Badgnak*, or young oak tree, which evidently corresponds to the Yule Log of merry England in olden times, and at supper, on Christmas Eve, when no meat is served, the father of the family enthusiastically toasts the *Badgnak*, pouring red wine over the protruding end of the burning timber. During Christmas morning there is always a visitor (*polaznik*) generally a young boy from a neighbouring house. When he enters he breaks off a small branch of the *Badgnak's* smouldering end, greeting the head of the house with "Christ is born," to which all the others reply, "In truth He is born!" the mother throwing at him a handful of wheat. He then approaches the hearth and strikes the *Badgnak* with his own piece of tree repeatedly, so that thousands of sparks fly up into the chimney, and he pronounces his good wishes somewhat like this:—"May the holy Christmas bring to this house as many sheep, as many horses, as many cows, as many beehives (and so forth) . . . as there are sparks in this fire!" Then he places on the *Badgnak* either a silver or a gold coin which the head of the family keeps to give to the blacksmith to smelt in with the steel when making his new plough—for, as he believes, this cannot fail to make the ground more fertile and all go well.

Board and Residence, &c.

LONDON.—Board-Residence, MISS E. KINGSTON, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

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The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

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At the Annual General Meeting to be held on Tuesday, February 8th, the Contributors will have to elect a Manager to fill a vacancy on the Board and three Managers in place of the Rev. F. K. Freeston, Mr. J. T. Perry, and Mr. L. N. Williams, who retire by rotation, and are eligible for re-election.

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9. Rev. GILBERT T. SADLER, M.A., of Wimbledon.
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23. Rev. DOUGLAS WALMSLEY, B.A., of Manchester.
30. Rev. RAYMOND VINCENT HOLT, B.Litt., of Edinburgh.

The Evening Services will not be resumed for the present.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, January 9.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. JENKINS JONES.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. R. W. SORENSEN; 6.30, Mr. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. F. K. FREESTON.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 7, Rev. J. A. PEARSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Rev. F. HANKINSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

South Norwood League House, 141, Portland Road, 7, Miss HILDA STANLEY.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.

Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. J. BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. GILBERT T. SADLER, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. H. C. HAWKINS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30. Supply.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. HERBERT JONES of Hinckley.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

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SOUTHEND, Darnley Road Church, 11.

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SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

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DEATHS.

GOODLAND.—On December 22, at Elm Grove, Taunton, Clara Vere Goodland, beloved wife of Edward C. Goodland, aged 62 years.

HOWSE.—On December 31, at Richmond, Surrey, Elizabeth Weald Howse, aged 82, daughter of late Henry Edward Howse, of Lyncombe, Bath.

MORTIMER.—On January 5, at Rock Mount, Torrington, Devon, Bessie Florence, the dearly loved wife of Edgar F. Mortimer, Fleet-Surgeon R.N. (Retired), and only daughter of the Rev. A. N. and Mrs. Blatchford. Friends will kindly accept this, the only intimation.

PERKINS.—On December 29, at her residence, 103, Chapel Lane, Blackley, Lucy, the dearly-loved wife of W. H. Perkins (suddenly), aged 53 years. Interred at Failsworth Cemetery, December 31.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

EXACTLY a year ago, in our issue for January 9, 1915, a letter appeared from the pen of Mrs. Bernard Allen asking our readers for help for the Belgian hospitals. On the same day we endorsed the appeal and pleaded that this was a piece of work to which we could set our hands. We closed our leading article with the following words: "It is in our power to make [the Belgian soldier] and his comrades rich men, rich in the knowledge that across the seas there are people who care while they suffer, and will do much to ease their pain and to cure them of their wounds, and to send them forth with new heart to fight again for their country. Who will give? Who will give quickly?"

* * *

AT first we cherished only modest hopes and there was little thought of a permanent organisation with a wide field of operations. On January 16 we published the first list of contributions amounting to £161 14*s.* and a small list of parcels. To-day the list stands at over £10,000, and the gifts received in kind have almost overwhelmed us in their amount and variety. To commemorate this achievement Mrs. Allen has written a special article on the work of the year, which appears to-day. To many of our readers the facts will be familiar already, for we have been careful to keep them in close touch week by week with what we were doing; but a summary of this kind will help them to realise the range and usefulness of the activities in which they have taken such a generous interest. We have accomplished much. It is an incentive to go on and do still more so long as the war lasts and we can render this friendly service to our brave Allies.

* * *

UNDOUBTEDLY the success of the Fund has been largely due to the way in which our readers have been enabled to take a personal interest in the work from the beginning. Mrs. Allen's articles have been a special feature during the past year. Written out of actual experience and with a telling simplicity of style they have helped our contributors to follow their gifts into the hospitals, and almost to see the welcome with which they have been received. Mr. Kelland's constant reports to us from the field of operations in France have also supplied many telling paragraphs. Everything has had in it this sense of actuality and intelligent sympathy. We are not unmindful of the benefit which has come to our own pages in this way. It has put flesh and blood into them and a passionate human interest, and helped us to link all the topics which usually occupy our attention with the absorbing duties of the hour. We have done our best to mobilise our forces of sympathy and charity, and to direct them into channels where their gifts of healing are urgently needed.

* * *

OF course it has meant incessant labour and a great deal of travelling. Mrs. Allen has been in France six times. Mr. Kelland is always on the road and spends more time on the other side of the Channel than at home. The editor has paid three visits of absorbing interest to various parts of France in order to see the work with his own eyes. Faithful stewards, who have received the entire confidence of a generous public, could do no less. Without this personal touch the efficiency of the work would have suffered and the delightful element of human friendship would have been lacking. As we look back upon it we are conscious that our opportunities have been rich beyond those of most people. We have seen the grim realities of the war at close quarters. We have learned much from these brave men, and done our best to make their wounds and loneliness and their intolerable sufferings part of our own lives.

* * *

THERE has been an exchange of New Year greetings among the Allies. Though they have about them the touch of formality inseparable from compliments, they all breathe a spirit of stern resolve, and unshaken confidence. The true reason for this union of hearts may not strike the superficial observer. There is a sense that the impalpable things for which we are fighting, the vindication of justice and the defence of right, transcend the material interests of any single nation. If we could define our aims in terms of political ambition or territorial conquest, elements of conflicting interest might easily arise. But the dangers of division disappear when we have to protect ourselves from a common menace to freedom and national security. Germany has enlisted the soul of mighty peoples against her. Slowly and at bitter cost to herself she is learning the strength of a moral alliance.

* * *

THE New Year has been marked by many messages from our religious leaders. Some of them have been little more than common-place attempts to improve the occasion. Others expressed in conventional theological language about sin and judgment leave us cold. The Archbishop of York, in the message which he has issued to his diocese, takes higher

ground, and speaks with the simplicity and directness which are the proper language of vital religion. After pleading for the spirit which steadily faces the facts as they are, meets them, refuses to be daunted by them, and resolves to overcome them, he points out that fortitude needs strength to sustain it.

> There is [he says] only one ultimate source of moral and spiritual strength. It is God. But we shall get no strength even from God if we only seek it in order that we may win the war. There is a way of thinking, speaking, even praying, common, it seems, among our enemies, but not unknown among ourselves, which regards the Most High God as if He were some great ally in reserve, whose power may be by our entreaties "mobilised" for our advantage. There is no hope of moral and spiritual strength in such an attitude of mind. Strength to bear itself aright in this crisis, unspeakably solemn, of its history, strength to fulfil the purpose of God, will come to the nation through conversion—the turning of its mind and will—to God as revealed in Jesus Christ. This conversion will have, as always, two movements, the offer of repentance and the desire of renewal. We must turn away in shame and sorrow of heart from all the unreal and conventional Christianity, the care for things material, the indifference to things spiritual, the selfishness and self-assertion, which are being judged in this outbreak of war.

* * *

THE publication of Lord Derby's report on Tuesday has put an end to the uncertainty in which some of the newspapers have found such a rich opportunity for a campaign of conjectural criticism, suspicion and innuendo during the past ten days. They would have shown a much nobler patriotism if they had not pretended to have a great deal of private information about Cabinet secrets and personal intrigues, and had realised their duty to present a grave national issue in such a way that sensible men can discuss it without personal bitterness and all the rhodomontade about treachery and base political motives, which is so often made to do duty for the hard tasks of thought. The question of compulsory military service is one which we must all be prepared to face as a fresh issue. It cannot be dismissed *à priori* as wicked or unjust. Our attitude towards it, even if we reject it as unwise, must be governed by the consideration that we are engaged in the biggest and most dangerous war in history. Nor must we forget in the heat of arguments that many of the wisest men in the country support it at the present moment because they are for liberty and not against it.

* * *

Two things stand out quite clearly from the mass of figures in Lord Derby's report. The first is the splendid patriotism of the volunteers. No people has ever done anything like it before. Without any legal obligation we have created such a healthy public opinion, and it has worked with such strong moral pressure, that our young men have relinquished their private aims for public duty and banded themselves together into an exceeding great army. Nothing can tarnish their honour or cause the glory of their deed to grow pale. The second is the failure of a sufficient number of unmarried men of military age to attest to make it possible to keep faith with the married recruits unless some means is found of bringing them in. We are not going to join in the dangerous game of juggling with statistics. Whether we like it or not, and for ourselves we deeply deplore and regret it, we cannot explain away a figure like 650,000 and make it negligible. It is all pure conjecture how many of these men have valid excuses. We shall know when they have been attested and their requests for relief have been properly examined, and we cannot know before.

* * *

THE speech of the Prime Minister on Wednesday was largely based upon these considerations. He was bound to redeem his pledge. There would not have been a remnant of respect for him as an honest man, if he had done anything else, and our reputation for political honour would have received a mortal wound. It is not now a question whether the pledge was wise or not. It certainly had a large backing from public opinion, and it is the belief of those who are in the best position to form an accurate judgment that it was an important element in the success of Lord Derby's campaign. Such being the plain facts only two courses are possible for the country. If Mr. Asquith and his government are to remain in office the pledge must be redeemed, and the Bill which was introduced into the House of Commons on Wednesday is the only possible policy. Otherwise the government must go; all our recruiting arrangements must be thrown back into chaos; and we must accept the terrible danger which will arise from a weakening of our prestige with our Allies;—and all this in face of Lord Kitchener's plain statement that "in the special circumstances of this utterly unprecedented struggle, the existing system without modification is not equal to maintaining the Army which is needed to secure victory."

* * *

WE hope that many people will read Mr. Asquith's speech without note or comment or the confused clamour of debate in their ears. What strikes us about it is its complete honesty of purpose, its moderation of tone and the absence of anything like harshness or reproof. Running through it there is a strong undercurrent of sympathy with the young manhood of England and an earnest desire to meet all genuine cases of difficulty. There is no intention to penalise the defaulter by making him a marked man; the possibility of enrolment under the group system is to be kept open till the Bill becomes law; and the proposed exemptions are generous.

* * *

WE particularly welcome Mr. Asquith's treatment of the case of the conscientious objector; though it is exactly what we had every reason to expect from a man of his Nonconformist ancestry and robust commonsense. We quote the passage in full:—

> Those of us who know the real facts of British life know quite well that there are many people belonging to various religious denominations and to various schools of thought who are quite prepared to serve their country in the war but who object on conscientious grounds to the taking of life. But there are many other military duties they are ready to perform and capable of performing. I know myself of many cases in which, for instance, men who hold these tenets, and hold them tenaciously as well as conscientiously, have gone out on minesweepers and have undertaken a number of ancillary duties which are very important to the successful prosecution of the war, with the very best results, and have exhibited the greatest bravery and courage and exposed themselves to the same risks as those who go into the trenches and shoot off guns. It is suggested in the case of such people that the exemption which they should get—and which I am certain is all that they would claim—is, in the case of an application on conscientious grounds, to take the form of a certificate of exemption from combatant military duty only. There is no difficulty whatsoever for a man, after he has obtained a certificate of that kind, just as effectively to discharge the duties of a citizen for military purposes within the limits of his own conscientious scruples as the man who undertakes military duties in the fullest sense of the term.

These are not the words of a ruthless violator of conscience. They breathe a spirit of delicate respect for the high-minded scruples of men who cannot see eye to eye with himself. In their simplicity and restraint they show a sounder appreciation of moral facts than much of the over-heated language about conscientiousness. They are all the more impressive when we remember that they are the words of a man who carries the burden of empire on his shoulders, the leader no longer of a political party but of our whole people in their struggle for existence.

FRESHNESS OF MIND.

WE know that in many quarters obstinacy in sticking to our own opinions is considered to be a virtue. The man who pursues his own course, regardless of the advice of his friends and the shocks of changing circumstance, is praised for his firm principles. To change our mind, to modify our formulas, to learn from experience to the extent of exploring a new situation apart from the prejudices of our own party or tradition, all this is condemned by many people as weakness of character. But is it reasonable or just to do so? The wooden mind, which never bends and never yields, has its use in a world of settled routine. It plods along the beaten tracks. It performs the conventional duties. It makes the conventional protests. You can count on it to say what it has always said and do what it has always done. But what place has it in a world that is suddenly alive with new vision and electric with unfamiliar passions?

There are days when our own life, or the life of the nation of which we form so intimate a part, is carried far out to sea. We wrestle at close quarters with the tempest and the waves. Our safety depends upon sharpness of vision and quickness of instinct, or complete obedience to one who has more gift for command than ourselves. To argue, to hesitate, to quarrel about the rights and limits of leadership, is to court disaster. We take with us into such scenes our trained intelligence, our habits of generosity and self-control, and the thought of God in our hearts. They shield us from selfish concern for ourselves and the crimes of cowardice, and help us at the trying moment to be worthy of whatever has been good in our own past. But the watchwords of sect and party, the hundred familiar claims for personal freedom and consideration, they have no place in this sharp contest for security. The mind, freshened into new vitality by the keen breath of danger and the certainty that others depend upon us for their deliverance, works with unwonted strength and simplicity. It has become flexible to the teaching of experience and the tragic need of the hour.

As a people we have been plunged into darkness and tempest. The familiar landscape has been blotted out. New duties face us on every side. Strange questions press for an answer. Problems, which have never come our way before, give us no rest until we solve them. We never stood in greater need of the reserves of character and the strength which comes from close fellowship with the power and justice of God. But we need almost as much the freshness of mind which will save us from the disasters of intellectual obstinacy, and make us sensitive to the danger of limiting our actions by the decisions and watchwords of the past. The man who still thinks exactly as he thought two years ago only reveals his own incapacity for receiving and using new experience.

Our political leaders have been pleading for this freshness and adaptability of mind with the leaders of labour for months past. Whatever virtues Trade Union rules may possess in ordinary times, it is clear that they cannot be applied with rigour during a great war without courting disaster. When the need is for a maximum output in the shortest possible time, and the ranks of the skilled workers have been depleted in order to keep a vast army in the field, restrictions must be removed, new experiments must be tried, and all disputes which weaken energy must be postponed to a brighter day. It is not surprising that trade unionists failed to see this at first. They tried the dangerous experiment of enforcing the old rules in face of the new conditions. But this recourse to the familiar weapons of industrial strife was so clearly unintelligent that the abler minds among them have yielded upon point after point. They have agreed to the employment of women and the dilution of the skilled trades with unskilled labour and other matters which are contrary to all precedent and reduce many familiar arguments to confusion. They have done this not simply because they have been chastened by the terror of the war. They have felt that influence, no doubt, as we all have done. But they have also had the courage to lay aside many prejudices, to dismiss ready-made solutions, and to acknowledge that an overwhelming need, placed right in the midst of our common life, calls above all things for courage and sacrifice and freshness of mind.

All sensible men and women will desire to approach the burning question of compulsion for military service in a similar temper. Unfortunately it is a matter which has a long record of party strife behind it and is still associated for many of us with feelings which quickly boil over into anger. It is fatally easy to plunge into party wrangles, in which we unsheathe all the old weapons, and spend long and weary hours of debate, without advancing one inch nearer to a solution of the real problem which confronts us. Now we are not so blind or so conceited as to imagine that everybody who faces the present situation with freshness of mind will agree with our own attitude, but we are persuaded that a little genuine thinking will do much to remove bitterness and possible disunion. First, it will help us to see this particular question of policy in relation to the larger issues of which it forms a part. Its importance is not primary, but secondary. What matters supremely is that we should win in the war, not for the sake of a glorious victory for our arms, but because victory has in it the promise of priceless benefits which can be obtained in no other way. It is hard to conceive that any man of alert intelligence can plead that it is right for us to win the war with a colossal army of volunteers, but that we ought to face the possibility of irretrievable disaster rather than impose military service as a legal obligation upon any man. The question is thus for the vast majority of us one not of ultimate moral principle but of political judgment. Complete agreement is unlikely, but we can disagree without bitterness, feeling beneath our difference the constraining bond of complete union in the ends for which we fight. Second, a healthy freshness of mind will save us from the futility of merely repeating many of the old watchwords and the folly of supposing that rhetoric can take the place of thought. We can only give one illustration of our meaning. To speak of the introduction of any form of compulsory service as a surrender to the methods of Prussia, forgetful that France with her army of

conscript citizens preserves a high standard of democratic freedom, is simply a lapse into abuse as faulty in taste as it is feeble in intelligence. Thirdly, whatever his conclusion may be the wise man will be anxious to arrive at it along fresh paths of thought. It is not sufficient to give the old obstinate reply, "it is against my conscience." The effect of such a verdict upon other minds at the present moment is less than nothing, unless it is backed by reasons which can be weighed and accepted. Have we, for instance, adequate reasons for regarding compulsion for military service as a crime against personal liberty, when we accept compulsory education, compulsory payment of taxes, compulsory service on juries, and many other obligations imposed by the public will, without a murmur about their injustice? Can we say, not as a matter of academic debate, but as we stand now face to face with the most terrible menace that can threaten a nation, that the State has a right to extort our money but may not command our service for the protection of our shores, the defence of our liberties, and the fulfilment of all our obligations to our Allies?

Some of our readers will probably wish to discuss these questions and the position in regard to them which we ourselves feel bound to adopt. May we suggest to any possible correspondents that there can only be profit in such a discussion if we determine to explore the whole problem as a fresh issue, in its practical relation to the actual menace of the war, without resort to rhetorical commonplace or the heat which is engendered by party cries. For ourselves we have no desire to belittle protests or to ignore conscientious objections. Only let the protesting conscience be modest and tactful in its claims, remembering how much it asks from men who are wrought to the highest pitch of determination in a sacred cause, while we on our part accord it "all the favour which may be consistent with the public peace and security."

Good Thoughts for Evil Times.

Thee, Father, first they sung, Omnipotent,
Immutable, Immortal, Infinite,
Eternal King; thee, Author of all being,
Fountain of light, thyself invisible
Amidst the glorious brightness where thou sitt'st
Throned inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant shrine
Dark with excessive bright thy skirts appear,
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes.

MILTON.

NATIONAL UNITY.

THIS moral function, fundamental to all States, is never perfectly discharged by any. Each has its own richer vein of character, its special sense of obligation, and clears on some one side the manifold ideal of human life. This characteristic is its particular trust, to be protected by all just means; and the subsidiary affections that cluster round it, the natural ties of place and language, the heritage of historic admirations, the appeal of native poetry and music, are its living supports—the bodyguard of Immortals that ward off encroachment on the kingly genius of a Nation. This service is their justification and their glory. But for their perpetual play around the heart, no durable life, no determinate physiognomy, could belong to any human society. And the men who affect to be above them, who are too cosmopolitan to care for anything at home, who are critics and censors of all that is near them while taken by some alien fascination,—do they show any more comprehensive wisdom, or higher affection? Is not their disclaimer of a narrow prejudice of the heart usually the result of a narrower in the understanding? There is in truth a great responsibility on those who, in public life, put themselves out of congeniality with the native Spirit and past development of their country. And there is a great and worthy service rendered by one who, personating the better characteristics of a people, and assuming the work they can best achieve, consolidates their life, and suspends the forces that would else divide them.... The Unity of a people, when at last attained by innumerable efforts, and the struggles of a protracted history, is a grand and sublime result,—the noblest fruit which the experience of ages can ripen; and whoever contributes to it should be admitted freely to his place of historic honour among the benefactors of his time. JAMES MARTINEAU.

O THOU, who knowest our hearts, and who seest our temptations and struggles, have pity upon us, and deliver us from the sins which make war upon our souls. Thou art all-powerful, and we are weak and erring. Our trust is in thee, O thou faithful God. Deliver us from the bondage of evil, and grant that we may hereafter be thy devoted servants, serving thee in the freedom of holy love. AMEN.

THE BELGIAN HOSPITAL FUND.

A YEAR'S WORK.

EXACTLY a year has now passed since this Fund was inaugurated on January 9, 1915, in THE INQUIRER, and I think subscribers will like to have a summary of what has been accomplished by the aid of the money and gifts in kind which have been so generously given. When we began we had no idea how this work would develop, and this constant development has, no doubt, been one of the reasons why the interest has kept up so well. Our method of keeping constantly in close touch with all the organisations we aid gives us the opportunity of discovering many wants which would otherwise be overlooked. Numerous instances might be given: last week we came across a doctor with a *poste de secours* on a quay where a very large number of Belgians are always working. He was very poorly provided with necessaries. A very small outlay fitted up his hut with all that was wanted to enable him to look after the many little accidents which were brought in to him. We have always tried to keep an open heart for any work which no one else was doing and which needed to be done, whether for the soldiers or for civilians, and our friends here in England have loyally supported us in every fresh development, and the funds and material have always come in time. We hope to continue as long as we are needed, which, as far as we can see at present, will be until the Belgians are

settled back in peace in their own country.

The work in the *military* hospitals has the *first* claim on our help and sympathy, because the men are, equally with the civilians, refugees from their homes, and in addition have given their blood for their country. But for the civilian women and children and old people our hearts are full of pity and desire to help, and whenever the chance has occurred we have not neglected it. The after care of men invalided out of the army and with no homes, and also the problem of their occupation and amusement in the camps where they are congregated, has interested us greatly.

Origin and Scope of the Fund.

This Fund was started in January, 1915, in response to an appeal which I made, after my visit to France, for help for the Belgian military hospitals in Calais and nearer the front.

These hospitals came into existence during the autumn of 1914 to meet the great need for accommodation for the Belgian wounded when they were turned out of their own country. There had, however, never been enough money to provide them with sufficient surgical instruments, medical and nursing requisites, bed linen and clothing for the patients. All are reasonably well provided with these things now, and only need their store replenishing from month to month.

It is one of the greatest pleasures we have had to go round these hospitals now and contrast them with their state a year ago. Then they were lacking everything, except beds; they had not bed linen to go round, not enough blankets, no proper supply of instruments and very little store of clothing. Now each man is sure of sufficient comfort, all the help that skill can give him and a good outfit of clothes when he leaves.

In June, 1915, the scope of the Fund was enlarged by the inclusion of the Belgian base hospitals in the west of France, of which there are nearly forty. They lie in remote places, where visitors are rare and gifts rarer still, and they had many needs which we were glad to supply.

Subsequently, in October, we made a tour among the convalescent depots of the Belgian army in France, where the men are sent after discharge from hospital and before their return to the front. These places are peculiarly sad and make a special appeal to our sympathy; for it is only because these men have lost their homes and country that they are needed. We found many of them sadly lacking in the most essential comforts, and a great field of usefulness was opened up in this direction. Advantage has also been taken of any opportunity that offered to help in work among Belgian civilians both in Flanders and in France.

Method of Work.

Every one of the 101 hospitals and convalescent depots which we have aided (except six remote ones) has been visited by us, and those in the Calais district visited *constantly*. By this means those engaged in administering the Fund have gained personal knowledge of the individual needs of each hospital and are thus able to give the *special* help needed, whatever that may be, whether in the form of instruments, beds, linen or clothing. In every case the aim is to enable the Belgian doctors and nurses to carry on their work for their own people in their own way, without being hampered by the lack of the necessary equipment. In the case of the convalescent depots seven hundred beds with bedding have been sent out, besides games, a piano, bath chairs, musical instruments and handicrafts of various sorts.

In addition to the hospitals twenty-nine doctors serving at the front have been supplied with outfits of instruments and dressings for First Aid.

Civilian Work.

Considerable help has been sent to a maternity home in Flanders, and a hospice, also in Flanders, was supported for six months. This cost us £50 a month, and besides the money we sent many hundreds of garments.

We are now maintaining a small hospice for twenty-five beds in Calais, also for refugees, which is under the direction of Mme. Lageot, who is responsible on her own initiative for the starting and successful carrying on of a school for 170 refugee children.

Three motors have been sent out—one for the use of the maternity home; one for general refugee work in Flanders, and one for work in Calais.

Extent of the Fund's Work.

Since the first appeal was issued on January 9, 1915, £10,000 has been subscribed by 1,463 individuals or churches and societies, who have sent in 2,574 subscriptions. This gives an average of nearly £200 a week through the year. Many of the contributions have been the result of church collections and these represent a much larger number of subscribers than appears from the figures. The subscriptions have come from all over the world—America, Canada, Australia, New Zealand, South Africa, Hong Kong, Trinidad, &c.—besides all parts of the British Isles.

In addition to the money, 62,276 articles of clothing and hospital requisites have been received as gifts from 1,089 different societies and private donors, in 2,321 parcels. This gives an average of about 45 parcels or about 1,200 articles a week. Some of these gifts have been of a very valuable nature—such as a piano, bath chairs, microscope, cases of invalid foods, bedsteads cases of surgical instruments, &c. During the first few months a good deal of clothing was bought, as the need was very urgent, but since then, owing to the large and generous parcels sent in by working parties connected with the Women's League, &c., and by private donors, it has not been necessary to spend much under this head. In all, 76,107 articles have been forwarded abroad, besides hundreds of beds, outfits for several operating theatres, and thousands of surgical instruments and hospital requisites. These have been distributed among the 101 Belgian hospital and convalescent depots. The chief expenditure has naturally been on such things as surgical instruments and beds. Great care has throughout been taken that only things really needed for the welfare of the patients are sent, and in speaking of the *welfare* of the patients, we mean their mental and moral as well as their physical well being. Anything that tends to ameliorate their condition in any of these respects we have considered within the scope of our work.

Transport and Administration.

After the first few months, all transport has been free, both on the trains and on the boats, owing to the kindness of the Belgian military authorities, but we have not quite eliminated *all* expense under this head, as there are certain small charges in connection with the distribution of the goods on the other side of the Channel.

The distribution of goods from Calais is entirely undertaken by Mr. W. W. Kelland, who spends most of his time in France on work for this Fund, and we owe much to his great business abilities and intimate knowledge of French life, which has enabled him to establish the most sympathetic relations with the hospitals with which we are connected.

There are no expenses for offices, administration, postage, printing, &c. all these being met from private sources.

ROSE ALLEN.

THE RETURN TO THE SUPERNATURAL.

SEATED opposite to me in a road motor-'bus, a few months ago, was a benevolent country vicar, and we were soon engaged in an animated discussion. At one point a gleam of savage satisfaction flashed vindictively in the eyes of the mild old man as he said, "one good thing the war has done already; it has killed your made-in-Germany higher criticism." Germany provides an excellent whipping-post for ideas we dislike. Show that your detested heresy originated there, then slay it and bathe your hands in its blood.

I notice that my fellow country-man, Principal E. Griffith-Jones, has been telling an interviewer: "It is no accident that the home of naturalism is to be found in Germany. German criticism has eliminated super-naturalism." Everybody is doing it. The worst of it, for me, is that I agree with some of the conclusions but not with the methods of such controversy. Unfortunately naturalism is not peculiarly German. Naturalism dominates especially the half-educated mind. The ignorant may be superstitious; our most modern philosophers may be supernaturalists; but your well-read, subscription-library person is nearly always anti-supernaturalist.

Now the chief trouble with naturalism is its protean character. The champion of it will tell you he does not mean by it materialism, or a mechanical "block" universe or even an absolutist Monism or, indeed, any one particular thing you are attacking. Use another word and he will admit the Supernatural quite freely.

CONDUCT AND THE SUPERNATURAL. By L. S. Thornton. London: Longmans, Green & Co. 7s. 6d. net.

Ask him whether he believes in a real communion of the soul with God, spirit with spirit; in a God of grace who brings to man a new access of strength to lift burdens, a redeeming love and holiness to forgive sins and purify the heart and he will say at once, "Of course; without that there is no vital religion." Ask him again if he believes in the genuineness of the mystical experiences of men whereby power and joy flow into them from the Unseen to regenerate and transfigure their life, and he will hasten to admit the affirmative. Ask him if he believes that life is a closed system of a purely deterministic type and he will deny it as vehemently as the most crass supernaturalist. Inquire further whether since his God is not merely and exclusively *intra*-natural, He must not be regarded as also super-natural and he will waver and hesitate and stammer and end with some muddlesome apology about not liking the *term* super-natural. That is just it. It is the word, not the thing, that he finds objectionable; the word, and especially the superstitious associations of the word. But unless we are to lapse into dull secularism or sheer pantheism; unless we are to regard God as exclusively intra-natural, it is clear we must recognise the Supernatural. Mere immanentism showed its helplessness and futility in the "New Theology," and it is not without significance that its most conspicuous advocate has now recanted and gone over to dogmatic Anglicanism.

In view of this popular prejudice against a good and useful word to express a true idea, it is not idle or offensive to point out, even to those who know Latin, that "super" means "above," and that therefore super-nature means simply above nature. If then we are to distinguish (and by distinguishing I do not, of course, mean separating) God and Nature, we must not shrink from using a convenient word that shows that we believe in a beyond and an above as well as in a within nature.

If we believe in the very slightest degree in free will, in "this main miracle that thou art thou with power on thine act and on the world," then we admit at once that man has something supernatural in him, and that by his act of free-will he sets a new direction of causation, if not also a new fact of causation, into being and thereby supernaturally "intervenes" and "interferes" with nature regarded in the ordinary scientific sense as a self-actuating system or invariable order. To say, as I heard it recently said, that God does not intervene in mundane affairs is to say that God does not interfere with us nor we, in his given power, with mundane affairs. And that is the death of religion.

There are in this connection four ways of regarding reality. (1) There is the mechanical materialistic way; (2) There is the way of Deism in which Nature is a clock-work arrangement, with which God, as purely super-natural, interferes only by special miracles. He is a sort of absentee landlord, who makes capricious and arbitrary visits to his estate for alterations and repairs; (3) There is the immanental, pantheistic, absolutist-monistic way in which God is regarded as an exclusively intra-natural life, pervading nature and present in every throb and pulse of it, but in no wise coming into it from a beyond or an above; (4) There is the way of combining immanence with transcendence, intra-naturalism with super-naturalism, which may be described as Pan*en*theism as distinguished from Pantheism, all being in God and God being in all, but not all (including sin) being identified absolutely and monistically with God.

Let us use a crude figure to illustrate these distinctions, remembering, to avoid captious criticism, that they are mere illustrations and nothing more.

(1) Materialism is a dry toilet sponge.

(2) Deism is the same sponge with a tap above it yielding "rare and refreshing" drops of water.

(3) Absolutist monism is the same sponge saturated with water but self-contained, enduringly wet, but cut off from fresh supplies or somehow generating such supplies from within itself.

(4) Panentheism, which combines intra-naturalism with super-naturalism, is a living sponge immersed in the living infinite sea which flows through and under and over and around it—a sponge responsive to mysterious tides and currents and nourished by the ocean's life, and the ocean being responsive to the needs of the sponge.

It is the last only that serves, even faintly, to express the truth, "In Him we live and move and have our being," and "Ye are the temples of the Holy Ghost."

Religion has to recover this sense of the Supernatural or die. It will not die; that is, it will recover this truth. Indeed it is recovering it. Father Tyrrell's swan-song, "Christianity at the Cross-Roads," prepared our minds by shaking them out of their complacent and philistine rationalistic-Protestantism. The whole mystical movement of to-day helps the process, notwithstanding all its subjective aberrations. Mr. A. J. Balfour's volume of Gifford Lectures on "Theism and Humanism" is a vivid sign of the times. But no group of writers is doing more valuable service to-day, in this respect, than the Mirfield Community of the Resurrection.

Dr. Figgis has put us all under the deepest obligation by such vital and kindling books as his 'Gospel and Human Needs,' 'Civilisation at the Cross Roads,' and his suggestive new volume, 'The Fellowship of the Mystery.'

And now comes the Norrisian Prize Essay on 'Conduct and the Supernatural,' by Mr. L. S. Thornton. It is a fascinating and masterly analysis of the fashionable and destructive "immoralist" ethics of men like Nietzsche, John Davidson, Mr. G. Bernard Shaw, Mr. H. G. Wells, Mr. Garrod, Herr Houston Chamberlain (of Pan-Teutonic ill-fame). There is abundant material for criticising the book; but for the main argument I have nothing but admiration and gratitude. There is, of course, the Mirfield tendency to exploit the situation in favour of dogmatic orthodoxy. But this is a piece of sheer propagandist opportunism which will deceive no intelligent reader. We are not going to believe in witchcraft and black magic, nor necessarily in the Virgin Birth or the raising of Lazarus simply because we believe with these men in the Super-natural. Save for an occasional aside there is nothing in Mr. Thornton's book which a reasonable Free Catholic cannot admit as whole-heartedly as the author. I can do best service to the reader and to the volume by quoting, in conclusion, a striking illustration which conveys the essential ethical attitude.

"The great ocean bears along many goodly, living things in the current of its waters; but when the tide casts them high upon the beach they become decaying corpses and stale rubbish, foul and poisonous. Even so the great tide of other-worldly love, because it is sacrificial, bears along with it all the goodness of the natural order and brings forth continually rich materials for earthly happiness. Yet, if these treasures, so hardly won for mankind by the sacrificial power of love, be stranded high and dry upon the beach, they will at once turn to decay. Earthly goods, ideas of earthly comfort, if separated from that tide of spiritual power which brought them into being, become at once desacramentalised, and so lose their worth. Nay, more, these cast-up leavings of the spiritual world have something peculiarly offensive about them....In the Christian scheme, therefore, happiness remains the product of a virtuous activity within the other-worldly sphere. Even as it comes forth it becomes the means to something greater than itself. The Utilitarian, on the other hand, in making the earthly happiness of all his highest end, is as one who, lacking faith or courage for the fisherman's art, is content to gather dead things from the rubbish thrown up by the tide."

Let us believe that this war will make us ready to grasp this truth in all its agonising fruitfulness.

J. M. LLOYD THOMAS.

BOOKS AND REVIEWS.

THE FASCINATION OF MAPS.

ATLAS OF THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. Designed and edited by George Adam Smith, D.D., and prepared under the direction of J. G. Bartholomew, LL.D. London: Hodder & Stoughton. 25*s*. net.

THE first edition of the 'Historical Geography of the Holy Land' was published in 1894. The companion volume of maps has only just appeared. More than twenty years is a long time to wait, and meanwhile a new generation of students and readers has been born. But we should be niggards to complain, when the gift, now that it is in our hands, is such a rich and beautiful one. Scholarship, observation and the highest skill in map-drawing have combined to produce a volume which has no rival in its own field. It will make an instant appeal to all who understand the fascination of maps, while the extent of its historical survey and the fine quality of its explanatory notes make it one of the books which the serious student will desire to have constantly at hand for reference. There are sixty maps and plans, ranging from the dawn of history in the Semitic world to the present political divisions of Palestine. Many of them are intended to illustrate Old Testament history, but almost equal attention has been paid to the Roman period, the expansion of Christianity and the Crusades. We may call special attention to the series of

large scale maps of four miles to the inch, and the skill with which the maps illustrating the physical features of the country, its geology and vegetation, have been drawn. There is no need to emphasise the close connection between history and geography; the old bad days when they were studied in closed compartments have gone, with the result that maps have become human documents. For the intelligent eye they are pictures of human development and of the physical conditions which have often determined the rise and fall of nations. No country, not even the British Isles touching Europe on one side and looking out towards America on the other, illustrates the importance of geographical position better than Palestine. If any one will consider the significance of map 10, which illustrates the ancient trade routes to Palestine, and then turn to the maps of the growth and expansion of Christianity, he will grasp at once the physical and political reasons for the trend westwards. The future lay towards the sea and not in the trackless lands beyond the great rivers. The cartographers of Gotha were the pioneers in the educational value of maps, but they no longer have the field to themselves. The 'Oxford Historical Atlas,' the Map Supplement issued with the 'Cambridge Modern History,' and the new 'Historical Atlas of Modern Europe,' issued at a popular price by the Oxford University Press, illustrate English work in this field at its best. This atlas of the historical geography of the Holy Land is the equal of any of them, whether native or foreign, in the clearness of its drawing and the thoroughness of its research.

RUSSIA THROUGH WESTERN EYES.

THE WAY OF MARTHA AND THE WAY OF MARY. By Stephen Graham. London: Macmillan & Co. 7*s.* 6*d.* net.

MR. STEPHEN GRAHAM'S Russian vein is one that has a powerful attraction for many minds. It has about it the glamour of the unfamiliar. It is soft and kindly and sentimental; and the strange beauty of soul, which he describes, is placed in sharp contrast with what we recognise as ugly or hard or repellent in ourselves. As, however, we read page after page, with its monotonous praise of the untutored Russian peasant, we are left with the question whether after all we have come into contact with a real world or only looked into dreamland through the coloured medium of another man's temperament. Mr. Graham has been led captive by the dangerous literary device of rhetorical contrasts. East and West, action and contemplation, Martha and Mary slip easily from his pen, and he arranges men and nations in types according to this classification, and arouses more than a suspicion that he finds what he goes to seek. We agree that a deeper and more intelligent appreciation of Russian character and ideals is much needed, but we doubt whether we shall advance far in that direction if we begin with a rather forced admiration of the remnants of hermit life in the Nitrian desert, because it was from there that Christianity travelled to Russia, or wander into Russian churches in the chastened mood which feels that everything which is different must necessarily be better. In his books Mr. Graham is an interpreter of himself and his artistic attitude towards the problems of life rather than an interpreter of Russia. We do not mean that the things which he describes did not really happen, but that he is conscious chiefly of the way in which they affect his own feeling, or the use which he can make of them in a picture. This caution seems to us necessary in the interest of a good understanding, and perhaps not less for the sake of the people, a numerous class, who are anxious for cordial relations with Russian men and women, and hope that there is a little more flesh and blood and healthy energy in them than suits the pale beauty of Mr. Graham's literary art. The value for us then in his book lies not in its moralisings, or even in his own judgments, but in the descriptions of the things which he has seen and heard. It is not such a wonderful picture gallery as the volume on the Russian pilgrims to Jerusalem, but it contains many beautiful and touching passages, like the chapter on the Festival of the Dead, and some others in which the feeling for hard fact is allowed for a moment to have free play. From this point of view the tavern scene may perhaps be given the first place:—

"The atmosphere is heavy with the smoke of the vilest tobacco in the world (*makhorka*). A blind man is playing the concertina, several people are singing, hawkers with pies, with Bibles, with shirts, with pencils, with old clothes, are going from table to table offering their wares. There is tremendous bargaining and long-drawn out haggling on the part of people who, it would seem, do not really intend to buy, even at the last. There are beggars, cripples, blind men, dwarfs, asking for alms in the name of Christ. There are drunken hooligans trying to get drinks for nothing. There are anti-diluvian pilgrims hundreds of miles from home, not going to a shrine, but collecting coppers throughout all Russia for the building of a new church in their far-away villages.... Throughout the whole tavern all day and almost all night is a clamour of talking and an animated scene of gesticulating, unwashed, ragged men and women. Almost all the small business of hawkers, stall-keepers, and little traders is accomplished over vodka or tea in the *traktir*, but indeed the successful, even the millionaire peasant merchant will step without a ruffle of dignity into the most miserable tavern of the city, and not be too proud to answer the taunts or questions of ragamuffins."

It may be a vulgar taste on our part, but we prefer Mr. Graham in passages like this, where he is himself so much absorbed in the human interest of what he sees that he forgets to improve the occasion. They also reveal the life of Russia as something far more rich and varied than it would be easy to divine from his habitual admiration of failure or the religious formula which gives its title to the book.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Gothic Architecture: T. G. Jackson. 2 vols., £2 12*s.* 6*d.* net.

MESSRS. CONSTABLE & CO.:—Apotheosis and After Life: Mrs. Arthur Strong. 8*s.* 6*d.* net.

MESSRS. W. RIDER & SONS:—War Letters from the Living Dead Man: Elsa Barker. 3*s.* 6*d.* net.

MR. T. FISHER UNWIN:—Frightfulness in Theory and Practice: Charles Andler, 2*s.* 6*d.* net.

MR. J. M. WATKINS:—The Ladder of Reality: W. Scott Palmer. 2*s.* net.

MISCELLANEOUS.

The Hibbert Journal, Nineteenth Century, Cornhill Magazine, The Quest, The Porch, Expository Times, Young Days, Sunday School Monthly.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

51ST LIST OF SUBSCRIPTIONS.

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X (12th donation)	1	0	0
All Souls', Belfast, per the Rev. E. H. Pickering (7th donation)	2	6	6
Miss Warren (5th donation)	10	0	0
	£10,020	14	10

Parcels have been received from:—Miss E. S. Hollins; Mrs. Edward Cobb; Mrs. Jellie; The Council Secondary School, Eltham (per Miss Bramwell); Finchley Branch Women's League (per Mrs. Blake Odgers); The Church of the Divine Unity Sewing Society, Newcastle (per Mrs. Hall); Rosslyn Hill Chapel Sewing Society (per Mrs. Cobb); Mrs. J. Byles; Mrs. J. Arthur Pearson; Mrs. Webb; Mrs. J. H. Green and Gladys Green; Miss S. S. Dowson; Mrs. Wm. Tangye; Miss Rowe and Miss Taylor; Miss E. D. Higginson; Miss Higginson; Mrs. Perrott; Cardiff Branch Women's League (per Mrs. Fox); Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Fermor; Ullet Road Sewing Circle (per Mrs. J C. Odgers); Miss M. F. Bartlett, U.S.A.; Miss Leigh; Miss Norton; Mrs. F K. Freeston; Miss Brooks; Mrs. M. R. Green; Mrs. Rye; Mrs. Geo. Webb; Mrs. B. Lawford; Mrs. Green; The Misses Harvey; Mr. Ronald Jones; Mrs. Shearman; Anon.: Two parcels; Mrs. Basil Hardcastle (violin); Mr. C. Gresswell (violin); Lady Mayoress's Committee, Leeds (per Mrs. Grosvenor Talbot); Mrs. and Miss Martens; Mrs. Cook; Mrs. Wm. Healey; Mrs. James Milner; Mrs. Cecil Crosskey; Mrs. J. F. Beale; Miss Worthington (Bowdon); Miss E. M. Greg; Mrs. Johnson; Miss Newling and Miss Bendelack; Mrs. Titterton; Miss Brock.

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SERBIAN HOSPITAL FUND.

MR. E. C. HARDING writes from Eller Nook, Ambleside, to say that the amount received for Mrs. St. Clair Stobart's Hospital Unit in response to his second appeal is £115 5*s.* 6*d.* This, together with the sum of £235 5*s.* 6*d.* previously received, makes a total of £350 11*s.* In view of the altered conditions, all future donations will be handed over to the Serbian Relief Fund, of which the Bishop of London is President, and the Earl of Desart, Treasurer.

WOMEN AND THE FUTURE OF ENGLAND.

THE following address to girls by Miss Edith Drummond, the Headmistress of the Bridlington High School, has just appeared in the last number of the School Magazine:—

"The year that has just gone, with all its terrible sufferings and anxieties, has taught us many lessons, but for the moment it is of the future rather than of the past that I want to speak, however hard it seems to see beyond the immediate horror of the war. But with all that is unknown, one thing we do know—that England is going to win through, and that then there will be a new and most difficult future to be faced, full of problems which, as yet, we cannot understand. For the old England, as it was before the war, has gone for ever, and as we face the unknown future we must realise that it lies with each of us to see that a fairer and a nobler England is built. And in this future women are going to count as never before; already, every day, the chances of doing good and useful work are increased; many professions which formerly were entirely in the hands of men are now being thrown open to women, and women are being asked to assume responsibilities which they have never known before. Now to all these calls the most splendid response has been made, but a great deal of the work undertaken under stress of the present excitement is more or less stopgap, and when the war is over and the work of reconstruction begins England will need every good, steady brain, every pair of strong, capable hands, to build up once more what the war is now destroying. It behoves us all then to ask in what way we are preparing for the girls of to-day to become those women of to-morrow of whom England will be proud, and it is on this question of preparation that I want to make two suggestions. The first is that it is the educated, qualified woman who will be needed most. Already, to-day, I have seen girls and women keen and eager to help, but incapable of taking the part they should because they lack the necessary training or education. Nearly every professional course of training now demands that a girl shall have reached a certain standard of general education, which can only be got at school, and schooldays can never come over again. Make up your minds then that, however unimportant school lessons and examinations may seem, you will put your whole heart into them, and not let any opportunity for qualifying in some way for possible future work, slip by you. And then, secondly, remember that the future is going to be very difficult. England can never settle back to the old ways; the old pleasure-loving spirit which was eating like a canker through much of our life, will have to go, and we should thank God for that. But let us see to it that each of the women, like the men we send out, can 'endure hardness as a good soldier of Jesus Christ,' for without that our help will be of little avail—and let us begin now. It is not only during the war that we must learn to put selfish wants and pleasures on one side, and give and give again, but we must carry that spirit forward into the future. It is what our country needs of us; it is what our life is meant for. It is this thought that I want you to take forward into the New Year:—

Our life is but a little holding, lent
To do a mighty labour; we are one
With heaven and the stars when it is spent
To serve God's aim, else die we with the sun."

THE SUNDAY SCHOOL ASSOCIATION

NEW YEAR'S MESSAGE FROM THE PRESIDENT.

THE following New Year's Greeting has been sent to the scholars connected with the Sunday School Association throughout the country by the President, Miss Clephan:—

MY DEAR GIRLS AND BOYS,—I am going to wish you all a Happy New Year. What! when all the world is so full of sorrow and suffering, and so many homes are desolate? How can we look for a happy year?

It depends on what we mean by happiness. If happiness means just having a good time, getting all we want for ourselves, then there is not much reason to look for happiness this year. But if it means giving, not getting; if it means what Christ meant when he gave himself in service to the needy, the helpless, and the sorrowful, when he went about doing good, then we may look for happiness, perhaps more certainly this year than ever before.

Are we not all learning this great lesson of service? Is not each one trying to do his—or her—bit? The young man who gives his life to serve his country; the young woman who takes up the work he has had to leave, or who ministers to the wounded; the little schoolgirl whose nimble fingers knit warm woollen comforts for the brave soldiers at the front; the boy scout who pledges allegiance to the ideals of truth, honour, discipline, unselfishness?

And that is all that is asked of us. God has put us into this wonderful world to do just our own bit of service—that one particular bit that none other can do but you—or me. God has made a place for each one of us, and if we do not fill it with our best work something is left undone; God's work is hindered, and the whole world is the poorer.

Did you ever think, boys and girls, that you were so important to the world's welfare? You have often thought that you ought to get the good things of life, have you ever thought that you ought to give the good things of life too? And yet that is what life really means—it means service for others.

But perhaps the little ones will say "the world is so big, and we are so small, what can we do to help this big world?" Ah, little folks, you can do much; you can smile instead of frowning when things go wrong; you can be loving, and willing, and merry; and the love and laughter and happy faces of little children cheer up the older folks and make them feel young again.

So, when we are inclined to say "What can *I* do? I am but one," let us remember to add, "I am but one, but I *am* one." You could not any single one of you have given that fine Motor Ambu-

lance for the wounded soldiers in France, but each one of you in our Sunday Schools did your "bit," and all your bits together were sufficient to buy the Ambulance that you all rejoiced to send.

Let us each give to the world our best service during the coming year, and it will then be a happy year. And that it may be so for you all is the wish of

Your friend,

ANNIE E. CLEPHAN,
President.

PRESENTATION TO THE REV. J. J. WRIGHT.

THE Rev. J. J. Wright has just completed twenty-five years' ministry at Chowbent Chapel. In commenting upon the fact *The Atherton Journal* says: "Since entering upon his ministry at the historic chapel, Mr. Wright has by his earnest and simply-eloquent sermons, his untiring labours, his kindness of heart, and many amiable qualities not only greatly endeared himself to his own flock, but he has won the admiration of all sects and classes of the community. It is certainly a quarter of a century's work well and faithfully done." At the annual congregational tea party at Chowbent Chapel on Christmas Day a purse and an illuminated album containing an address were presented to Mr. Wright by Mr. Robert Greenhalgh, J.P., on behalf of the Chapel and Sunday School. The address records the high appreciation of the congregation of the faithful manner in which Mr. Wright has discharged his ministerial duties, and the noble and untiring efforts made by him for the progress of all social movements in the town. "We also gratefully acknowledge," it says, "the high spiritual ideal you have put before us in your ministrations, and the kindly and courteous manner which has marked your life in our midst, together with your deep sympathy for those in need of it. During your long ministry your successful and devoted labours for Unitarianism, and all that it stands for, have abundantly deserved the honourable recognition which we now desire to convey, and in asking you to accept this expression of esteem and gratitude we earnestly pray that God's blessing may rest on you and yours, and that you may be spared for many years to work in the Master's holy service." Great regret was expressed that Mr. Charles Eckersley, J.P., who has so generously endowed the congregation with almost everything that a congregation could desire, as Mr. Greenhalgh said, was prevented by illness from being present. The Rev. J. J. Wright gave expression to the gratitude and pleasure with which he had received the gifts in a speech marked by characteristic warmth of feeling and appreciation of the good qualities of all who had helped to make the period of his ministry so fruitful of results. He had, he said, expected this to be the quietest of all their Christmas parties, and they had made it for him perhaps the most memorable in his life.

IN the list of names recommended in Sir John French's recent dispatch, published in *The Times* on New Year's Day, "for gallant and distinguished service in the field," we notice that of Capt. L. S. Farquharson (Royal Scots), son of the Rev. A. and Mrs. Farquharson, who was killed in action in France a few months ago.

NEWS OF THE CHURCHES.

Birmingham.—The Rev. J. M. Lloyd Thomas, in his New Year's message, published in the January *Calendar* of the Old Meeting Church, writes as follows: "To the members of our church I wish all that truest friends may wish to one another. Happy, in the ordinary sense, the year cannot be, for it is already too deeply predestined to tragedy. If, soon or late, it is made famous by the restoration of peace, and such a peace as just men desire, even so, we shall not escape the awful aftermath of anguish. But our Christian Faith has never promised the cheap and shallow happiness of the world. It offers something more pure and solid—the 'good cheer' that is proof against calamity—the joy that is distilled through renunciation and tears. We are now invited to reincorporate ourselves in that mystical fellowship of suffering and triumph, which has been sanctified by the blood of Christ, and by the heroic labours and prayer and sacrificial deaths of noble soldiers and martyrs, and of those hidden saints of God whose names are unrecorded save in the Book of Eternal Life. . . . Finally, I would ask you to be of good heart concerning the future of The Old Meeting Church. That in such a time as this, when churches are sadly depleted and disorganised, we should have the surprising gladness of welcoming so many new members is a cause for fervent thanksgiving and rejoicing. May God of his Goodness continue to bless the Church and every member of it and make us all worthier of his favour!"

Liverpool.—On Sunday morning, January 2, a Confirmation Service was held in Ullet Road Church, and was conducted by the Revs. J. C. Odgers and H. Taylor. Thirty young men and women were confirmed. This service was a fitting sequel to attendance at Mr. Taylor's Adult Class in the Sunday School, but beyond sixteen members of that class, and three members of another class, there were present five recently appointed teachers and a few others who in former years were members of the Sunday School, or were constant attenders at the church services. All those confirmed took part in the Communion Service which followed the Confirmation. The service seems to have been in accord with felt needs. Its object was to emphasise the call of the church to the individual, to remind young people of the need of self-government as they became more and more conscious of life's duties and responsibilities, and to offer them a warm welcome into fellowship with the congregation.

NOTES AND JOTTINGS.

THE INDIAN VILLAGER.

The President of the Indian National Congress, Sir S. P. Sinha, whose address at the recent proceedings in Bombay made a great impression, in winding up the proceedings of the Congress laid special stress on the necessity of having a continuous programme, not only of political work, but of work for uplifting the poor and weak, and abolishing ignorance, poverty and disease. "Fight

TOWARDS A LASTING SETTLEMENT

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THE CONTENTS OF THE VOLUME INCLUDE:—

The Basis of Permanent Peace
By G. Lowes Dickinson.

Nationality
By Charles Roden Buxton.

The Freedom of the Seas
By H. Sidebotham.

The Open Door
By J. A. Hobson.

The Parallel of the Great French War
By Irene Cooper-Willis.

War & the Women's Movement
By A. Maude Royden.

The Organization of Peace
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Democracy and Publicity in Foreign Affairs
By Philip Snowden, M.P.

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By Vernon Lee.

A FEW PRESS OPINIONS:—

"The essays are contributions of real help towards the solution of great and inevitable problems. The form which international control in political matters ought to take is cleverly discussed."—PROF. GILBERT MURRAY in *The Nation*.

"I would recommend the healing counsel given in 'Towards a Lasting Settlement.' It is truly a harbinger of Peace. Its message is for us all. Written by many authors, all its pages make for the abolition of war."—*Church Times*.

"A very notable book has just been published, which every reader of the *Labour Leader* should obtain. To state the contents will be sufficient to whet the appetite of all who are concerned with these vital problems, and one feels it to be impossible to give the least indication of the wealth and worth of the volume."—*Labour Leader*.

"That the possibilities of war may be lessened by such means as the contributors suggest, we believe to be true."—*Catholic Herald*.

"While expressing their opinions clearly and frankly, the writers have been careful to avoid whatever might tend to exasperate opponents, and their reasoned appeals will receive the greater attention because of the absence of declamatory rhetoric and invective."—*Aberdeen Journal*.

London:

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Ruskin House, 40 Museum Street, W.C.

them in the best way you can," he said, "never mind self-government, national militia, or even local self-government, but run to the rescue of the poor and weak. It is the people of the villages who till the soil and live by the sweat of their brow who must ultimately govern the country. Let us be able to say that we took our proper share in bringing about this consummation."

Mr. G. M. Trevelyan's Medal for Valour.

Friends and admirers of Mr. G. M. Trevelyan, now Commandant of the First British Ambulance Unit for Italy, will have heard with pleasure that the King of Italy has awarded him the silver medal for military valour in consequence of conspicuous acts of coolness and bravery while removing wounded men, and cholera patients, from hospitals which were undergoing a heavy bombardment from the Austrian guns. His superior officer, Colonel Morino, concludes his report in these words:—"Mr. Trevelyan's action in this matter was particularly remarkable for the excellent dispositions made and for the courage displayed by him. The latter excited the emulation of those present all the more because, belonging as he does to another nation, even though a friendly one, it gave proof of complete altruism and of the highest spirit of self-sacrifice. I beg, therefore, to recommend Mr. George Macaulay Trevelyan for the silver medal for Military Valour, partly for this action, partly as representing his colleagues and collaborators, and in his capacity as Commandant of the First British Ambulance Unit for Italy." In granting this application, King Victor Emmanuel paid a graceful tribute to the work of the whole unit, which has indeed earned the enthusiastic approval of the Italian authorities ever since its arrival at the front nearly four months ago.

Cruelty to Live Poultry.

Mr. Hubert J. Greenwood, Chairman of the County of London War Hospital Committee, has made a strong protest in a letter to *The Times* on behalf of his committee against the cruelty involved in forwarding live poultry from Ireland. Out of one consignment of 100 geese, which were packed together in four crates measuring 60 in. by 37 in. by 13 in., the boards being so close that it was impossible for a bird to get its head out, eight birds were dead on arrival, eight others were unable to stand owing to cramp and weakness, and five died shortly afterwards. The facts were laid before the Royal Society for the Prevention of Cruelty to Animals, but the Society is practically powerless in the matter, as proceedings would have to be instituted in Ireland, where no sympathy has so far been shown by the authorities, and this would necessitate witnesses being sent there. Mr. G. G. Greenwood, M.P., endorses what his namesake has said, but from his own knowledge would not limit criticism to Ireland, as such cruelty only too frequently occurs within the limits of Great Britain also. He points out that the Protection of Animals Act, 1911, which he introduced in the House of Commons, as originally drafted, contained a clause designed to protect live poultry under such circumstances. This was withdrawn by the promoters of the Bill at the suggestion of the then President of the Board of Agriculture, upon his undertaking to bring in a measure to enable the Board to make Orders under the Diseases of Animals Act for such purpose; and, in accordance with such undertaking, the Poultry Act, 1911, was duly introduced and passed into law, giving the Board power to make the necessary orders. Up to the present time none have been issued, in spite of the fact that the S.P.C.A. has made repeated applications, and no sufficient reason appears to be forthcoming as to why the regrettable cruelties alluded to are allowed to go on.

Women's Maternity Unit for Russia.

A bitter cry has reached England as to the peasant populations from the war-zone between the Russian armies and those of the Central Empires. Fleeing from before the scourge of war, the plight of hundreds of thousands of these refugees from Poland and elsewhere is terrible and is likely to be worse as the Russian winter advances. Our ally, Russia, is putting forth what aid is possible, but when in Petrograd alone there are over a million additional inhabitants this winter, it will be realised that the strain is great. The need for skilled workers is desperate, and the National Union of Women's Suffrage Societies, desiring to meet a claim so urgent on behalf of suffering women and children, has offered to send a fully equipped Maternity Unit to Petrograd without delay. The Unit has been welcomed by the Russian authorities; and Her Imperial Majesty, the Empress Alexandra, has graciously granted it her protection; the Grand Duchess Kyril and the Lady Georgina Buchanan are its immediate patronesses. The Unit will proceed to Petrograd, where it will work under the title of "The British Women's Hospital." The total cost of the Unit for six months will be at least £5,000, and in view of the urgency and awfulness of the need it is hoped that contributions may pour in generously and *at once*. All communications should be made to the Hon. Secretary, Russian Unit, National Union of Women's Suffrage Societies, 14, Parliament Street, S.W.

The Christus of the Ober-Ammergau Passion Play.

It was recently stated that Anton Lang, whose reverent presentation of the central figure in the Passion Play at Ober-Ammergau many of our readers will probably have seen, had been killed while fighting in France. Mrs. Montgomery, who has got into communication with Frau Lang through a neutral country, has received a letter from the latter saying that her husband is well, and still at home in his peaceful village. He has been trained for hospital work, but has not yet been called up.

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N.B.—Also in the press, to be published shortly, "THE WAR AND THE PROPHETS," 2*s.* net (postage 3*d.* extra); 3 copies, post paid, 6*s.* (being a marvellous revelation).

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The Monthly Organ of the Free Catholic Movement.

EDITED BY

The Rev. J. M. LLOYD THOMAS.

January, 1916.

Contents:—

What We Mean ... ... THE EDITOR

The Common Highway ...
PROF. E. A. SONNENSCHEIN, D.Litt.

The Practice of Meditation
REV. JOHN S. BURGESS

The Sacramental Church
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The ANNUAL GENERAL MEETING of Subscribers will be held at the

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The Chair will be taken at 5 p.m.

Business:

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers, and Committee for 1916.
3. Proposal to change date of Annual Meeting.
4. Votes of thanks, &c.

The attendance of all Subscribers and Friends of the College is earnestly invited.

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At the Annual General Meeting to be held on Tuesday, February 8th, the Contributors will have to elect a Manager to fill a vacancy on the Board and three Managers in place of the Rev. F. K. Freeston, Mr. J. T. Perry, and Mr. L. N. Williams, who retire by rotation, and are eligible for re-election.

Any Contributors may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before TUESDAY, January 18, 1916.

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January

16. Rev. VALENTINE D. DAVIS, B.A., of Bournemouth.
23. Rev. DOUGLAS WALMSLEY, B.A., of Manchester.
30. Rev. RAYMOND VINCENT HOLT, B.Litt., of Edinburgh.

February

6. Rev. WILLIAM JELLIE, B.A., of Southport.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, January 16.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. COPELAND BOWIE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. RESLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Rev. J. A. PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

South Norwood League House, 141, Portland Road, 7, Mr. J. KINSMAN.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.

Stratford Unitarian Church, 11 and 6.30, Mr. R. W. SORENSEN.

University Hall, Gordon Square, W.C., 11.15, Rev. V. D. DAVIS, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. M. LIVENS.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. F. K. FREESTON.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. JOSEPH WOOD.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30. Supply.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WAIN.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. W. JELLIE, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. J. E. ODGERS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. T. G. GRAHAM.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11, Rev. W. JELLIE, B.A.; 6.30

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15, Rev. S. BURROWS; 6.30, Mr. T. L. DRURY.

WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

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Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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BIRTH.

HASLAM.—On December 28, at Sandridge, St. Anne's-on-the-Sea, to Mr. and Mrs. Oliver H. Haslam, a daughter.

MARRIAGE.

HASLAM—LOMAX.—On January 1, in London, Robert Heywood, eldest son of William Haslam, White Bank, Bolton, to Margaret Dolores, youngest daughter of the late E. D. Lomax and Mrs. Lomax.

DEATHS.

HINCKS.—On January 8, at Stokeleigh, Leigh Woods, Bristol, Elizabeth, widow of the late Rev. Thomas Hincks, B.A., F.R.S., in her 92nd year.

POPE.—On January 6, at 28, Glebe Road, Letchworth, Sarah Ann Pope, widow of the late Rev. W. A. Pope, in her 80th year.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

Now that the Belgian Hospital Fund has reached the golden mile-stone of £10,000 it is not unnatural that some of our supporters should be inclined to rest and be thankful—at least, for a few weeks. We know that we have begged our hardest, that we have been very importunate, and we are deeply sensible of the readiness and liberality of the response. The first weeks in January make heavy demands upon the taxpayer and the subscriber to charities, and the smaller list of donations which appears to-day is a natural result. That, however, is only temporary; the work goes on. No opportunity of usefulness that has come to us has ever been refused. We begin the second year of our work with a confidence based upon a most happy experience in the readiness of our supporters to meet our demands. We have all found such deep sources of happiness in helping. That has been the real source of our success.

* * *

THE ink of the foregoing lines was hardly dry when we received the news of Mr. C. W. Chitty's fine effort on our behalf, and suddenly a poor week has been turned into an unusually rich one. He has made a collection of £264 from the men with whom he is associated in business, the millers of Kent. Mr. Chitty has taken a deep interest in our work from the beginning and has shown it in many practical ways. We are deeply grateful to him for this crowning act of generosity.

* * *

MAY we call special attention to the gracious and beautiful letter from a Belgian nun, which we print to-day. It is one of three which have just been received. Reading between the lines no one can fail to be struck with the cheerful courage and the simple devotedness of these women as they carry on their work of mercy in a foreign land. It is work among refugee children for whom all the joys and the tender care of home are at an end for the present. These sisters are acting the part of both father and mother and doing their best to make the boys and girls under their care feel that there is still love for them in the world. We shall send out a large quantity of boots and clothing to help them, and other things will go as well to add some elements of simple pleasure to these children's lives.

* * *

THE most important military operation of the past week has been the complete evacuation of the Gallipoli Peninsula. The astounding brilliancy of the manœuvre almost makes us forget the bitterness of failure, of which it is the public avowal. It is not the time to try to arrive at an impartial verdict upon the enterprise as a whole, or to estimate the importance of the secondary results which may have been achieved. That may all be left to some future historian of the war, who will have the documents before him and the necessary detachment of mind. No great nation ever succeeded in war without making its share of mistakes and learning fortitude in the school of misfortune. For the moment the feeling in the country is one of immense relief. On the side of the enemy there is some legitimate cause for rejoicing, but it will be tempered by the reflection that these seasoned troops have been withdrawn without loss for more deadly work elsewhere.

* * *

A PETITION of the Austrian Government that we should take care to protect her own subjects, who were being repatriated from India on a British ship, from murder by her own submarines has just been published. It is almost incredible in its impertinence and its lack of humour, and a final touch is given to it by the delicate reminder that the majority of the women concerned were "better-class people." Our Foreign Office must have rejoiced when they received it at the completeness of the unconscious confession that murderous attacks upon passenger steamers are part of a settled and premeditated policy. All the evasions and hollow excuses which have played so large a part in this controversy, are at one stroke swept off the board. The petition is an open avowal of criminality, which will not be forgotten.

* * *

SIR EDWARD GREY has not been slow to turn the tables upon his clumsy opponent. His reply, barbed with a pungent irony which we fear will be lost upon the Central Powers, is a complete statement of the British case:—

> With regard to that portion of the petition [he writes] which asks that special precautions may be taken to prevent danger to the lives of the "Golconda" passengers by submarine attack, I feel bound to express my astonishment that the Austro-Hungarian Government, themselves one of the authors of the danger, should have thought it seemly to endorse this request. Not content, however, with doing this, the Austro-Hungarian Government further state that they will hold His Majesty's Government responsible for the lives and well-being of those passengers, "the majority of whom are better-class people." I am at a loss to know why "better-class people" should be thought more entitled to protection from submarine

attack than any other non-combatants, but, however that may be, the only danger of the character indicated which threatens any of the passengers on the "Golconda" is one for which the Austro-Hungarian and German Governments are alone responsible. It is they and they only who have instituted and carry on a novel and inhuman form of warfare, which disregards all the hitherto accepted principles of international law, and necessarily endangers the lives of non-combatants..... It is needless to add that His Majesty's Government do not propose to take any precautions on behalf of Austro-Hungarian subjects which they do not take on behalf of their own, and that if they suffer any injury from submarine attack on the part of His Majesty's enemies, the responsibility must rest solely with those who have made such attacks part of their ordinary methods of warfare. The proper and sufficient protection from this danger is that Austria-Hungary and Germany should observe ordinary rules of humanity in their methods of warfare.

* * *

IT is the small nations that have suffered most horribly in this war. They stand in the way of the Will-to-power, and must be crushed wherever ambitious schemes of expansion are on foot—such is the brutal theory which Germany has enforced. The right of these small nations to exist is thus one of the cardinal principles which are at stake. The victory of the Central Powers would at once put them upon a basis of bare sufferance, and their whole life would be dominated by the military and political terrorism of their stronger neighbours. This is the threat which hangs over Belgium and Serbia, and now the hardy mountaineers of Montenegro are being swept into the same net of destruction. It is for the manhood of our country to deliver them, and no concern for our own convenience must be allowed to damp the ardour of our chivalry towards those who are weaker than ourselves. The only path of safety for our own liberties is to be found in faithfulness to these hard duties. No man must dare to argue about the war and our own share in its burdens without having these considerations clearly in his mind. Even the extreme pacifist cannot rid himself of responsibility for the deliverance of these outraged peoples, and he must have some practical scheme for doing it, more effective than the military measures which most of us approve, if he is not to become the unwilling accomplice of public criminality and the enslavement of the weak by the strong.

* * *

WE cannot be too grateful to the Prime Minister for the cool and masterly way, combined with admirable courtesy, with which he has handled the difficulties of a political situation, which for a few days looked almost threatening. He has taken no notice of the silly taunts and innuendoe which have appeared in some quarters. He has succeeded in averting the threatened labour resignations from the Cabinet. He has shown a broad-minded desire to meet the conscientious objector on his own ground and to weigh every legitimate grievance. His own advocacy of the Military Service Bill has been free from any appeal to popular passion, and has been based throughout on his own plain conviction, which is shared by the whole Cabinet, that it is required by the military situation. The result has been a Parliamentary triumph, which represents, we believe, the reasoned conviction and the alert conscience of the country, which sees no other way of dealing with the realities of the situation with strength and justice.

* * *

THE purely political opposition to the Bill shows signs of disintegration, for the simple reason that it is difficult to maintain a private opinion that it is needless or inopportune in face of the massed strength of expert advice on the other side. The *Manchester Guardian* has fought valiantly for its own point of view and stands for political opposition pure and simple. It admits quite frankly that it has no objection to Compulsion on principle; that circumstances may arise which would render it necessary, and that we must submit to it rather than run the risk of defeat. But it pleads that at present we can do without it, and it sets its judgment against that of Mr. Asquith, Sir Edward Grey, Lord Kitchener and Mr. Balfour. Opposition of this kind has no staying power in it; it must disappear for all practical purposes with the passing of the Bill, unless it is pushed to the extreme of trying to create a movement for the overthrow of the ministry. When we are at war we must either accept our leaders or discard them; there is no room for lukewarm middle courses.

* * *

THE opposition from the side of Labour is altogether more serious. It has in it an unfortunate element of class-consciousness and a good deal of temper. It is the attitude of men who are not so much convinced as very suspicious. But from the outset it was discounted by the outspoken support of the Bill by Mr. Henderson and the acute cleavage of opinion among the labour members revealed by the division in the House. Much of the speaking at the special Congress, which gave a large vote against Compulsion for military service in any shape or form, avoided the grim realities of the situation altogether, and in its vehemence for untrammelled freedom came strangely from the lips of men, who continually resort to compulsion of a most exacting kind for their own purposes. The situation has been greatly relieved by Mr. Asquith's tactful handling of the whole question, his assurance that there is no intention that the Bill should be a double-edged weapon which can be used to dragoon labour into obedience, and a promise to introduce an amendment to prevent any such abuse of its powers.

* * *

OF course considerations of this kind make no difference to the conscientious objector, though we doubt whether he is really so formidable an obstacle in the path of wicked governments as he likes to imagine. The term is a very capacious umbrella, and under it are gathered a rather motley company of people who have really very little in common. There is, we know, the genuine conscientious objector, to whom his alienation from the strong bright manhood of the country is a source of bitter pain; and yet he is so deeply convinced that all war is wicked that he would disband our fleet and disarm our soldiers and surrender to Germany to-morrow in order to save England from her sin. A position like this seems to us to be deeply tinged with fanaticism. We do not admire it because we cannot regard it as good. But we can respect its sincerity and we are anxious to protect it from any kind of violence. When, however, we are asked to give an equal tolerance to every form of disaffection, which expresses itself in argument or debate, we can only make our appeal, as all sensible men must do at this tragic hour when the fate of other nations is so intimately dependent upon our own, from abstractions to realities. We need Mr. Asquith's sharp reminder to Sir John Simon, that while he agreed with him in many of his ideals, it is no time for wandering through the groves and along the streams of academic thought, because we are at war.

> We are engaged [he said] in a war in which not only our existence but those ideals are at stake, and to contend that it is a derogation or an abandonment, morally or intellectually, of our position as among the protagonists in that war that we should have adopted for a specific, for a limited, and for a strictly guarded purpose, a principle which our nearest Ally, the French Republican nation, regards as essential to the preservation of its democratic institutions, does seem to me to be losing sight of realities, or, at any rate, to be forfeiting your sense of proportion and perspective.

THE RECOVERY OF CHARACTER.

RUDYARD KIPLING'S new tractate, 'The Fringes of the Fleet' is alive. It is not the kind of writing which circles round a subject. It goes straight to its heart, and it gives to the reader eyes and ears and a mind pricked to alertness and sympathy in presence of something glorious and good. Prose like this is as rare as a great poem. It is not the least part of its excellence that it will hold the attention of unlettered people; for its language is as simple and direct as that of the Bible or 'The Pilgrim's Progress,' and like them it has the secret of racy narrative and the human touch. Most of us will read it first of all for the absorbing interest of what it tells us. It holds us breathless with the sheer excitement of hair-breadth escapes. The spirit of adventure which animates the men who do business in great waters, takes possession of us. And when we close the book we are not likely to forget this picture of the fringes of the fleet, the patrols, the mine-sweepers, the submarines, who watch and guard and hunt with ceaseless vigilance. It rekindles all our slumbering pride in our race. The sailors who man these queer craft are our defenders. We sleep safely in our beds and are exempt from the worst horrors of war because they face all the dangers that lurk in the sea or the air or beneath the waves. They work with an odd quietness, without fuss or boastfulness. Danger has made them keen, and death they simply accept when it comes. "The main fact," as Mr. Kipling observes, "is that the work is being done. Whether it was necessary or politic to re-awaken by violence every sporting instinct of a sea-going people is a question which the enemy may have to consider later on."

But this little book is something more than a splendid tribute to the efficiency of the auxiliaries of the grand fleet. It is written in praise of some of the best traits of English character, its dutifulness, its honesty, its hatred of cruelty and lying. There was something that fascinated Mr. Kipling more than the strangeness of the experience and the triumph of mechanical skill as he went down in a submarine.

> "'There's the bottom. We bumped at fifty—fifty-two,' he said.
>
> "'I didn't feel it.'
>
> "'We'll try again. Watch the gauge and you'll see it flick a little.'
>
> "It may have been so, but I was more interested in the faces, and above all, the eyes, all down the length of her. It was to them, of course, the simplest of manœuvres. They dropped into gear as no machine could; but the training of years and the experience of the year leaped up behind those steady eyes under the electrics in the shadow of the tall motors, between the pipes and the curved hull, or glued to their special gauges. One forgot the bodies altogether—but one will never forget the eyes or the ennobled faces. One man I remember in particular. On deck he was no more than a grave, rather striking countenance, cast in the unmistakeable petty officer's mould. Below, as I saw him in profile, handling a vital control, he looked like the Doge of Venice, the Prior of some sternly ruled monastic order; an old-time Pope—anything that signifies trained and stored intellectual power utterly and ascetically devoted to some vast impersonal end. And so, with a much younger man, who changed into such a monk as Frank Dicksee used to draw."

This complete absorption in the task of the moment, in which personal risk simply does not count, is joined to unfailing tenderness towards the weak and helpless and a fundamental sense of decency in performing the grim tasks of war. We read of a submarine with this record: "Came across a dhow with a Turkish skipper. He seemed so miserable that I let him go." And of another which "overhauled a steamer full of Turkish passengers, some of whom, arguing on their Allies' lines, promptly leaped overboard. Our boat fished them out and returned them, for she was not killing civilians." The whole moral situation as it exists for our sailors—of course they would not call it by such a grand name—is summed up in the following scraps of conversation:—

> "'Oh, if Fritz only fought clean, this wouldn't be half a bad show. But Fritz can't fight clean.'
>
> "'And *we* can't do what he does—even if we were allowed to,' one said.
>
> "'No, we can't. 'Tisn't done. We have to fish Fritz out of the water, dry him, and give him cocktails, and send him to Donnington Hall.'
>
> "'And what does Fritz do?' I asked.
>
> "'He sputters and clicks and bows. He has all the correct motions, you know; but, of course, when he's your prisoner you can't tell him what he really is.'
>
> "'And do you suppose Fritz understands any of it?' I went on.
>
> "'No. Or he wouldn't have lusitaniaed. This war was his first chance of making his name, and he chucked it all away for the sake of showin' off as a foul Gottstrafer.'"

We have placed the words "The Recovery of Character" at the head of this article. It is a true way of describing something wonderful that has happened to us. We—our whole people—have been drawn under the magnetic influence of the virtues which are described in Mr. Kipling's pages. We had never really lost them, for over and over again, in a railway accident or a burning mine, we have seen the same spirit of personal heroism and contempt of danger. But they have tended to drop out of sight, especially among large sections of our city populations. Industrial competition and absorption in the prudent getting of money made men careful about themselves. Our habit of talking, and the value we attached to the rhetoric of the platform and the pulpit, turned even our plainest duties into problems. And over all our life there was spread an air of false security, in which a policy of go-as-you-please was accepted as the highest expression of human freedom. Into the midst of this jostling crowd of human beings there came the thunderbolt of the war, with its fiery discipline, and its call to men, as they valued their manhood, not to argue but to obey. Suddenly we saw our cranky opinions and our selfish purposes, and all the arts we had used to make ourselves appear clever or important in the eyes of the world, as the vain things which they really are. We tasted the almost forgotten joy of surrendering ourselves completely to impersonal ends, and became conscious of the deep community of purpose which binds us together as one people with a divine mission on this earth. Our young men have gone to practise these lessons of moral simplicity

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THE FRINGES OF THE FLEET. By Rudyard Kipling. London: Macmillan & Co. 6d. net.

and obedience in the school of danger and suffering. It is they who help to man the fringes of the fleet, and it is they, too, who are the true custodians of our national tradition of fearlessness, simplicity, and obedience. And we who remain behind can only be worthy to receive this inestimable gift of moral renewal at their hands, if we keep watch with them and support them day by day with our unstinted sympathy and approval. Remembering, as we needs must, that a brave man is more worthy of our regard than a clever one, and that stout words are a poor substitute for noble deeds, we can desire no higher result for our own lives from these hours of testing and purgation than some recovery of reverence for plain and homely goodness, that in us, as in them, obedience and discipline may have their perfect work.

Whether their fame centuries long should ring,
They cared not over-much,
But cared greatly to serve God and the King,
And keep the Nelson touch;

And fought to build Britain above the tide
Of wars and windy fate;
And passed content, leaving to us the pride
Of lives obscurely great.

Good Thoughts for Evil Times.

Go back to antique ages, if thine eyes
The genuine mien and character would trace
Of the rash Spirit that still holds her place,
Prompting the world's audacious vanities!
Go back, and see the Tower of Babel rise;
The pyramid extend its monstrous base,
For some Aspirant of our short-lived race,
Anxious an aery name to immortalise.
There, too, ere wiles and politic dispute
Gave specious colouring to aim and act,
See the first mighty Hunter leave the brute
To chase mankind, with men in armies packed
For his field pastime high and absolute,
While, to dislodge his game, cities are sacked!

WORDSWORTH.

Look now on that Adventurer who hath paid
His vows to Fortune; who, in cruel slight
Of virtuous hope, of liberty, and right,
Hath followed whereso'er a way was made
By the blind Goddess—ruthless, undismayed;
And so hath gained at length a prosperous height,
Round which the elements of worldly might
Beneath his haughty feet, like clouds, are laid.
O joyless power that stands by lawless force!
Curses are *his* dire portion, scorn, and hate,
Internal darkness and unquiet breath;
And, if old judgments keep their sacred course,
Him from that height shall Heaven precipitate
By violent and ignominious death.

WORDSWORTH.

RELIGION is of a pure and spotless nature; it is uniform, consistent, and of the same complexion and character in all nations. Languages and customs may greatly differ, but the language of the pure devotion of the heart to its Maker is the same over the face of the whole earth. Religion, therefore, demands our utmost reverence; and, as such, that which was taught by Jesus of Nazareth. I revere the sublime, and yet simple, plain doctrines and truly charitable principles which Christ laid down, and enforced by his own example. His life was a continued scene of active benevolence; no fatigue was too hard to be borne, no inconvenience too great to be submitted to, provided he could instruct the ignorant, reclaim the vicious, relieve the destitute, and comfort the mournful. Such was the religion of Jesus Christ, "who went about doing good." He spoke only of one God, and of Him with the utmost reverence, as his Heavenly Father and the Father of all mankind. Christianity, in its purity, is the most liberal and best religion in the world. Its inspired author preached up the cheerful doctrine of man's reviving again after death, and of the certainty of his afterwards living to eternity, and did his utmost to persuade all mankind to live godly lives, that their souls might thereby be prepared to return to God, the Author and the Giver of all Good, as unblemished as possible; and thus, so far as his influence reached, and his commands were acted upon, he may truly be said to be the Saviour of Mankind. But, there are questions connected with this subject which none but the Almighty God can solve.

From the Memoir of THOMAS BEWICK.

PRAYER.

O LORD GOD, our Governor, we beseech Thee, of Thy mercy, that we may have the heavenly vision, and behold things as they seem unto Thee, that the turmoil of this world may be seen by us to be bringing forth the sweet peace of the eternal years, and that in all the troubles and sorrows of our own hearts we may behold good; and so, with quiet mind and inward peace, careless of outward storm, we may do the duty of life which brings to us a quiet heart, ever trusting in Thee. We give Thee thanks for all Thy mercy. We beseech Thy forgiveness of all our sins. We pray for Thy guidance in all things. Thy Presence in the hour of death, Thy glory in the life to come. Of Thy mercy hear us. Amen.

THE FIGHT FOR RIGHT MOVEMENT.

THE Fight for Right Movement is increasing day by day. Clearly, Sir Francis Younghusband has met a national need. Months ago many of us knew that the nation's effort stopped short of the occasion's duty, but we were scattered, isolated, impotent. Sir Francis Younghusband brought us together, and individual hopes have become the purpose of an organised movement which will not be impotent. Membership in the Fight for Right Movement presupposes two convictions. In the first place it presupposes the conviction that this war is a Fight for Right. Concerning this it cannot be necessary to say much. Obviously, Britain is fighting for moral conceptions which are the soul of Progress and the health of Civilisation.

In the second place, membership in the Movement presupposes the conviction that an organised effort on a large scale is necessary, an effort to call out the deeper moral energy of the English people, and to consecrate it to England's cause.

When war broke out we were quite unprepared for it, our hearts and minds were unprepared. During long and prosperous days of unexacting peace, we had all thought much of ourselves, and scarcely at all of the nation. Traditional forms of industry worked selfishly, and (on the whole) political affairs were sectional, not national; they hid the face of England from her sons and daughters. We English people did not know Eng-

land our Mother. Her life lived in us, and, without observation, she had fashioned our hearts for something nobler than the profitable or enjoyable routine of our inglorious days; but these things were hid from our eyes. England was a pleasant place, and we mistook its pleasantness for its greatness. Our patriotism was a memory rather than a strength: it lived in after-dinner speeches rather than in effort. This unexpected war made the small satisfactions of those days impertinent, their distinctive interests quite secondary. From the German cannon came a summons which this generation had not heard: how did the nation respond? In this hour of danger and uncertainty let us be strong enough to face the truth. The nation responded half-heartedly. The Fight for Right Movement exists to make the nation's response wholehearted.

These are the two pre-supposed convictions. Is there anything else? Undoubtedly, there is a duty. The Fight for Right Movement is not merely a witness to a need, it is an effort to meet that need. We are banded together, not merely to *say* something, but to *do* something; not merely to testify that an effort is necessary, but to make that effort. And how should we make it? By being missionaries of Right. Men are half-hearted because they are variously selfish; we have to uplift them "above the dark edges of the sensual ground" to the patriotism that is self-sacrifice, to the large thoughts that are the wings of victory. England's cause—the freedom that is Right—must become, upon our lips, the burning message of a great hope and an unforgettable faith.

Our pleasant home in this dear land is the shrine and fortress of something infinitely greater than its pleasantness. Centuries of varied suffering and effort had made this land the altar and the throne of Freedom. We, inheriting the work which men and women of bygone days had wrought in blood and tears, had surrounded their work with opulence. But the earlier work remained the greatness of our land, and to-day that greatness is menaced by another greatness. This war is a war for Freedom, and Freedom is our peculiar inheritance, the meaning of our history, the promise of our future. A thriving industry and a world-wide Empire: these things are not inconsiderable, but not because of these things do we love our land, not because of these things is the thought of England an uplifting strength, not because of these things is England a faith and a hope. Greater than these things, eternal as these are transitory, is the spirit that consecrates the high places of England's life, and is a silent strength in the depths of England's soul. Freedom, realised in unselfish manliness; freedom, the promise and potency of brotherliness, of equal comity between individuals and between nations—*this* is the greatness of our land, the God-ward aspect of its life. And this thing (priceless, august, imperilled) is in our charge to-day. A message? Events have prepared for us a message which might make even dumb lips eloquent.

Sursum corda—lift up your hearts, lift them up to the greatness of your inheritance and your duty. Thus have we to speak, but we upon whom this duty is laid have also another and no less urgent duty. *We have to lift up our own hearts.* Example is better than precept. We must be not merely voices, but "living epistles." Right must be, not only vivid upon our lips, but evidently potent in our lives. "Lift up your hearts"—the duty which we declare we must acknowledge and perform. Membership in the Fight for Right Movement should be more than a matter of putting down one's name: it should be repentant, humble-minded acceptance of a transcendental vocation. For our country's sake, for Right's sake, we have to "crucify the flesh, with the affections and lusts thereof."

ARTHUR BOUTWOOD.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

COMPULSORY MILITARY SERVICE.

To the Editor of THE INQUIRER.

SIR,—May I point out the all-important distinction between compulsion for military service and compulsion in respect of other matters, *e.g.* taxation? Taxation merely takes away (part of) a man's money, and, generally speaking, does not touch his capital. Compulsory military service may take a man's life away, and, what some people regard as more objectionable, may compel him to take the life of a fellow-creature. Curiously enough there are some perverse people in our midst who are not reconciled to this by the fact that the fellow-creature is a German. Again, taxation, at any rate direct taxation, can be so levied as to avoid any unfairness, but compulsory military service cannot be so arranged. A and B are young men each earning £200 a year, the former as a bank clerk the latter as an accountant in practice for himself. A returns from the War and starts again at his old salary—possibly, indeed, he has had part of it during his absence—while B returns to find his small connection partly gone, and has earned nothing but his Army pay whilst away. Your reference to France leaves me cold. Much as I admire the French, I should admire them still more if they had voluntary service which, considering their superb patriotism, would probably raise, for practical purposes, as many men as compulsion. It cannot be contended by anyone who recalls the Dreyfus case and other scandals that France is free from militarism. One is bound to say that the working-class distrust of conscription is well founded when one recollects that in France, Italy and South Africa, to mention no other countries, it has been used for strike-breaking. It is immaterial whether the strikes were right or wrong, the point is that, owing to conscription, the strikers fought with their hands tied behind their backs. That suspicion has not been nullified by the indecent haste with which the Government has rushed to introduce compulsory service—on a partial and modified plan, it is true, but it started the same way in other countries—after the most magnificent voluntary response to a country's call that the world has ever known.—Yours, &c.,

FRED. G. JACKSON,
Local Hon. Correspondent, Voluntary Recruiting League.

8, *Park Lane, Leeds, Jan.* 10, 1916.

DEEDS OF HEROISM IN THE WAR.

To the Editor of THE INQUIRER.

SIR,—The name of Fraulein Barth of Frankfort, President of the Society for Religious Education, is known to readers of THE INQUIRER. The following, taken from *Christliche Freiheit*, is from her pen. It contains a suggestion which should commend itself to many of us over here and be worth the consideration of our own Sunday School Associations. Fraulein Barth writes:—

"Some local groups of our Union have undertaken the task of collecting ethical and religious material outside the Bible for use in religious instruction. The war supplies us with many incidents, acts of self sacrifice, instances of a high sense of duty, of self-abnegation, respect for the enemy, all splendid patterns and models of a high moral and religious life. We could not give better examples to our children. I should like to ask for some well authenticated stories. If we have the hoped-for support, we shall perhaps be able to get such a collection together as will be a great help to us, and gain for our religious instruction the values and energies of the present time. The stories must be vouched for and the origins be given. Stories from private letters from the front are preferred...."—Yours, &c.,

HELEN BROOKE HERFORD.

Hampstead, Jan. 11, 1916.

BOOKS AND REVIEWS.

'THE FREE CATHOLIC.'

WE have received the first number of *The Free Catholic*, edited by the Rev. J. M. Lloyd Thomas, which is described as the monthly organ of the Free Catholic Movement. We fear that we must postpone any criticism in detail of its programme, partly because we have a deep distaste for new sectional movements at the present time, but chiefly because the magazine itself gives us very scanty information. This, no doubt, is due partly to its size and the policy which has been adopted of articles almost too short to be illuminating. Of the six articles in its sixteen small pages, those by Prof. Sonnenschein and Mr. H. C. Colles have clearly no special relation to the movement. They might have appeared in our own columns or those of *The Church Times* with almost equal propriety. The other four are by

the Editor, the Rev. J. S. Burgess, the Rev. W. Whitaker, and the Rev. F. H. Vaughan. We notice in them a strong resemblance of language which rests clearly upon fundamental religious sympathy. Is what they say meant simply to be a cry of discontent and an appeal for better things in the denomination of which they are honoured ministers, or is it a signal of coming secession for the sake of larger liberties and a more positive Christianity? If it is the latter we shall follow their experiment with interest, especially as we foresee the immense difficulties, both religious and intellectual, which will beset their path. If, however, they are bent upon humbler and possibly wiser tasks, may we suggest that they should be more sparing in their use of the language of sacrament and ritual, which lapses so easily into formalism, and dwell a little more upon the unifying power of the spirit of life, which is the common bond of Christian discipleship. The constant use of a special dialect may easily be the cause of imperfect sympathies among men who are really at one in the affections and loyalties of the spiritual life. For the present we are not disposed to quarrel about names, though we observe that the word "Catholic" is used without any strictness—now as the symbol of wholeness and inclusiveness, and again as representing a particular tradition of ritual and sacramental observance. For the glow of conviction which animates all four writers and their resolve to say plainly what they believe, at the risk of some possible misunderstanding on the part of those who are joined with them in common religious work, we have nothing but admiration and respect. But we end as we began with suspense of judgment and a plea for more light.

THE GREEK TRADITION, ESSAYS IN THE RECONSTRUCTION OF ANCIENT THOUGHT. By J. A. K. Thompson, with a preface by Professor Gilbert Murray. London: George Allen & Unwin, Ltd., 5*s.* net.

MR. THOMPSON belongs to the new school of the humanists, which is doing its best to make the Greek spirit intelligible to ordinary men and to restore Greek studies to the affection of all who value literature. It must be confessed that Greek has suffered many things at the hands of scholars, who have chosen some of the world's greatest writers for their own and warned all rash intruders off their chosen preserve. Most authors cease to be read with humanity and intelligence when they are surrendered in this way to criticism or the base uses of examination. They lie buried under a vast weight of commentary, and an opinion is diligently fostered that the only way to understand them is by reading all that the dull pedants of the world have written about them. It is the business of the humanist boldly to break with this tradition, and to summon imagination and the divining power of sympathy to his aid. He must, of course, be a learned man, able to meet the pedant in the gate, or he will be quickly chased off the field. But it is no shame to him if it is the substance of a book which interests him more than its text, and much of his energy is devoted to interpreting it to the common mind instead of engaging in the warfare of scholars. Among living Grecians of this sort Professor Gilbert Murray is *facile princeps*. The words of commendation which he has written for Mr. Thompson's book will ensure for it many readers, for they are a guarantee that here is work in which he recognises something kindred to his own. The essays themselves are fresh and stimulating and range over a wide field of literature for their illustrations. It is not necessary to read them in the order in which they appear. We suggest that the one on Greek Country Life should be taken first. It is a fascinating experiment in reconstruction based upon Hesiod, Aristophanes and Theocritus. From these the reader may pass on to 'The Springs of Poetry' and 'Some Thoughts on Translation,' two essays which are unusually rich in their allusions to modern literature and succeed in this way in creating the atmosphere of familiarity and expectancy, in which the mind begins to enjoy reading for its own sake. We shall thus be prepared to take up the studies, like those on Thucydides and Lucretius, which cover a more limited field. We cannot here go into any criticism of detail. It is Mr. Thompson's literary method which attracts us. In its purpose it seems to us essentially sound. In his hands a Greek writer becomes part of the literature of the world, touching the lives of all of us who care for noble art at innumerable points, and Greek as a subject for examinations vanishes into the background.

LETTERS FROM A FIELD HOSPITAL, by Mabel Dearmer; with a Memoir of the Author, by Stephen Gwynn. London: Macmillan & Co., 2*s.* 6*d.*

THIS slender volume is one of the fragile mementoes of the war, which owes its existence to the fact that the writer had many friends and had been a striking figure in the literary coterie in which she moved. It will be valued chiefly for the memorial sketch by Mr. Stephen Gwynn, the intimate friend to whom the letters were addressed, though some readers will feel that everything is too much coloured by his almost worshipful admiration. In themselves the letters are not remarkable. They are of the racy, intimate kind, with a touch of the unfamiliar and the adventurous, such as hundreds of people must have written since the beginning of the war. The three months in a Serbian hospital, which closed with her death, can hardly be described as the deliberate acceptance of sacrifice by Mrs. Dearmer; for she went out without preparation or training of any kind in obedience to a momentary impulse. If her husband had remained quietly in his parish it is more than likely that she would have chosen to go on writing plays and enjoying her garden at home; for her attitude to the war was of such a kind that she felt little of its fiery challenge to her noblest instincts. Referring to the sinking of the Lusitania she confesses that she is no more capable of being angry with Germany than with an earthquake, a kind of non-moral fatalism, which has little help in it for the world. It is one of the minor tragedies of the war that a woman of her opulent artistic sensibilities should have met her death in loneliness and discomfort while engaged upon an adventure which it is difficult to believe satisfied all her heart. This volume is her memorial. It will be valued for its personal touches by those who have taken delight in her books and plays, and with a more intimate understanding by her friends.

RELIGION AND DHARMA. By Sister Nivedita (Margaret E. Noble). London: Longmans, Green & Co., 2*s.* 6*d.* net.

THE good work accomplished by Sister Nivedita, among others, in the name of that larger patriotism which is affecting great changes in the relations existing between the various parts of the Empire, can scarcely be estimated at its full value in this country as yet. The problems that await solution in India are many and complex, but they have not really gripped the English imagination, and only those who are attempting to make an intelligent study of them can appreciate the patient labours of those pioneers of reform who have striven so hard to bring East and West into more living communion with each other. In the course of a series of articles contributed to the *Modern Review* of Calcutta, and now published under the title 'Religion and Dharma,' some indication is given of the methods adopted by Sister Nivedita and the enthusiasm which animated her. Fragmentary as they are, often rapidly written amidst great pressure of work, they well repay careful reading by the student who wishes to be informed as concisely as possible what religious ideas are behind the new nationalist movement in India. A "wakeful and fresh intellect" which has had its training in the West, and, later on, come under the spell of the soul of the East as interpreted by its noblest teachers, is a very good medium for the exchange of ideas between the India that is becoming self-conscious and articulate, and the ruling race to which she is bound by strong ties of allegiance. Perhaps the translation of the Sanskrit word *Dharma* as National Righteousness, though it conveys a very concrete thought to the English mind, hardly exhausts its meaning as it is understood by a Hindu; but Sister Nivedita's vigorous handling of the whole subject of the relation of the individual to his motherland was intended to counteract the elements of passivity and mental inertia which she recognised as deterrent forces on the path of progress. She knew there were other dangers to be faced, perhaps even worse. She had no wish, for instance, to see the land for which she hoped so much turned into "a pale copy of America." On the other hand, she desired absolute freedom for the liberalising, aspiring spirit in its fearless march to a future radiant with promise, and to the task of stimulating and purifying a wide-spread movement which may have momentous results she gave her best energies and most fervent faith. Mr. S. K. Ratcliffe contributes a sympathetic preface to this useful little volume.

THE CHURCH AND THE NEW KNOWLEDGE. By E. M. Caillard. London, Longmans, 2*s.* 6*d.* net.)

THIS volume of the "Layman's Library" is well worth reading. Its language is always clear and forceful and kindles at times into real eloquence with the intensity of the author's thought and feeling. "The Church" is for her the Anglican one, and it is evident that she accepts the doctrines of her own communion, though in no slavish and unquestioning spirit. The 'New Knowledge' is not the results of the Higher Criticism, about which she says little, but the light which modern research has thrown on the psychology and ethics of religion. Thus we have chapters on such subjects as "Heredity and Environment," "The Ascendancy of Mind over Body," "Suggestion and the Subconscious Mind," "Intimations of an Order Beyond that of Nature," subjects which are of interest to all thoughtful people whether of the Anglican or of any other denomination.

The Essex Hall Year-Book for 1916 bears welcome signs upon it of the care which the Rev. Copeland Bowie has given to its compilation. The changes in typography are a distinct improvement, and will be welcomed by those who use the lists of ministers and congregations constantly for reference. The names of 365 Ministers and 9 Lay Workers in Great Britain and Ireland, and 15 Ministers in the British Dominions across the seas are included. Of these 264 Ministers and 9 Lay Workers are in charge of Congregations, while 72 Ministers have retired from active service. 54 Ministers are stated to have had no college training for their work, a percentage which it will be agreed is far too high, without casting any slur upon the excellence of the work which is done by many untrained men with a native gift for ministry. Lay preaching has increased considerably in recent years. At present nearly 50 congregations on the list rely upon this form of service. Another interesting fact which might be made the subject of a good deal of interesting comment, is that 60 ministers were trained for the ministry in other denominations. This feature is of comparatively recent date, and may be accounted for by the disturbed condition of theological thought. While it has had the advantage of introducing new blood and fresh points of view, it has probably led to a weakening of cohesion in the ministry as a whole. (London, at Essex Hall, 1*s.* net.)

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Jesus and Christianity in the Twentieth Century; Alfred Hall, M.A. **Essex Hall Year-Book.**

CAMBRIDGE UNIVERSITY PRESS:—The Seconde Parte of a Register: ed. by Albert Peel. 2 vols., £1 1*s.* net.

MESSRS. HODDER AND STOUGHTON:—Raemaeker's Cartoons. 2*d.*

MESSRS. LONGMANS, GREEN & Co:—The Dawn of Religion in the Mind of the Child: Edith E. Read Mumford, M.A. 1*s.* 6*d.* net.

OXFORD UNIVERSITY PRESS:—Comparative Religion: Louis Henry Jordan. 12*s.* net.

MISCELLANEOUS.

The Free Catholic, Laymen's Bulletin, Bird Notes and News.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

52ND LIST OF SUBSCRIPTIONS.

	£	*s.*	*d.*
Already acknowledged	10,020	14	10
Z. A. (third donation) ..	10	0	0
Mrs. Entwistle (second donation)	0	5	0
Mr. J. M. Entwistle ..	0	5	0
Mr. Geo. Banks (twelfth donation)	1	0	0
Miss E. R. Lee (sixth donation)	1	0	0
X. Y., War Loan dividend (third donation)	2	5	0
West Grove, Cardiff, Women's League, per Mrs. Fox (fifth donation)	1	0	6
Miss Swaine (twelfth donation)	2	0	0
Miss Snell	0	5	0
Miss Douglas	0	5	0
Miss F. Booth Scott (eighth donation)	0	10	0
Mrs. Buckton (sixth donation)	2	2	0
J. H. (second donation) ..	0	2	6
Mr. T. Oliver Lee (third donation)	2	0	0
Miss C. Harrold (fifth donation)	10	0	0
K. L. (third donation) ..	5	0	0
Mr. Walter Coventry (second donation)	0	10	0
Miss Fretwell (fourth donation)	1	0	0
Bootle Free Church, per Mrs. Short (eighth monthly donation)	1	0	0
Miss M. Dowell (third donation)	0	5	0
Miss Colten and the Misses Gillespie (eleventh donation)	0	7	6
Sale of Pupils' Work, sent by Miss A. M. Brothers (third donation)	0	10	0
Mr. S. Gilfillan (tenth donation)	2	0	0
Memorial Church and Red Cross Society, Liscard, per Mrs. Johnson (ninth monthly collection)	4	2	4
Mr. F. Maddison (tenth donation)	0	10	0
D. (fourth donation) ..	5	0	0
Mrs. Frost (sixth donation) ..	1	0	0
Staff of the Welsh Hospital, Netley	1	11	0
The Millers of Kent—Collected by Mr. Charles W. Chitty:—			
W. E. Mannering, Dover	50	0	0
G. W. Chitty & Co., Ltd., Dover	50	0	0
J. & H. Robinson, Ltd., Deptford Bridge ..	25	0	0
Cannon & Gaze, Ltd., Erith	20	0	0
Edward Chitty, Dover	10	10	0
C. J. Hudson, Ltd., Ramsgate	10	10	0
Kingsford & Co., Canterbury	10	10	0
The Medway Milling Co., Ltd., Maidstone ..	10	10	0
H. S. Pledge & Sons, Ltd., Ashford	10	10	0
T. & T. G. Gillett, Faversham	5	5	0
Keyes' Daren Mills, Ltd.	5	5	0
A. Stanley & Sons, Ewell, Dover ..	5	5	0
Frank Hooker, Canterbury	5	0	0
W. Taylor & Co., Maidstone	5	0	0
W. Arnold & Sons, Ltd., East Peckham ..	3	3	0
F. G. Billing & Son, Worth, Dover ..	2	2	0
W. Burfoot, Sevenoaks	1	1	0
T. Denne & Sons, Ltd., Canterbury	1	1	0
John Hamlin & Son, Dunton Green ..	1	1	0
Noble Bros., Sellindge, Hythe	1	1	0
Swoffer & Co., Folkestone	1	1	0
E. Watson, Jun., Milton, Sittingbourne ..	1	1	0
W. Martin, Cheriton, Folkestone	1	0	0
E. A. Mummery, Swingate, Dover	1	0	0
G. Harris & Son, Sevenoaks	0	10	6
E. Gasston, Nonington	0	10	0
Anon.	0	0	6
C. W. and M. J. C. .. (Total £264 2*s.*)	26	5	0
	10,340	12	8

Parcels have been received from:—Miss C. B. Lawrence; Anon.; Mrs. Bryan Johnson; Miss Swaine; Miss Snell; X.; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Miss F. J. Harris; Mr. Thos. Gaylard; Essex Church Work-Parties; Liverpool Women's War Service Bureau (per Miss J. Beavan); Mrs. J. Worsley Austin; The Misses Stainer; Miss Nettlefold; Mrs. Schultz; Miss Rowe and Miss Taylor; Mrs. Cusack; A Friend (per Mr. Argyle); Mrs. Jolowicz; High Pavement Church, Nottingham (per Miss Guilford); Miss Colton; Mr. D. J. Davies; Mrs. Williamson; Miss Bullock; Miss Suttill; Mrs. Cecil Crosskey; Mrs. and Miss Harris; Westgrove Women's League, Cardiff (per Mrs. Fox); Miss S. S. Partridge; Mrs. A. J. Gimson; Mrs. Hewlett; Mrs. Basil Hardcastle; Miss Joyce Cobb and friends; Miss Alice Shannon; Miss Short; Mr. H. A. Thew (a banjo); Mrs. T. E. Paget; Mrs. Wigley; Mrs. Rye; Mrs. David Capper; Wiss Woolley; Miss Shaen; Mrs. J. Osborne Smith; Newland Working Party (per Mrs. Roscoe); Mrs. Thomas Worthington; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss L. W. Johns. Mrs. Sedgfield; Mrs. and Miss Carter; Miss Evelegh; Women's Friendly Society of the Church of the Messiah,

Birmingham (per Mrs. Ryland); Mrs. Cliff; Miss Minns and a Friend; Mrs. Simpson.

LIST OF ARTICLES REQUIRED.

For three Orphanages for Belgian Children in France.

Knickerbockers, jerseys, or coats, shirts, boots, and stockings for 250 orphan boys. Age of boys 5 to 13 years.

Frocks, coats, underclothes, boots, and stockings for 100 orphan girls.

Black and white serge, plain calico underclothing and aprons for the sisters in charge.

For the Hospitals.

Pants.
Vests.
Shirts.
Socks.

Knitted comforts (such as cardigans, mittens).

Handkerchiefs, writing materials and games.

Warm and plain civilian clothes, including boots and shoes, for men, women and children—not necessarily new, if clean and in good condition.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14. Gainsborough Gardens, Hampstead, N.W.

MRS. ALLEN'S LETTER-BAG.

THE following letters will be of special interest to our readers, the first from a Military Convalescent Depôt, the other from a school for Belgian refugee children.

I.

January 4, 1916.

MADAME,—May the New Year bring you as much happiness as you have brought to others! Thanks to your Society, our convalescents are now in much greater comfort. At Christmas time we visited the wards,—what happiness to see the improvement in their condition, what good beds they now have and how they enjoy them! One of them said to me, "Formerly when eight o'clock struck we were all so unwilling to go to bed; now we go with alacrity." Madame, I thank you for having made your way into our country to sow joy and comfort among our dear brave Belgians. May England be blessed for the help she has given.

* * * * *

II.

January 3, 1916.

DEAR MADAME,—Mr. Kelland, the representative of the Belgian Hospital Fund, came yesterday to visit our "colonie scolaire" here. We have 212 boys between the ages of three and fifteen under the direction of a Belgian chaplain and twenty-one nuns. Mr. Kelland gave us permission to tell you what our dear children want most, for in spite of good quarters here and help given us by our devoted government their needs are still many. One must have had charge of a large number of little boys to realise all their needs. Frankly, then, Madame, boots and shoes are the first requirements, then come shirts, waistcoats, knickerbockers, &c.; for they wear them out very fast, in spite of constant mendings, and though we work from morning till night, using up every scrap of old material, still it is difficult to make things go round. Towels are also much needed. Pardon me, dear lady, for sending so long a list for our dear Belgian children, who before the destruction of their own homes enjoyed all the comforts of family life. We are not importunate, Madame, but the smallest gift will be accepted with gratitude; anything will be useful for the children. We leave the decision to you, we know that the English love the Belgians, and we love the English warmly and are full of gratitude to them.

As I am in the place of a mother to these children, may I, as such, add that a little chocolate would be such a pleasure to them? They are only children and love a little treat.

The nuns are also my children and are in want of new robes, and some black serge and underlinen would also be very welcome; but if this is not possible, do not think of it again, but only of the needs of the boys, who are the hope of our poor country, and on whom we love to lavish all our care.

A thousand thanks again, dear Madame, to all our English friends.—Yours most gratefully,

* * * * *

Similar letters have been received from the sisters in charge of another orphanage for 44 boys, and one for 92 girls in the same neighbourhood.

MILL HILL CHAPEL, LEEDS.

THE following letter of greeting for the New Year has been addressed by the Rev. R. Nicol Cross to his congregation at Mill Hill Chapel, Leeds:—

New Barracks,
Limerick, Dec. 28, 1915.

MY DEAR PEOPLE,—Again we stand at the gateways of the year and greet each other, but not in the familiar way. It is not happiness I wish you, for who cares about mere happiness to-day? I wish you constancy, fortitude, heroism of heart in the face of the things to come. We have lived in sunny times and known bright hours; we have drunk nectar at the springs of human existence, and we are glad. Now the wheel has turned that carries mortal destiny, and our time has come to drink the gall and bitterness of the world. I wish that you may drink it like men, and still with the smile upon your face. There is a fate abroad that has separated nations, torn the flower of our generous youth from the comforts and delights of home and the fair dalliance of love; it has separated me from you for a time. We look not at these things, but at the cause. Some there may be who were not born for such a day; may you be of those who feel the thrill of the great conflict for the great end. May you not be insensible that you are living in the mightiest spasm of this world's history. That is what I wish, that you may be worthy of the rôle of battle and travail, that each one do his duty in this long-drawn terrific hour.

I don't say "Be happy and prosperous;" I say, "Fight your fight with tyranny, inhumanity, wrong!" Let there be peace among men in whom God is well pleased; but God allows no other peace, and when God declares war, shall we not march, be it to defeat or victory? Some may conquer evil by bearing it; we shall conquer it by slaying it, by showing to gods and men that it were better to break men's mortal bodies than to break the everlasting Commandments. "Arma, Virumque Cano," I sing to the youths who stand through weary vigils in the mud-ruts of France, and sleep their nervous sleep in holes of the earth. The impregnable magnificence of man is upon them, like a preternatural splendour, lighting up the openings of the year.

I wish for you women, too, that you may be dry-eyed, tight-lipped. You have seen your boys and your girls go out to face anything, and you never knew them till they went. In the epiphany of war they stand revealed. Let come what will, they are in your heart and God's, what never a thousand years of peace would have made them.

If you must weep, weep in the silence; if you must bow your head, bow it in the night; but firm lip and dry eye, and a face with the passion of pride writ deep on it is for the day. Shall the mothers of Rome and Sparta stand above the mothers of England?

To the men who have gone from Mill Hill and to the girls who have followed to nurse them in their sore need I can only send a united message of good cheer and an assurance of our unbounded admiration and gratitude, feelings that only grow stronger as this grim contest lengthens. Some of them have gone to the long peace, after the short, sharp agony, borne out to the sound of the twilight and evening bell; not harsh the music death makes for them, beyond our praise, but held in sleepless memory. Most still remain, still fight and watch, still laugh and shiver at the round of Titan's work, crawling on the mouth of Avernus. God nerve them, and bring them through; but if they be cast into the ground and die, God make rich and red the fruitage.

I must be forgiven if, amid these tremendous national happenings, I only touch the ecclesiastical and the personal. There is no Church but the nation when the nation's cause is sacred, and there is nothing personal when the future of humanity is at stake. But since I joined the R.A.M.C. and left you, you have been very generous to me and mine. You have made provision against the extreme lot, you have sought to brighten a Christmas in barracks, and enabled me to have a brighter at home; in various little ways the bonds of affection between Minister and people have been strengthened. At the beginning of the year I again commend to you the Church and its welfare and work, next to the crucial exigencies of this war. A Church without a free state would be robbed of its body, a free state without a Church would one day be deprived of its soul. Let each one, then, face his responsibility in this affair. An hour once a week at Mill Hill is not as bad as an hour's inspection on the barrack yard at Limerick, neither is it so uncomfortable, I imagine, as a week in the trenches.

Whether it be peace or war, at home or on service, let our motto for the year be to do our duty and make some sacrifice, or only face some inconvenience, to hand on to those who come after us the things without which human life is not human, and even freedom has no worth.

Your Minister,
R. NICOL CROSS,
Lce.-Cpl., R.A.M.C.

THE ANTI-SLAVERY SOCIETY.

THE Anti-Slavery and Aborigines Protection Society sustained a great loss in the death of the President, Sir T. Fowell Buxton, in October, for he had been a whole-hearted supporter of the cause of Native Races for which it stands since 1883, and, as President—a position which he had occupied since 1899,—he spared neither time nor trouble in consideration of all the varied matters which came before him. The *Anti-Slavery Reporter* for January contains a portrait of Sir Fowell Buxton, an interesting memoir of his life, and a selection of press notices which bear ample witness to the high respect in which he was held, not only by those who were best able to estimate his public work, but by all with whom he came in contact. The following extract from the *South Wales Daily News* strikes us as particularly happy :—"Apart from his own work, the name of Fowell Buxton is one impossible to mention without the memory of fights well won, of patience in adversity, of high courage, and of an unselfishness by which, as Sir George Trevelyan has said very finely in speaking of Sir Thomas's grandfather and his associates, 'These men, who while the struggle lasted were prodigal of health and ease, in the day of triumph disclaimed each for himself even that part of the merit which their religion allowed them to ascribe to human effort and self sacrifice.' That may stand very well for all the Buxtons, and not least for Sir Thomas and his sons, who have done so much for the people of the Balkans. Sir Thomas died in a dark hour for the cause which he held dear, but he may have seen a vision beyond these outcries—a vision hidden, for the present, from our eyes." Sir Victor Buxton, who shared in a very large measure his father's ideals and interests, and has travelled widely in Africa and elsewhere, has been elected to succeed him as President of the Anti-Slavery Society.

NEWS OF THE CHURCHES.

Bristol.—Much sympathy will be felt for the Rev. A. N. and Mrs. Blatchford in the sad bereavement which they have sustained by the death of their only daughter, Mrs. Mortimer, wife of Fleet-Surgeon Mortimer, R.N. (retired), which took place at Torrington on the 5th of this month. One of the reasons which induced Mr. and Mrs. Blatchford to settle in Bideford, on their removal from Bristol, was the prospect of being near their daughter, who had been in ill-health for some time.

Hull.—A cordial welcome was extended to the Rev. T. M. Falconer, the new minister of the Park Street Unitarian Church, and his wife, by the members of the congregation on January 4. The gathering took place in the church schoolroom. Alderman E. Hanger, J.P., presided, and extended a welcome on behalf of the church. He remarked that one minister stayed fifty years, another twenty years, a third sixteen years, a fourth thirteen years, and since then the ministries of different pastors had averaged about four years. Park Street had become a stepping-stone to higher places, and they could congratulate the church on that fact. As a church, he said, they were very tolerant of differences of opinion, but they stood very strongly for fact. They were Unitarians on a Christian basis, and they were supported by men of high rank as regarded character, ability, and scholarship. They looked upon God as their father and upon man as their brother, and in the future there was no doubt there would be great room for this and all churches to bring about a better condition of life. Mr. W. Bailey Holmes, who has been associated with the Sunday School for thirty-eight years, voiced a welcome on behalf of that department of the church and the Literary and Social Union. He said it was nearly one hundred years since the Sunday school was started, and it was amongst the first to be opened. Mrs. W. F. Harris spoke on behalf of the Ladies' Societies, and Mr. James Downs, Mr. W. J. Strachan and Mrs. Scott also took part. The Rev. T. B. Howell, in a fraternal greeting, said he had long thought it was one of the disasters of the Free Churches that they should consent to the severance of their unity because of a highly metaphysical and speculative theory of the person of Christ. They could all subscribe to the term of "the lordship of Christ" rather than spend their life like their metaphysical ancestors in spinning webs for theological students to unravel. The Rev. G. Borrow was equally cordial in his welcome. The Rev. T. M. Falconer, who comes to Hull from Glasgow, in reply, said he would endeavour to carry out the excellent traditions of the church. He accepted the right hand of fellowship so generously held out to him by Mr. Howell and Mr. Borrow. They could do more good together than if they trod their own solitary paths. If there ever was a time when differences in Christianity should be sunk it was now. They should stand shoulder to shoulder to resist the common enemy. He was thrusting great and solemn tasks upon the churches. Nations could not concentrate their energies upon self-destruction without doing enormous injury to the moral and spiritual nature of man. It was upon the high moral and spiritual nature of human beings that we depended for the progress, happiness, and peace of the world. The Church had the power to create that sentiment and public opinion that would make wars in the future impossible.

Mansfield.—A United Service of Intercession was held in the Y.M.C.A. Hall on the last day of the old year at 12 noon. The Mayor and Corporation attended officially, and a very large congregation assembled. In response to an appeal from the Mayor most of the shops were closed from 12 till 2. The 'Order of Service' was printed, and consisted simply of prayers, hymns and scripture readings, with no sermon. The Rev. F. J. Adams (Vicar of St. Peter's), the Rev. J. Leonard Webber (Wesleyan), the Rev. W. J. McAdam (Congregationalist), the Rev. W. Lilley (Vicar of St. John's), and the Rev. C. M. Wright (Minister of the Old Meeting House), took part in the service.

Nantwich.—During last week there was held in the various Nonconformist places of worship in the town a series of United Prayer Meetings. That at the Unitarian Chapel on Saturday night was well attended, representatives being present from all the denominations. These gatherings were followed on the Sunday evening by an exchange of pulpits. The Unitarian minister (the Rev. J. Park Davies) officiated at the Primitive Methodist Chapel, whereas his place at home was taken by the Baptist minister. After the services were over there was held in the Wesleyan Church a United Communion Service, in which all the ministers participated. The noble spirit of fellowship and genuine religion which was manifested throughout has produced on all that were privileged to be present a profound and, it is to be hoped, a lasting impression.

NOTES AND JOTTINGS.

THE SHAKESPEARE TERCENTENARY.

Prof. Gollancz explains in a letter to *The Times* that, although there will be during the war no celebration of the Shakespeare Tercentenary on the lines contemplated the summer before last, arrangements are being made for a very simple and dignified observance of the occasion in a manner consonant with the mood of the nation under present conditions. It is suggested that the churches, if the leaders approve, should (as is annually the practice at the birthplace) on Sunday, April 30 (April 23 being Easter Sunday in 1916), pay the tribute of veneration for Shakespeare and all that he stands for; that the actors, if they so desire and are willing fraternally to co-operate, should arrange for a special performance of one of the plays—and it would be well if the performance should prove a means of aiding the profession by affording some substantial assistance to the large number of its members in dire straits, owing to the war; that Stratford-on-Avon, now depleted of its crowds of pilgrims from all parts of the world, should on this occasion be very specially remembered as the shrine of England's primacy through Shakespeare in the world of intellect; and that the lessons of patriotism—now more than ever to be inculcated—should be deepened in the hearts of the younger generation by reminding the school-children, throughout the Empire, of Shakespeare's ideals as patriot and Englishman. It might also be a good thing if in 1916 Empire Day could be made to synchronise with Shakespeare Day (May 3, according to the new style).

AN ITALIAN PATRIOT OF 1849.

Tommaso Salvini, in his day regarded as one of the greatest actors of modern times, who has just died at Florence, aged eighty-seven, fought under Garibaldi in the Italian War of Independence. Although exposed to much danger he escaped uninjured, but was subjected to a good deal of annoyance afterwards as a result of his devotion to the national cause, and was twice imprisoned, though only for a few days in each case. A writer in the *Manchester Guardian* gives some instances of the way in which, as an actor also, he was made to feel the power of a reactionary censorship. Words related, however remotely, to religion were ruthlessly cut out of the text. Other words, too, such as Tartuffe, unity,

purple, French, foreigner, patriot, were also banned. That the Italian colours (red, white, and green) should be proscribed one can easily understand, but on one occasion Salvini was banned because a blue uniform with red facing *looked* green by artificial light. During Salvini's memorable visit to London in 1875, he achieved a great personal triumph, and was received everywhere in a manner befitting a great artist. "I set out from London," he says, recalling these experiences, "leaving behind me innumerable pleasant acquaintances, friendships that I can never forget, and with a profound affection for a young orphan who the same year became my wife."

THE "KING'S AFRICAN RIFLES."

Miss Alice Werner, who always writes with sympathy and understanding of the native races in Africa with which she is so familiar, has described in the *Daily News* the character of the tribesmen who make up the "King's African Rifles," formerly known as the "Central African Regiment." It is often thought that these men are of the type who care for war more than for anything else, but this, says Miss Werner, is not so; they find no difficulty in returning to civil life after their three years' service, and apparently there are few re-enlistments. They are sturdy men, "dour mountaineers," with a strong vein of obstinacy which makes them the bane of the wrong sort of planter, yet full of lovable qualities when you know them and have won their trust, and faithful unto death to those who are their friends, as many instances testify. In the year of King Edward's Coronation some of these men came over to this country, and if we may judge from the letter which "No. 88 Interpreter C. Company," otherwise Wilson Malindima, of Domasi, wrote at the time, England (and, presumably, the fireworks at the Crystal Palace), made a great impression upon them. "This is a very good country indeed," says the Interpreter; "yesterday we saw many truly terrible things; fire came out of the ground and passed up into the sky, making a noise like cannon going off, and very many people were assembled, women, children, and men, who danced most wonderfully, and many dogs, who danced and leapt like human beings. Truly, the Europeans surpass all people; but we know that their cleverness comes from God."

AGREEING TO DIFFER.

An excellent story which comes from the front is narrated by the *Manchester Guardian*. An Anglican chaplain and an Irish Roman Catholic priest, working together among the soldiers, had been drawn together by the necessity for mutual arrangements and assistance. Later, when separated, they exchanged letters, and from union in secular arrangements their correspondence extended to questions of spiritual community. At last the Irish priest wrote that he did not think that their correspondence could profitably go further in this line, adding, "It should be enough that we are both working for the same end and for the same Master—you in your way and we in His."

SWINBURNE RELICS FOR THE NATION.

By the will of Miss Isabel Swinburne, the British Museum becomes possessed of a bound volume of the MSS. of 'A Century of Roundels,' and the MSS. of all works, both of prose and verse, by her brother, Algernon Swinburne. To the National Portrait Gallery is bequeathed George Richmond's portrait of the poet at the age of six or seven, with his sisters, which was exhibited in the Royal Academy in 1845, and has never, apparently, been reproduced. This will supplement the portrait of Swinburne by G. F. Watts already in the Gallery which represents him at the age of twenty-eight.

LIVINGSTONE'S GRAVE.

Lecturing at the Parochial Hall, Forest Gate, last week, Mrs. Livingstone Wilson, only surviving child of David Livingstone, the explorer, described her recent journey to Old Chitambo in the heart of the bush, north-east of Rhodesia, where her father's heart was buried. An old chief called Chitend, from another village, claimed that it was in his mother's hut that Dr. Livingstone died, and four other old men, who refused to believe that Mrs. Wilson was Dr. Livingstone's daughter—"He had no child with him; he always came alone," they said—remembered him and told of him through the interpreter. The discrepancies between their version and that of the biographers were, Mrs. Wilson said, of great interest. The old chief's claim that Dr. Livingstone died in his mother's hut arose from the fact that, while his followers had gone ahead to build him a grass hut, he became so ill that he had to rest under the eaves of a native hut, dying afterwards in the grass one that had been built for him.

* * * * *

The old men declared that they remembered his followers building a stockade round the hut while they embalmed the body in salt and brandy, burying the heart under a great tree, at the other side of which old Chitambo, the chief of the village, who had had a great respect for the explorer, was afterwards buried. The explorer's body, as is well known, was borne a thousand miles through the forest to be sent to England by his faithful native followers. Jacob Wainwright, the best known of these, had asked the old chief to keep the grass always burned close around the tree at Chitambo, so that it might escape the dangers of forest fires. Afterwards the tree was struck by lightning, and the present memorial, in sloping brick with a cross at the summit—the slope being made to prevent elephants brushing their trunks against it—was erected in the bush with an avenue cleared in front of it. Here was placed a book on which big-game hunters and explorers who penetrated thus far might note their names; this book was stolen, however, and Mrs. Wilson, as she said in a recent letter in *The Times*, is anxious that anyone who has signed it should communicate with her.

Board and Residence, &c.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, January 23.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow). Services are suspended until February 6 next.

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. D. W. ROBSON, B.D.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. R. W. SORENSEN; 6.30, Mr. J. P. ROSLING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. W. R. MARSHALL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30.

South Norwood League House, 141, Portland Road, 7, Mr. J. W. GALE.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. H. SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. DOUGLAS WALMSLEY, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. J. ARTHUR PEARSON.

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DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. H. WARNOCK.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

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HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Dr. THOMSON.

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DEATHS.

BUCKLAND.—On January 16, at Nottingham, after a very brief illness, the Rev. E. S. Lang Buckland, minister of Christ Church, aged 49.

EVANS.—On January 15, at Dacca, India, George Arthur Evans, M.Sc., M.Conv., I.C.S., younger son of the late Rev. George Evans, M.A., aged 27 years. (By cable.)

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE wish that we could provide our readers every week with some human document from the places in France where their benevolent activities are in full swing; but posts are intermittent, and there is a certain monotony even in the life of a Belgian Hospital. We know and appreciate to the full the value of the personal touch. It has been the secret of our wonderful success so far. The letters which reach us continually from all over the country show how deeply it has been felt. It is helping real people, not merely contributing to a fund which interests us and makes generosity a form of religious service. We have received our usual reports from France this week. Numerous hospitals have again been visited, and more than one doctor has sent a message of enthusiastic gratitude for the splendid help. The work for the refugee children to which we drew special attention last week, is well in hand and many working parties have made a fine response to our appeal.

* * *

IT is particularly gratifying to note the growing interest in the work on the part of local Associations and a desire to identify themselves with it. Meetings have been arranged by the Manchester District Branch of the Women's League, the East Cheshire Christian Union, the Southern Unitarian Association, and the Northumberland and Durham Unitarian Association; and the campaign will also be carried into South Wales and the North of Ireland. There is nothing like the flame of divine charity to create a union of hearts. It destroys walls of partition; it makes men tolerant of differences; it creates an atmosphere of mutual understanding. We hope that when the war is over we shall find that we have all been drawn closer together not only by the discipline of sorrow, but also by our efforts to be helpful and kind.

* * *

As we go to press the newspapers are full of conflicting rumours about Montenegro. After circumstantial accounts of her surrender and the terms to be imposed by Austria, coupled with ominous rumours of treachery, it is now stated that the King and his high officials have fled to Italy, while the army, refusing to lay down its arms, has taken to the mountains. It was certainly hard to believe that a simple and high-spirited people would ever accept conditions which were not merely harsh but ignominious. In any case the rejoicings in Austria and Germany have been premature, and the Central Powers may live to repent of their folly in revealing with such brutal frankness their intention of riding rough-shod over small nations as soon as they think they have them safely in their power.

* * *

THE Military Service Bill has made good progress in the House of Commons this week. There has been no undue haste, and intelligent criticism has been met with courtesy; but it has not been forgotten that prolonged discussion would be unseemly while the country is at war. At the same time the Government has recognised that the very word "compulsion" is full of embarrassment for the English mind and cuts clean across many traditional ideas about personal liberty. We think that even the keenest objector, who would almost go so far as to risk the military situation in order to get the bill thrown out, must admit that there has been fair and open debate and a genuine desire to make the unwelcome element of compulsion as little galling as possible.

* * *

IT is, perhaps, a little difficult at present to examine with any calmness of mind the meaning of individual liberty. To what extent may the citizen accept the privileges of citizenship and refuse the burdens which the majority of his fellow-citizens regard as necessary for the common safety? Is there a point where the will of the conscientious objector must be overborne lest in clinging to the shadow of liberty we should lose the substance? Most of us have little inclination to solve our difficulties by abstract argument just now. The public mind is swayed by what it regards as the implicit reasonableness of the situation, which is one of danger calling for strong and determined action. This point of view was put with blunt force by the Labour member, Mr. Barnes, on Wednesday night. After visiting France, he said, where he had found men grappling with grim realities, he regretted to return to an atmosphere permeated with long drawn-out wire-drawn dissertations on liberty. Liberty for what? Liberty to weaken the State? Liberty to desert one's friends and champions? We were fighting this war for a larger liberty, for the liberty of each which would be consistent with the liberty of all.

* * *

WE think that in present circumstances the plea of Mr. Barnes is entirely sound; but the thoughtful man will have to

return later on to his theory of liberty and ask himself how far it fits the facts, not only the old facts, but the new facts which the war has revealed. The present situation has simply brought to a head a tendency to break away from hard-shell individualism, which has engaged the attention of careful observers of religion and politics for a long time. The traditional doctrine of personal freedom, which most of us have inherited, rests in part at least upon the crude assumption that one man's thought is as good as another's, and every conscience being in lonely dependence upon God must go its own way. Of course this might lead to universal chaos; but we have usually managed to get rid of the extravagances of the conscientious objector by the steady pressure of social discipline. We have expected all decent men to pay their taxes and obey the laws. In this we have not been disappointed, and for all practical purposes we can ignore the problem of those who say that it is against their conscience.

* * *

Now our present difficulty arises from the fact that military service is a new issue. English people have not grown up with the belief that readiness to defend one's country is one of the fundamental decencies of social life. If they were French democrats their attitude would be quite different, and we believe that three out of four of our present conscientious objectors would feel no difficulty about the matter at all. In other words the personal conscience would conform here, as it does in a hundred other ways, to the larger and more instructed social will. This is a mere hint in regard to some of the unsolved problems of social duty and organisation, which lie ahead of us. We shall be glad to give some space in our columns to their discussion, if there is any inclination to explore them further from the point of view both of citizenship and religion.

* * *

A VERY illuminating letter on the French military system by Mr. Rowland E. Prothero appeared in *The Times* on Tuesday. He lays stress on a fact, which is often ignored when we are engaged in denouncing what we vaguely call militarism, that a national army is exactly what a nation makes of it. Conscription in Germany and in France yields entirely different results because the political traditions and the national ideals are different.

> A national army [he says] raised on the system of universal military service may belong to the German or the French type. Its character is determined by the ideals, the institutions, the social organisation of the country in which the obligation is enforced. It may be, as in Germany, the badge of personal slavery, fostering militarism, and inspiring aggression. It may be, as in France, the badge of personal freedom, securing the victory of democratic principles, and guaranteeing the triumph of industrial ideals. If ever a national army was raised in this country on the basis of universal military service, it is beyond all possible question that its character would approximate to the French model.

* * *

A LETTER by Sir Alfred Booth in *The Times* on Wednesday illustrates the extraordinary intricacy of our commercial arrangements and the effect of the continued demand for luxuries upon the price of the necessaries of life. Owing to the shortage of tonnage there is continual competition among cargoes for the privilege of being carried, and with the best organisation we cannot make sixty-seven ships do the work of 100. His suggestion that luxuries should be cut off at the source as a measure of national safety would involve a drastic interference with ordinary business; but it is difficult to see how the primary need of an adequate supply of necessaries at a reasonable price can be secured in any other way.

> It is manifest [he writes] that we cannot hope to go on importing all the cargoes for which we find uses in times of peace. The problem is what cargoes shall we do without. If every industry in the country is determined to do its utmost to carry on business as usual, and if every individual in the country is determined to do his best to live in the same degree of comfort as in times of peace, then we must put up with high prices and high freights; as it is only by the forcing up of prices and freights that the rival claimants on our reduced ocean carrying power can determine what cargoes are to be brought and what shut out. The only possible alternative policy is for the State to prohibit the importation of all cargoes other than those necessary to the successful conduct of the war and to the existence of the nation. There is ample tonnage left available to carry our war supplies, our essential food supplies, and the raw material required for our more important industries, but not to maintain a peace standard of business activity or of personal comfort.

* * *

WE need hardly say that we are entirely at one with Prof. Gilbert Murray in his protest on behalf of freedom of speech in the *Daily News*. His words are all the more valuable because it is well known that he has no sympathy with pacifist propaganda. It is the clear duty of the police to preserve the peace among civilians until their duties are taken from them by the military authorities. It is not contrary to law to express unpopular opinions. It is contrary to law to break up meetings with a display of ruffianism. The offence is aggravated when the ruffian invades a private building, like a Friends' Meeting House, which has been lent for the purpose: Prof. Murray takes up an impregnable position when he says that it is for the Government to prohibit all meetings of the Union of Democratic Control, or to give them adequate protection. Wherever there is danger to the public interest the appeal must be to the Defence of the Realm Act and not to the will of the mob. In saying this we have no wish to exaggerate the importance of what has taken place. Against a few displays of hooliganism and wild spirits, there is the shining record of the nation, which has shown admirable patience, good temper and self-control, often under very trying circumstances, since the beginning of the war.

* * *

THERE are numerous signs that we are beginning to take to heart the weakening of our national life for many high purposes of fellowship and duty owing to what it has become the fashion to call "our unhappy divisions." In politics lines of cleavage have disappeared, not before many of them had become unreal, and men who formerly never met without accentuating their differences now unite in devotion to a common national ideal. In religion the same thing is taking place, though circumstances have not forced us to face a clear issue as in the case of the coalition Government. Probably all definite proposals for re-union are still premature. The churches need to be flooded first of all with new experience, with richer sympathies, with larger understanding. There is a ferment of life going on around us. Our attitude towards religion is being deeply modified; it is less critical, less theological than it was. Merely denominational aims seem less significant than they were, as we stand silent in presence of the heroism and the sorrow of the world. These things must be allowed to deal with us in their own way for a time, and men must have the courage to follow the good instincts of their hearts in the simplicity of true brotherly affection without laying down terms of agreement. Out of it all there will come fresh groupings and a closer sense of union amid the differenees of religious temperament. We can hardly go further than this prophetic hope at present, for the way is only just beginning to open out before us, and we have still so many things to learn.

RAEMAEKERS' CARTOONS.

THE rooms of the Fine Art Society in New Bond Street have surely never welcomed such a series of pictures, so ghastly in their realism, so bitter in their sardonic wit, as these cartoons by Louis Raemaekers. It is curious to watch the crowd of spectators. Some of them are the habitués of Bond Street exhibitions, eager to examine and criticise the drawing and the restrained but most effective use of colour. Others go about, catalogue in hand, doing the show which has suddenly become the talk of the town. But many are speechless, for horror and a pity too deep for words have clutched at their vitals. For a brief hour they are in the hands of a man of genius who does with them what he will. They cannot escape from his mocking laughter, his gigantic scorn, and the unfathomable tenderness of his sorrow. When they go out into the dark and rain-swept streets, a procession of slaughtered children, and agonised mothers who cannot even find relief in tears, and men who were dragged from their homes to be tortured and slain though they had done no wrong, seems to surround and engulf them; while leering round every corner is the gross figure of the German war-god, with the fat smile of insatiable cruelty on his lips and the unholy legend "Gott mit uns" to justify all his deeds. And it is not a nightmare! They have simply seen the truth, the naked realities of the war, and the unclean spirit against which we are fighting.

Mr. Raemaekers is a Dutch artist. Before the war he was little known outside his own country. His chief delight is in the painting of landscapes, though it is his political cartoons which have attracted public notice. Mr. Clutton-Brock, who has written a preface to the catalogue of the Bond Street Exhibition, points out that he has a power of design which the ordinary cartoonist often lacks. "He draws a scene as if he had actually seen it, not as if he had invented it to express some idea of his own. His method is that of one who takes swift notes from reality; and it does not matter that he has seen the reality only with his mind's eye. He is able to see it so, to make these vivid images, because he has studied the real world and kept precise memories of it." It is these rare gifts of realistic imagination which have been kindled to a white heat by the events of the war. Many of his cartoons still deal with the internal politics of Holland. The sentimental pacifist, the comfortable shirker, the man who pities Belgium but wants to keep on good terms with Germany for the sake of trade, none of them escape undamaged from his remorseless satire. But it is when he deals directly with the incidents of the war, the atrocities in Belgium or the crimes of the Zeppelin and the submarine against non-combatants, that he speaks to the conscience of the world. There is a terrible impartiality about it all. He is not making out a case for England or the Allies. We feel that if we acted in the same way he would not be slow to crucify us with his scorn. There is even a trace of pity in his attack upon the German ambition to dominate the world. There has been no more powerful exposure of the futility of what Germany has achieved than the picture called 'The Letter,' and yet it is brimful of human feeling. It represents a German trench. In the foreground a bright lad is sitting. He is writing a letter home. He looks up for a moment, resting his face on his hand, with eyes that tell you he sees what he dares not say. He has just written the words: "Dear Mother, we have gained a good bit: our cemeteries now extend as far as the sea."

Messrs. Hodder & Stoughton have done a public service by publishing reproductions of forty of these cartoons in a pamphlet for twopence. We should like to see them in every English home. They will revive our memories. They will renew our strength. They come just at an opportune moment when many people are getting a little too much accustomed to the war and lapsing into the apathy which custom and security breed. They will also rebuke the tendency, too manifest in some quarters, to absorption in domestic problems, as though the first thing we have to consider were the protection of our own people from spending too much of their manhood and their wealth in foreign enterprises which only concern them indirectly. We do not believe that this spirit, which we regard as thoroughly destestable in its short-sighted selfishness, will make any real headway among us. We know in our hearts that we have got to suffer and to spend our strength in chivalrous devotion to the world's need to a far greater extent than we have done yet, and we mean to do it. But the first mutterings of the traitor who lurks within must be checked, and our fortitude must be continually renewed by clear vision of the wrong we have to redeem, and of the spiritual treasure for which we fight. Here the artist has a great advantage over the writer, for while the writer can only describe and exhort the painter makes us see. There are three of Mr. Raemaekers' cartoons, which we should like to see reproduced in a large size and displayed on public hoardings all over the country. They are 'The Widows of Belgium,' a crowd of black garbed figures, which cannot be numbered for multitude, with eyes that can weep no more; 'The Mothers of Belgium,' a group of women praying in dumb agony in a church; and 'The Children of Belgium,' a procession of homeless waifs, fleeing from the wrath of a stormlit sky between long rows of black crosses. As we look at them every instinct of chivalry commands us to obey their challenge and to maintain our effort with unimpaired strength till the hard task is done. No true man can be an inert spectator of intolerable wrong.

But why should this wrong have happened to Belgium at all? If any one is inclined to urge that it is partly her fault because she resisted, and all resistance to aggression is short-sighted and wrong, he will find himself in uncomfortable agreement with the German mind, which is still bewildered by the blind insanity of her action. This is a position which Mr. Raemaekers exposes with all the terrible irony at his command. Three prosperous Germans are looking at the murdered figure of Belgia. The one in the middle, who is spectacled and evidently a learned professor, is explaining with sapient fore-finger to the other two the deplorable folly of which she has been guilty. "Why did she not yield? Of course she would have been paid for it." Is it any wonder that

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RAEMAEKER'S CARTOONS. London: Hodder & Stoughton. 2d. net.

The Cartoons are also in course of publication in a larger form by the Elzevier Press, Amsterdam. Parts 1 to 5 are now ready, price 2/- each. They may be ordered from the Fine Art Society, 148, New Bond Street, or from a bookseller.

Mr. Raemaekers is not popular in Germany? His indictment of lawless violence and base intrigue will stand, long after the war is over, when many of our present controversies and estrangements are forgotten. It is a human document not merely for the present crisis but for the future, for it is the work of one of the world's great satirists, who loves justice and hates cruelty, and has used his matchless gifts of humour and indignation for the protection of the weak and the discomfiture of all proud rebels against justice and pity and the consideration which is due to other men.

Good Thoughts for Evil Times.

THE PASSING OF ARTHUR.

AND slowly answer'd Arthur from the barge:
"The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.
Comfort thyself: what comfort is in me?
I have lived my life, and that which I have done
May He within himself make pure! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
But now farewell. I am going a long way
With all thou seest—if indeed I go
(For all my mind is clouded with a doubt)—
To the island-valley of Avilion;
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd, happy, fair with orchard lawns
And bowery hollows crown'd with summer sea,
Where I will heal me of my grievous wound."

So said he, and the barge with oar and sail
Moved from the brink, like some full-breasted swan
That, fluting a wild carol ere her death,
Ruffles her pure cold plume, and takes the flood
With swarthy webs. Long stood Sir Bedivere
Revolving many memories, till the hull
Look'd one black dot against the verge of dawn,
And on the mere the wailing died away.

But when that moan had past for evermore,
The stillness of the dead world's winter dawn
Amazed him, and he groan'd, "The King is gone."
And therewithal came on him the weird rhyme,
"From the great deep to the great deep he goes."

PRAYER.

BLESSED be Thy glorious Name, which is exalted above all blessing and praise. Thou, even Thou, art Lord alone. Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein; the sea and all that is therein; and Thou preservest them all, and the host of heaven worshippeth Thee. Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsakest not Thy people. Now, therefore, our God, the great, the mighty, and the terrible God, Who keepest covenant and mercy, let not all our weariness seem little before Thee, that hath come upon us, but hear us and bless us; for Thy Name's sake. Amen.

THE CHURCH AND WAR, IN ANCIENT AND MODERN TIMES.

I.

THE historic relations of the Christian Church to the moral problems of war are not only full of significance for all who are willing to listen to the voices of the ages: they constitute an impressive demonstration of a general principle whose importance can scarcely be overestimated. Our view of the right and wrong of war depends on our view of the State. What is the State? What are the conditions of its existence? What are the grounds of its right to exist? These are the questions which lie at the heart of the moral problems of war; and this is the central principle of the situation.

What was the primitive Christian attitude to the State? Two cardinal facts determined that attitude. In the first place the State was the Imperial Government of Rome. In the second place the primitive Christians inherited the Jewish prophetic hope of an imminent divine intervention, putting an end to the whole existing order of the world, physical and social, and substituting a new order. This conviction lay at the heart of their faith; it penetrated their outlook on life, moulded their activities, and sustained their enthusiasm. And Paul's famous exclamation at the close of his first Corinthian letter *Maran atha*—afterwards supposed to have been some mysterious kind of curse—seems to have been the watchword of spiritual militancy in the congregations: "Our Lord, come!"

But this conviction permitted more than one view of the State, as the pages of the New Testament show. There was a period when the State was regarded as non-Christian rather than anti-Christian. In the well-known thirteenth chapter of the Roman letter Paul's attitude to the State is one of more than benevolent neutrality, although a few lines further on, in glowing sentences, he rejoices in the thought of the approaching End. In the Book of Acts it is evident that enemies of the Gospel are not the Roman authorities but the emissaries of the Jews. The Roman officials are guilty of acts of oppression and violence at the instigation of Jews; but on the whole the authority of the Government is exercised for the protection of Paul and his friends. The appeal to Cæsar, made by Paul with the utmost confidence, is only one striking illustration out of many. The book seems to show that as a matter of fact there were times when the State protected the churches from the fanaticism of the Jews.

How did this attitude affect the treatment of militarism? The account of the centurion, Cornelius, seems to show that the author of Acts saw no incompatibility between Christianity and the profession of arms. The same author represents John the Baptist as telling the Roman soldiers to abstain from violence and wrongful exactions; in other words, from looting, or in any way ill-treating the civil population. He tells them to be content with their pay; he does not treat the soldiers' profession as in itself wicked. Matthew represents Christ as commending a centurion's faith, irrespective of the fact that the man was an officer in the Roman Army. And the suggestive precept, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," contained in one of the oldest Gospel sources, implies a recognition of the State which may carry us far.

This was not a possible permanent attitude for the early Church. In the age of Imperial decadence, the age of the great persecutions, the conviction grew that *the State was anti-Christ*, and that conviction in an intense form, working in a mind of imaginative dramatic genius, produced the book which stands last in our New Testament, and which,

in date, is among the first. Mysterious as the book has always seemed, the writer's purpose is plain. He would do for persecuted Christians what the book of Daniel had done for persecuted Jews: confirm the little groups of believers in their faith and patience by urging that the sufferings of the present time will last only for a little time, and that the present troubles are already the beginning of that End when sorrow and suffering will be transformed into glory unspeakable.

The moral teaching arising out of this view of things is *pure anarchy* as far as any earthly order is concerned. Such a State, such a government, drove men to desperation, and in their desperation they became anarchists—not anarchists of terrorism and violence, but anarchists to this world in the faith and hope of another, and that other, not a distant "heaven," but a *transformed earth*. Nothing is further from the writer's mind than open rebellion; the war against the diabolic powers embodied in "the world" (the State) is all in the hands of Christ and His angels, not in the hands of men. Man cannot improve the world; all that each one can do is to keep watch over himself. The one thing to which they must not yield: State-worship—the worship of "the beast," that is the Imperial power typified in the Emperor. Beyond that they had only to submit and endure. This passive attitude is reflected in one of the great sayings of the Sermon on the Mount. The evil is not to be resisted because the Almighty is about to destroy it. Christians must not only submit but emphasise their submission by yielding twice as much as was demanded—go two miles instead of one, offer the other cheek when smitten on the one, give the cloak to him who forcibly takes the coat.

When we turn to interrogate the great Fathers of the second century we find this attitude, of the utmost possible detachment from the State, determining moral judgment on all "public questions." It is true that in Justin and Irenæus there is no discussion dealing directly with the moral problems of war. Their references to the duty of abstaining from force, and to the demands of Love are concerned with the immediately personal relations of Christians with their neighbours, and the spiritual glory of *martyrdom for the faith* is exalted as the highest type of the Christian duty of submission to injury. Still, we may infer that while they would not insist that a soldier should abandon military service on his conversion to Christianity, they would severely discourage a Christian believer from voluntary "enlistment," and, indeed, from most other forms of public service under the State. The significance of this is revealed by Tatian, who declares that political authority, military command, the influence of wealth and fame, are undesirable and are not desired by Christian believers because they involve service of the powers of this world. It would seem that he did not regard military service as in itself worse than other worldly pursuits; all are equally condemned.

Not until we come to Tertullian do we find an explicit treatment of the ethics of war. In unconscious denial of the famous saying from the Gospel which we have quoted, he says that one soul cannot serve two masters—God and Cæsar:—"How can a Christian serve as a soldier even in peace, without a sword which the Lord has taken away? For although soldiers came to John and received a rule to govern their actions, and even though a centurion believed, the Lord afterwards in disarming Peter disarmed every soldier (Matt. xxvi. 52)." Clearly this is to read into the words more than they warrant. It would be more accurate to say—"disarmed every man who uses force against the power of the State even when unjustly exercised"; that is on the assumption (a large one), that any general precept whatever can be derived from this saying. In any case, Tertullian's general way of dealing with militarism in the tract which he devotes to the subject, implies, on the one hand, that he was defending a view more rigorous than the one commonly entertained, and on the other, that his most radical objection to war was that it involved service of the State. Elsewhere, however, when defending Christianity from the charge of hostility to all public order and welfare, he dwells with satisfaction on the fact Christians shared with their non-Christian neighbours in all kinds of public work: "We are but of yesterday, yet we fill every place among you—islands, fortresses, towns, market-places, military camps....We sail with you and fight with you and till the ground with you."

Origen's strong statement of the impossibility of military service for Christians has often been quoted; but it must be remembered that the mutual consistency of his various statements is more than doubtful. He admits that there may be just wars, that the armies engaged in a just war are fighting righteously, and that in such a case Christians may pray for the success of the Imperial arms.

S. H. MELLONE.

(To be continued.)

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, ***and all private information should be accompanied by the name and address of the senders.***

COMPULSORY MILITARY SERVICE.

To the Editor of THE INQUIRER.

SIR,—Your correspondent, Mr. Jackson of Leeds, sees an all-important distinction between compulsory military service and taxation, because the latter "merely takes away (part of) a man's money" while the former "may take a man's life away" and "compel him to take the life of a fellow creature." The distinction is not "all-important." Indeed, there is no distinction of principle at all. Compulsion is there in both cases, and whoso objects to compulsory military service may just as reasonably (or unreasonably) object to be compulsorily taxed in order to pay for military service, compulsory or voluntary, for if such service is wrong, since it implies the possible killing of fellow creatures, then the man who pays taxes to that end is *particeps criminis*, and logically should refuse to pay taxes. But unfortunately, "curiously enough there are some perverse people in our midst who are not reconciled" to the fact that citizenship obliges, and that the extent and character of their obligation is the extent and character of their country's need. The responsible authorities declare that the country needs the service of every fit man in one capacity or another; and they add that the response to the call for volunteers is inadequate. They would fail in the duty with which the country has charged them if they did not accordingly compel the needed service. And compulsory service in case of need is essentially democratic. Joseph Mazzini, a democrat if ever there was one, says in his essay on 'The Duties of Man': "The sole origin of every Right is in a Duty fulfilled." John Stuart Mill in his essay on 'Liberty'—the textbook of democrats—says: "Every one who receives the protection of society owes a return for the benefit, and the fact of living in society renders it indispensable that each should be bound to observe a certain line of conduct towards the rest. This conduct consists first in not injuring the interests of one another....and, secondly, in each bearing his share (to be fixed on some equitable principle) of the labours and sacrifices incurred in defending the society or its members from injury and molestation. These conditions society is justified in enforcing, at all costs to those who endeavour to withhold fulfilment." And the late Prof. Stanley Jevons in his work, 'The State in Relation to Labour' says: "The liberty of the subject is only the means to an end; it is not itself the end; hence when it fails to produce the desired end, it may be set aside and other means employed."

All honour to voluntaryism. God forbid that I should say a word in its dispraise. But the liberty of the State is more sacred than the liberty of the subject, and so God forbid, too, that I should spare a syllable in condemnation of the creature (I cannot call him a man) who is content to look calmly on while the goddess Liberty is outraged, or who is despicable enough to hire some one else to do the duty that is properly his.—Yours, &c. HAROLD RYLETT.

Tenterden, Kent, January 17, 1916.

To the Editor of THE INQUIRER.

SIR,—Many of your readers cannot but view the present situation with desolation of heart. Fair prospects of universal fraternity have given place to hostility on a grand scale, and warlike preparations on a grander. The time has passed for warding off compulsory military service, but, as you suggest, there is scope for "freshness of thought." If the present war and the subsequent perpetuation of conscription on the Continent demand compulsory military service here, then the people of this country must banish such terms as "militarist" and wholeheartedly embrace the army and navy. The spirit of the nation and the spirit of the services

require to be consciously harmonised. A kind of *rapprochement* is necessary. Civil life needs a greater infusion of discipline, and the barrack-room needs the atmosphere of the average English home. Only let us feel that we are one—not army *and* nation, but national army—and then "all we have and are" will survive. Just as chivalry emerged from the Dark Ages, so, after this welter of barbarism, we may come to view weapons of warfare as symbols only. I fear the implications of the martial language of our hymns are not adequately grasped, simply because the worshippers have never hazarded their lives. After this present baptism of fire, there is reason to hope that the resultant symbolism will lead to concrete issues. Men who have faced death in the trenches or on the high seas, will not flinch from social and political reform. The warriors will make the best pacifists because they alone will have acquaintance with both the horrors of war and the blessings of peace.—Yours, &c.

WALTER SHORT.

3 *Woburn Place, London, W.C.,*
January 17, 1916.

'THE FREE CATHOLIC.'

To the Editor of THE INQUIRER.

SIR,—Your review of *The Free Catholic* is one which I sincerely welcome, although the proportion of praise in it did not crimson my face with deprecating blushes. I welcome it because it opens an opportunity for explanation which I trust you will permit me, if only as a fairly faithful and quite recent contributor to THE INQUIRER, to take. My most crucial difference from you is on the suggestion that our enterprise is untimely. Everywhere men's hearts are bruised and softened into tenderness by the appalling woes of the war, and a new earnestness has visited the soul of the nation. People who used to be mildly indifferent to Christianity and some who were even hostile, have discovered the meaning of its divine appeal. They have come, wistful and sorrow-stricken, to present themselves before its altars, and learned to bow before the dread and consoling symbol of Sacrifice. And the churches have been drawn together in united work and intercession so that we find to our joy our ever-young friend, Mr. Dowson, preaching in the parish church from which his spiritual ancestors had been exiled, and I, with many others in other towns, have joined in conducting civic services with Anglican bishops and clergy and representative Nonconformist ministers.

It would seem, therefore, a supreme moment to give expression to this growing sentiment of re-union and to do all we can through the pages of *The Free Catholic*, and in every other generous way, to fuse the existing sectional movements into a freer and more catholic co-operation. Our desire is to weld the iron while it is hot, not to hammer it vainly when it is once more hard and cold. Not to do this now would be to incur the grave guilt of ignoring an opportunity that may never come again in our lives.

Nor are we alone in thus reading the signs of the times. If you follow *The Christian World* and other religious newspapers, you will see that the desire for unity is a leaven at work everywhere. Various proposals, such as that of the Rev. Harold Brierley for a "United Free Church," are being offered for consideration. I disagree with the dreary anti-Anglican political animus of that particular scheme, but I share the conviction that now is the time for discussing and planning. Especially is it so for those of us who are acutely apprehensive of the danger of consolidating wrong elements on wrong principles and of more deeply entrenching our unhappy divisions. Hence the appearance at this time of *The Free Catholic* in which we offer our humble contribution to a Christian settlement of some of our quarrels.

With you, I regret the smallness of our periodical; but we prefer to begin modestly rather than plunge ambitiously into something quite beyond our power to sustain, only to be compelled to do what nearly all the religious papers (not excepting THE INQUIRER) have had to do, reduce the size owing to the exigencies of financial strain.

May I be allowed a word on your more definite criticisms? You will surely not deny that it is a compliment rather than a condemnation that you should select two articles as worthy of the pages of THE INQUIRER. It is encouraging to have these contributions by distinguished authorities on their respective subjects, described as being so catholic in tone that they are equally fitted for either of two such distinct papers as your own and *The Church Times*. We shall do our best to retain that generous breadth of spirit. After what your reviewer said about his deep distaste for new sectional movements it is a little surprising to find his somewhat languid interest stirred at the prospect of a "coming secession." It is not quite clear whether it is our coming secession *to* another communion, or a coming secession *from* other communions to us that whets his anticipation. I do not wish to dash the meanest of his hopes, but I ought to say that I am not aware of any intention on our part to secede, and I trust that THE INQUIRER and the particular sectional movement it seeks to represent will never make it necessary for us to contemplate any such step.

You suggest that we should be more sparing of the use of the language of sacrament and ritual which lapses so easily into formalism. It is quite true that there is a pedestrian and prosaic order of mind that is impervious to the meaning of such language, or, if pervious, liable to get into a panic over it. I thank you, therefore, for the warning, for I can quite see how easily an alarmist cry can be raised. Still, I should have thought that Mr. Whitaker's admirable and conciliatory article would, if people would only read it, entirely defeat the designs of the most expert alarmist. For my own part, I believe that what peril there is to-day is that anti-formalism should lapse into a soulless and sterilising form. There is no tittle of evidence that that vague and convenient generalisation "the Spirit of Life" is more amiably uniting among the Kensitite anti-ritualists than among the High Churchmen whom they attack. Nor do I think that any of our soldiers at the front would say that the sacramentalist priests have shown any deficiency of Christian vitality and consecration and self-sacrifice as compared with the ministers of what the Serjeant calls "the fancy religions." The splendid truth is that chaplains of all churches have covered themselves with glory by their extraordinary heroism and devotion. The suggestion of formalism seems therefore a little indicative of that untimeliness and of that sectional temper which you rightly deplore.

I did my best to explain in the first article what I mean by the word "catholic." I use it as I find it used frequently in your own leading articles. It suggests to me both Catholicism as a historical and continuing fact of Christian development and the Catholic Spirit of Christ from whom that development takes its chief historic source. These two are not in my view mutually exclusive. In the February number, in an article long enough to satisfy your reviewer, I have tried to make this quite plain.

I am glad and truly grateful that you mercifully suspend judgment and ask for more light. I hope very earnestly and indeed confidently that *The Free Catholic* will be able to give it to you month by month. At the same time I would beg you not to suspend a favourable judgment so long that when it comes we shall be able to dispense with it and say that your sympathy had it been timely had been kind.—Yours, &c.

J. M. LLOYD THOMAS,
Editor of *The Free Catholic*.

131 *Pershore Road, Birmingham,*
January 17, 1916.

To the Editor of THE INQUIRER.

SIR,—I am sure that my fellow-contributors to the *Free Catholic* will, like myself, wish to profit from the criticisms offered by your reviewer. If we improve, I hope you will reward us with your encouragement, but if not please chastise us again. There is, however, one particular in which I for one could not accept his well-meant advice. "They should be more sparing in their use of the language of sacrament and ritual, and dwell a little more upon the unifying power of the spirit of life." No, sir; the last clause in the sentence is just an example of the sort of language we must sedulously avoid. It is this kind of dry, colourless talk, which, when it is substituted for the great, passionate speech of Christian symbol and devotion, exactly represents that aridity in our churches which Free Catholics deplore—what a lady, criticising our hymns to me, called "Emerson and water" (which if not dry is certainly thin). If we cannot at present bridge over the schism in thought and doctrine now dividing us from the other churches, we can at least use the same language when we mean the same thing. The objection of your reviewer is of the kind which was made to the building of Hope Street Church, Gee Cross Chapel and Monton, when, in place of the former chapels, Gothic churches with their suggestion of a return to Christian traditions were substituted. Then there is the hint at secession. I can only say that such a thing never enters my thoughts. On the contrary, you will see in our editorial

a strong call to other Churchmen to secede to *us*. We wish for a Catholic Church which shall be so inclusive that secessions will not be necessary. But if that is to be, our own group of churches must shake off their narrowness.—Yours, &c.,

W. WHITAKER.

Jan. 17, 1916.

[We are afraid that our correspondent comes dangerously near to condemning the New Testament as "dry, colourless talk," for it certainly makes more use of the language of the Spirit than it does of that of sacrament and ritual. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "If any man hath not the spirit of Christ he is none of his." Are sentences like these, which are among the noblest watchwords of Christian universalism, to be described as arid, mere "Emerson and water"?]

ED. OF INQ.

UNITARIAN MINISTERS FROM OTHER DENOMINATIONS.

To the Editor of THE INQUIRER.

SIR,—A statement in your notice of the last *Essex Hall Year-Book* raises an interesting question. Commenting upon the fact that sixty ministers were trained for the ministry in other denominations, it is added: "this feature is of comparatively recent date." Though "comparatively recent" is an elastic term it can hardly be meant to stretch for more than thirty years. *The Unitarian Pocket Almanac* for 1885 contains a list of 353 ministers, 262 in charge of congregations, 91 without charge, 51 of these are described as from other denominations. The old *Almanac* was much less definite than the new *Year-Book*, and it contains many names of doubtful origin of which a considerable proportion would probably belong to other denominations, but even apart from this, the number was not much less thirty years ago than it is to-day.—Yours, &c. CLEMENT E. PIKE.

Bridgwater, January 17, 1916.

MINISTERS ON ARMY SERVICE.

To the Editor of THE INQUIRER.

SIR,—The question of the provision of pulpit supplies for ministers engaged on Army Service was considered by the Executive Committee of the British and Foreign Unitarian Association at their meeting on Jan. 12, when it was resolved to commend the scheme of the Ministerial Fellowship to the various district Societies and unions, and to express the hope that they will co-operate in carrying it out in all practicable ways. Obviously some congregations will require very little assistance, while others may require a great deal. It does not seem desirable that congregations should be relieved of the whole financial burden. The Committee of the Association are of opinion that the District Societies and Unions are the most suitable bodies for undertaking any administrative duties that the circumstances may call for. In cases where financial aid is required, other than what the congregations and District Societies are able to provide, the Association is willing to render assistance.—Yours, &c.,

W. COPELAND BOWIE,
Secretary.

Essex Hall, London,
Jan. 19, 1916.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Marlborough and other Poems: C. H. Sorley. 3*s.* 6*d.* net.

THE COLLEGIUM: International Relationships in the Light of Christianity. 2*s.* 6*d.* net.

MESSRS. GEORGE ALLEN & UNWIN:—War and Civilization: J. M. Robertson. 2*s.* 6*d.* net.

IT is with sincere pleasure that we welcome our old and tried friend *The Athenæum* in its new dress. It is true there is some regret for the weekly companion of the bookish man, who first learned from it the dignity of the reviewer's art and the unfailing charm of publishers' advertisements. Its blossoming into a monthly organ of literature, with unflagging youth and spring-time vigour in its veins, during this winter of our discontent is of happy augury. Are we wrong in describing it as promotion? For the editor of a monthly magazine takes his dignified place among the élite of the profession, and we hope thinks with compassion of the daily and weekly journalists whom he has left behind. We are glad to say that *The Athenæum* in its enlarged form will retain many of its familiar features. It will also contain special signed articles of greater length. Those in the present number are 'Readers and Reviewers,' by Mr. Edmund Gosse, and 'The Question of Sex in Fiction' by R. F. We understand that special attention will be devoted to foreign literature. Unfortunately it is still very hard for the educated Englishman to keep himself in touch with the books of other countries. It is a gap which needs to be filled, and *The Athenæum* with its fine traditions ought to be able to fill it better than any one else.

MEMORIAL NOTICES.

THE REV. GEORGE FOX.

IT is with deep regret that we announce the death of the Rev. George Fox, George Fox of Park Lane as Lancashire men used always to call him in affectionate remembrance of his long and gracious ministry in the mining village near Wigan, which goes by that name. Those who recollect him in his active years will long preserve the memory of his alert and eager figure, his single-minded devotion to his work, and the wide range of his interests; while those who met him for the first time during the years of his retirement felt at once that they were in the presence of a man who knew how to grow old and to keep a young heart. Many years ago, under the editorship of the Rev. T. L. Marshall he was a valued contributor to our columns. Mr. Fox was the son of Robert Fox, Elder of the East India House and his wife, Isaat Owen, and spent his early years in Taunton and London. Always a student, he was in a great measure self-educated when he entered the Unitarian Home Missionary Board, as it was then styled in 1855, under the staff of Dr. Beard, the Rev. Wm. Gaskell, M.A., and the Rev. Brooke Herford. Here he was a distinguished student, winning the prize offered by the late Mr. H. A. Bright, of Liverpool. His first settlement was at Mossley, where he took charge of the Christian Church. Here he spent nearly six years, doing much hard work and winning the undying affection of the people. So strong was this that seventeen years after he had left Mossley (in 1864), they invited him once more to be their minister. In addition to his ordinary work he organised a local relief fund during the cotton famine, on the committee of which he was the only minister to sit. Much of the funds he obtained from wealthy and generous Unitarians. He taught twice in the Sunday school every Sunday, a practice which he maintained till the end of his ministry. Finding the work growing too heavy for him he accepted the invitation to the old Presbyterian Chapel of Park Lane, near Wigan. While at Mossley he was married to Mary, the daughter of Peter Eyes of Croft, by whom he had two sons, Sir Robert E. Fox, Town Clerk of Leeds, and the Rev. Arthur W. Fox, M.A., of Todmorden. She died in 1867, and in 1868 he married Beatrice Jane, daughter of Hugh Gaskell, formerly of Ince Hall. She died in December, 1882. Mr. Fox entered upon his twenty-six years' ministry at Park Lane in 1864. Amongst other things he established an undenominational day school, of which he was for years the secretary. He was one of the founders of the now flourishing Co-operative Society, of which he was hon. treasurer for seventeen years, and he set on foot a village club and a bowling green. He established the annual Old Folks' Tea Party and the Band of Hope Demonstration. He was also an active member of the committee of the Ashton-in-Makerfield Charities. When he had completed his twenty-five years' service he was presented with a service of silver plate. He had a flourishing Band of Hope in connection with which he taught a large singing class for many years. His keen musical sense and his beautiful tenor voice much assisted him in this congenial work. He was a strong and convinced Unitarian, and did his share in preparing the ground for more than one Unitarian Chapel. He had preached before the Provincial Assembly, he had joined in establishing the East Cheshire Christian Union, he had been one of the founders of the Missionary Conference and of the Ministers' Monthly Conference. When he retired to Cheadle Hulme he took with him the warm regard of a host of friends of all denominations. Eight of his young men are now mine managers, and to be one of "Mr. Fox's young men" was usually a sufficient testimonial on seeking for employment. He spent his last years in quiet and useful service, rendered freely and with untiring industry.

The funeral took place on Monday, January 10th. A memorial service was held at the Congregational Church, Cheadle Hulme, which was attended by a large number of his friends in the

ministry, including the vicar of the parish and deputations from Mossley and Park Lane. The committal service at the Crematorium was conducted by the Rev. H. Fisher Short, and the ashes were subsequently interred in the family grave in the Chapel Burial Ground at Park Lane.

MRS. ROWLAND HILL OF BEDFORD.

AFTER nearly forty-five years of happy married life Mrs. Rowland Hill, of Bedford, "passed on" early on the night of January 10 after a long illness, and also after a life of great usefulness. Not only did she play the harmonium at the services she originated in 1872, and for some years afterwards, but throughout the long interval she has been a living epistle indeed of our joyous and simple faith. She was a Guardian of the Poor for fifteen years, who really guarded the poor, and was once styled "Mother of the Poor"; while her devotion to the temperance movement, especially to its Band of Hope aspect, was known far and wide. During the last eighteen months she did all she could for the recreation and comfort of the troops stationed in the town, and when, at last, she had to keep her bed she still cared for them. She was treasurer of the Women's Liberal Association, and for ten years' President of the Women's Guild. At the funeral on January 13 many friends attended to show their respect to her memory, and their sympathy with her husband and daughters. The service was conducted with much feeling, by the Rev. Dr. Walter Walsh, and the bright sunshine which lasted during the simple ceremony was in full harmony with the sweetness and beauty of character which were among the most marked features of the life of our friend. She had entered her 70th year last September.

MRS. HINCKS.

THE announcement in our last issue of the death of Mrs. Elizabeth Hincks, widow of the late Rev. Thomas Hincks, F.R.S., will have been noticed by many with deep regret. Almost exactly seventeen years ago her venerable husband passed to his rest in his 81st year; and now she has followed at the ripe age of upwards of 92, outliving her two daughters, the last of the family so respected and loved at Stoke Leigh. She was Miss Allen of Warrington, and married Mr. Hincks when he was minister of Cairo Street Chapel, in 1846. They removed the same year to Exeter, and in 1852 to Sheffield, before settling in 1855 at Leeds, where he ministered with great acceptance and excercised a rare spiritual influence until his enforced retirement, by loss of voice, from the pulpit of Mill Hill Chapel in 1869.

They made their home in Bristol, in a lovely spot among the woods overlooking the Avon Gorge. Mr. Hincks devoted himself to scientific studies, was elected a Fellow of the Royal Society, and published a learned work in 1889 on 'British Marine Polyzoa,' while he maintained his deep interest in religion and in the principles of the denomination in which he had been brought up. A more united household it would be difficult to find or a more cultivated one. Books, drawings, flowers, trees, birds, are the environment which every one will remember who has been privileged to visit that beautiful household. Mrs. Hincks appreciated to the full her husband's scientific and artistic tastes and powers, and was herself a woman of fine gifts. She never sank her personality in what is called "the minister's wife," and therefore the more helped to keep his thought and energies fresh. Friends will recall her keenness, her charming conversation, her wit and incisiveness, always her delightfulness. The "labour and sorrow" the Psalmist speaks of were indeed present in her last years, but there was so much more, so much that makes life worth living and sacred and full of promise and expectation. Her mind was clear to the last, alert, interested, strong with a great faith.

Her funeral took place at Lawnsdown, Leeds, on Wednesday, the 12th inst., the Rev. Edgar I. Fripp officiating. After cremation her ashes were laid with those of her beloved children beside the body of her husband. One grave holds what was mortal of them, and in Heaven they are "gathered again."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

53RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	10,340	12	8
Miss S. A. Gregg (eleventh donation)	1	0	0
A Friend, per Mr. J. Argyle (fifth donation)	10	0	0
First Presbyterian (Belfast) Band of Hope, per the Rev. H. J. Rossington	1	14	0
Staff of Edinburgh Provincial Training Centre, per Mr. H. N. Doods (sixth donation)	1	0	0
Unity Church, Sheffield, Branch of the Women's League, per Mrs. Bland (second donation)	1	0	0
Mrs. Whitehead, Preston	0	3	0
Mr. Liptrot, Preston	0	4	0
M. N.	1	0	0
Mrs. L. J. Hingston	1	1	0
Mill Hill Sewing League	4	12	6
Mr. and Mrs. C. W. Chitty (monthly donation)	4	0	0
Mr. and Mrs. Alfred Wilson (fifth donation)	5	0	0
Mr. and Mrs. J. R. Gimson (third donation)	5	0	0
West Grove Sewing Circle, Cardiff, per Mrs. Fox (fifth donation)	5	0	0
Mrs. William Tangye (ninth donation)	5	0	0
"For serge"	0	10	0
Mr. C. Reynolds (sixth donation)	0	10	0
Collection at Brookfield Church, Gorton, per Mr. J. Leigh Worthington	3	14	2
Miss Emmeline Rawson (sixth donation)	2	2	0
Miss C. Innes (second donation)	0	5	0
A. J. A., Deal (twelfth donation)	0	5	0
Miss S. H. Holland (fifth donation)	2	2	0
Mrs. T. H. Russell (sixth donation)	5	0	0
Mr. Henry Sharpe (thirteenth donation)	20	0	0
	£10,420	15	4

Parcels have been received from:— Miss Joyce Cobb; Mrs. Brooke; Mrs. Grosvenor Lee; Unitarian Church, Swansea, Sewing Guild (per Mrs. Reid); Two Friends, Sandown; Mrs. R. Keating; Miss K. A. Greg; Miss Roscoe; Mrs. Robinson; Miss F. Enfield; Mill Hill Sewing League (per Mrs. David); Mrs. C. Boyle and Miss Buckley; Miss Long, Fakenham; Stockport Branch Women's League (per Miss New); Ladies of the Unitarian Chapel, Preston; Church of the Divine Unity, Newcastle-on-Tyne (per Mrs. Hall); Miss E. M. Brown; The Misses Reed; Miss Jenkins; Mrs. and Miss Tarrant; Mrs. Johns; Mrs. Hargreaves and Miss Hibbert (per Mrs. Harris); The Misses Passavant; Miss Rowe and Miss Taylor; Mr. F. Tremain; Mrs. Copeland Bowie; Mrs. Edward Cobb and maids; Mrs. Arthur Read; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Plymouth Branch Women's League (per Miss R. A. Bond); Mrs. Jellie; Mrs. Hickson; Mr. G. V. Mathews (a flute); Miss Jolly; Miss Annie Fryer; Mrs. Firth; Miss Short; Mrs. Lawrence Redfern; Finchley Branch Women's League (per Mrs. Blake Odgers); Mrs. J. Worthington; Girls' Sewing Club, Bridport (per Miss Colfox); Miss Mace and Miss Clark; Mrs. Edwin Ellis; Bournemouth Unitarian Working Party (per Mrs. V. D. Davis); Mrs. March and Mrs. H. Bourne; Miss Youngman; Mrs. Baily; Rosslyn Hill Sewing Society (per Mrs. Thos. Cobb; Mr. L. N. Williams; Mr. Walter Holmes; Mrs. and Miss Walls; Mrs. Titterton; Mrs. C.-B.-Cave; Anon., Ullet Road Church Sewing Circle (per Mrs. Odgers); Miss Rawson; Mrs. Robinson; The Misses Garrett; Miss Hoolley.

LIST OF ARTICLES REQUIRED.

For Four Orphanages for Belgian Children in France.

Knickerbockers, jerseys or coats, shirts, boots and stockings for 250 boys.

Underclothes, boots and stockings for 150 girls.

(Ages of children 5 to 15.)

For the Hospitals.

Pillowslips.

Towels.

Pants and vests.

Shirts.

Socks.

Handkerchiefs, writing materials and games.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

A CRIPPLED BELGIAN BOY.

THE following case has been brought to my notice by Dr. and Mme. Lageot of Calais. I have known both for nearly a year and have often spoken of their devoted work for their country people, and I am sure that if they recommend a case for help it is with fullest knowledge, and that there is reason to hope that, with the care asked for, the child may become a healthy man. At the present rate of exchange the 75 francs will amount to about £2 15*s.* a month. I shall be very glad to transmit the money and arrange all details if some one will undertake to contribute this amount.

CASE OF ROBERT BEHEYT OF OSTEND AGED 12 YEARS.

The family consists of father, mother, girl of 17 years and boy of 12. They fled from Ostend in a small fishing boat, on which they and another family lived. The quarters were very cramped and there was not a bed on board. Since their arrival in Calais they have been ekeing out a precarious existence by the father's fishing. The boy, who limped badly, came to the École Albert Elizabeth, and as after a time he began to suffer severe pain in his side, Dr. Lageot examined him under the X-rays and discovered that his hip was fractured. He is at present in the Hospital Elizabeth at Calais, but, as it is a military hospital, he must not stay there indefinitely. Moreover, if he is to be saved from being a cripple all his life he must have very special care. This can be given him at the Institut de Berck-sur-Mer, under Dr. Calot, but the treatment will cost 75 francs a month and several months may be necessary. As the family was in dire poverty the mother and daughter went to Paris to try and find work; but after three days' search, their resources came to an end, and they were sent off to Brittany by the authorities. The invalid child has therefore now only his father left at Calais. The boy's leg is at present in plaster of Paris, and it is impossible for him to be removed to the fishing boat, as he could not be lifted down into the cabin, and even if he could be got there he could not have the special care or treatment which he requires. Help, therefore, is urgently needed to enable him to be sent away to the special institution at Berck.

ROSE ALLEN.

THE FIGHT FOR RIGHT MOVEMENT.

THE first General Meeting of the Fight for Right Movement was held on Wednesday afternoon, January 12, at 22, Albemarle Street, Sir Frederick Pollock in the chair. Among those present were Lord Bryce, Sir Francis Younghusband, Mr. W. W. Asquith, Mr. John Buchan, Mr. Robert Bridges, Lady Smith-Dorrien, Lady Acland Hood and the Rev. Hudson Shaw. The Secretary, Mr. Robinson Smith, gave a short account of the work done since the inception of the Movement, and reported that the membership at the present time was 350. The Chairman cordially welcomed Lord Bryce, who was unanimously elected President, and the Draft Rules prepared by the Provisional Committee were submitted to the meeting and discussed.

Lord Bryce, who explained that he could not give the assistance he would like owing to other engagements, but would be pleased to help in any possible way, expressed his belief that in the present struggle we were fighting not merely for humanity, but for moral right. This fact ought to strengthen our hearts and nerve our arms, and if only the idea could be made to prevail in the hearts of the working masses as well as the educated classes, the movement would receive a permanent and enduring response.

The Treasurer, Mr. Paget Bowman, presented the financial statement, and Prof. Caroline Spurgeon, a member of the Executive Committee, urged the members to work enthusiastically by contributing to the funds, distributing literature, and obtaining new members and speakers. The Secretary and Treasurer were duly elected, and the members of the Provisional Committee—Sir Frederick Pollock, Mr. Gervase Elwes, Mr. Philip Kerr, Mrs. Stuart Moore (Evelyn Underhill), Sir Francis Younghusband, K.C.I.E., Mr. Paget J. M. Bowman (Hon. Treasurer) and Mr. A. Robinson Smith (Hon. Secretary)—were elected as Executive Committee of the society. The list of Vice-Presidents, which includes Mr. Robert Bridges, Prof. A. V. Dicey, K.C., Sir Edward Elgar, O.M., Dr. Jane Harrison, Dr. L. P. Jacks, Maurice Hewlett and Dr. Gilbert Murray, is not yet complete.

Miss Stout proposed a vote of thanks to the founder, Sir Francis Younghusband, for his efforts in inaugurating the Movement, which they hoped would be a lasting success with him at the head.

NEWS OF THE CHURCHES.

Aberdare.—The Rev. E. R. Dennis has accepted a unanimous invitation to become the minister of the Old Meeting House, Aberdare.

Colne.—From the Treasurer's statement of the recent Bazaar on behalf of the Unitarian Church encouraging and satisfactory results are reported. The Bazaar realised £222 14*s.* 10*d.*, contributions of church members brought £53 10*s.* 6*d.*, donations from other friends and congregations (including £20 British and Foreign Unitarian Association grant) amounted to £82 3*s.* 10*d.*, and with £1 4*s.* 4*d.* bank interest the total income from all sources reached £359 13*s.* 6*d.* After paying expenses a balance of £297 0*s.* 5½*d.* was handed to the Church Treasurer. The Bazaar Executive Committee, when acknowledging the help rendered by the workers, specially thanked the Rev. A. Cobden Smith, the President, and the Secretary, to whom the success of the Bazaar was largely due.

Glasgow.—A meeting to give a welcome to the Rev. L. Jenkins Jones to St. Vincent Street Unitarian Church was held on the 14th inst. in the Central Halls. Mr. Wm. Twaddle presided over a large gathering, and, welcoming the Rev. L. Jenkins Jones and Mrs. Jones to Glasgow, said they were, indeed, fortunate in securing a minister who had such a splendid record of public work in addition to his ministerial experience. He felt confident that under Mr. Jones's leadership they would go forward from strength to strength. Dr. J. K. Wood, Dundee, President of the Scottish Unitarian Association, extended a hearty welcome on behalf of the Scottish churches. Mr. Jones, in reply, stated that he recognised there were difficulties all around us, and we had no creed or dogma to throw at people. It was much harder to be a Christian than to be a theologian. We ought to be proud of the position that we occupy as Unitarians. Men and women were asking very serious questions at this time; they were asking if there was a God, and for some proofs of His existence. He pitied men who had brought themselves to this state. He felt that we had a positive message with our grand Unitarian doctrine, and that he could say with Browning: "Even if the whole Earth is quivering, God is in the Universe, all will be well." The Rev. M. B. Skelland, Ross Street Church, said that the note Mr. Jones had struck was the note with the cutting edge on it. It was the note that Scotland needed. Mr. Jones commenced his ministry on Sunday last, and preached before large congregations both morning and evening.

Hale.—The Rev. W. G. Price, Minister of Hale Chapel, who has enlisted in the R.A.M.C., has written as follows to the members of his congregation in a letter which appears in the January *Calendar* :—

"MY FRIENDS AND FELLOW-WORSHIPPERS,—The circumstances under which we begin the New Year in our relation as Congregation and Minister are of such an unusual character as to call for a few words from me by way of explanation and appeal. Most of you will know by this time that I am about to take up hospital work with the R.A.M.C., an undertaking which I shall share with many other ministers, including a number of our own. The considerations which have led me to this may be very briefly and simply stated. You already know my views of the war. I am profoundly convinced that a great moral crisis is pending, that the things at stake which we and our Allies are striving to safeguard, are vital to the world's higher welfare, and that the situation demands every effort we can possibly make. In face of such a crisis I feel that the 'Church' should be adequately represented in the ranks of those directly engaged in war service. I yield to no one in the value I set on the Minister's work, and I believe that a great and necessary service is now being done to the State in its trial hour by the Churches. But some Ministers can be spared and those should be the first to go who feel drawn to go. That is my own case. I am simply anxious to identify myself as far as I can with the vast multitude of gallant lads who have answered duty's call without feeling that they are making any sacrifice, and I am taking up the only work which is open to one of my age. It greatly appeals to me. It appeals to me, not indeed in itself—for who can be attracted by the ravages of war on the

poor bodies of one's fellowmen?—but it appeals to me as an urgent need and as a task which a Minister can engage in without surrendering any real title he may have to remain in a sacred calling. It appeals to me as a great opportunity to ministers and the Church as a whole to get into touch with life's realities, grim as they are, to see the dread outcome of war at first hand, to mix with one's fellowmen on equal terms, to break down to some extent the barriers of aloofness and strangeness existing between ministers and laity, to bring the Church into more living touch with the world. If ministers and laity can engage in a good work together as man with man, it can augur nothing but good for the Church in the future." Mr. Price concludes his letter with an expression of earnest thanks to the Committee for the sympathy which they have shown and the generous way in which they have acted so as to make the way easy for him.

Killinchy.—A Special Service of Intercession was held on Sunday, January 16, when prayers were said for the soldiers and sailors who are fighting their country's battles on the various fronts. At a critical time in the fortunes of the country we are glad to record the presence of a large congregation, almost exclusively composed of our own members. A special collection was made on behalf of the British Red Cross Society and the Order of St. John to be applied to the sick and wounded of the King's forces. The sum of £11 was realised. The choir sang as an anthem John Oxenham's hymn, 'Lord God of Hosts Whose Mighty hand.' The Rev. D. J. Williams conducted the service and preached an appropriate sermon on the subject for the day.

Leeds, Mill Hill Chapel.—During his sermon at morning service on Sunday, January 16, the Rev. Joseph Wain paid a graceful and appropriate tribute to the late Mrs. Hincks, from which we extract the following sentences: Both Mr. and Mrs. Hincks were much loved and esteemed. It fell to his (the preacher's) lot to know and become well-acquainted with both of them during his missionary work in Bristol, when, with a kind invitation, they often called him to their beautiful home in Clifton. Mrs. Hincks, as they knew, survived her husband and both her daughters; but she bore her lot very bravely and cheerfully. The sorrow to her was though, not in departing, but rather in being left behind. She had been a sweet and gracious presence to two full generations. She was 92 years of age, but the spiritual and mental vigour of her younger days still supported her. At the close of the service 'O Rest in the Lord' was played by the chapel organist (Mr. A. F. Briggs).

Newark.—The work in connection with the Free Christian Church, under the Rev. J. Walter Cock, has been carried on with considerable success since the re-opening of the church three months ago, and the New Year's Party, which was held on January 10, was attended by about a hundred people. A special series of sermons on 'The Coming of the New Civilisation' was started on December 19, and will conclude in February.

Stockport.—The Annual Exchange of Pulpits in the Free Churches of Stockport took place on Sunday last (16th inst.), when for the first time the Unitarian minister was *officially* included in the exchange. The Rev. Grey Willams of the Congregational Church, Little Moor, preached at St. Petersgate, and our own minister at Wycliffe Congregational Church. A United Communion Service was held on the same evening at the Baptist Church, Greek Street, to which our congregation was invited. A number of members accepted the invitation and attended the service. The Rev. H. E. Perry has been elected a member of the Free Church Ministers' Association, and is now on the rota for the Workhouse services and Infirmary visitation. He also takes his turn in conducting the Nonconformist services at the military hospitals.

NOTES AND JOTTINGS.

A CHILDREN'S PLAY.

A very pleasant entertainment was given at the Margaret Morris Theatre, Chelsea, on Saturday and Monday evening, Jan. 15 and 17, in aid of the Red Cross Society, under the special patronage of Col. John Ward, J.P., M.P., when an original children's play by Miss Nora Lickis (Mrs. Neden) entitled 'The Wonder Mother,' was produced. Miss Lickis has more than once contributed to the pages of the INQUIRER, and we are glad to offer her our congratulations on an excellent piece of work, and on her own impersonation of the "gracious lady" who weaves such innocent magic by means of the lovable little dreamers who form her train in the Palace of the Stars. No one not already in the secret would have known that the writer of the play and the Wonder Mother were one and the same person, for the fact was not announced on the programme, but a call for "author" before the curtain fell revealed the truth. We hope Miss Lickis's production will be available for performance elsewhere, for it is full of happy ideas, simply expressed, with which we would wish that all children might be familiar, and is not without a wholesome touch of humour as well—which is quite as it should be. The amalgamation of the fairy kingdom with that of the Wonder Mother, whose realm is the realm of thoughts and dreams, was a happy idea. We should have resented it very much if there had been any conquest of the one by the other, as this would have been untrue to fact, and very upsetting to old-fashioned notions. The performance was charmingly carried out by a bevy of children whose singing and dancing were much enjoyed.

BRITISH EARTHQUAKES.

According to Prof. W. Boyd Dawkins, earthquake tremors such as have been experienced recently are continually happening, but many of them are so slight that they can only be detected by the seismograph. They are traced to certain centres by accurately ascertaining the time at which the vibration is felt at different places. The tremor spreads in circles in much the same way as the ripples caused by a stone flung or dropped into water. All the earthquakes in this country that have been mapped out have been traced to slipping of the rocks along lines of "faulting" or smashing. The shocks felt in Manchester, for instance, are attributed to what is known as the Pendleton Fault, a great line of smash along which the rocks have become dislocated and have fallen a depth of about a thousand yards. It may be mentioned, by the way, that Dr. Charles Davison, of Birmingham, who has been carrying on investigations of British earthquakes for twenty-seven years, asks for information from any place where the disturbance was felt on Jan. 14.

Board and Residence, &c.

LONDON.—Board-Residence, MISS E. KINGSTON, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

BOURNEMOUTH.—"BEECHWOOD," WEST CLIFF. Best position. Close Winter Gardens, Sea, and Unitarian Church. Moderate charges.—Mr. and Mrs. CUMBERLAND.

BOURNEMOUTH. — WEST HILL ROAD.—"HOLLYHURST." High-Class Apartments. S.W. Sea Views. Rooms from 21s. Modern Sanitation. Near Church. Excellent Cooking.—Mrs. S. A. NEWBURY.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, January 30.

LONDON.

Acton, Creffield Road, 11.15, Rev. J. A. PEARSON; 6.30, Dr. WILLIAM THOMSON.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow). Services are suspended until February 6 next.

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. A. GOLLAND.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. GORDON COOPER, M.A.; 6.30, Rev. WALTER SHORT, B.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. T. P. SPEDDING.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. J. W. PETERKEN.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.

Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. R. V. HOLT, B.Litt.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. S. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. G. B. STALLWORTHY.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. F. HANKINSON.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. A. H. SHELLEY.

EDINBURGH, St. Mark's, Castle Terrace, 11.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

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LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. ROPER, B.A.; 6.30, Rev. C. P. SCOTT, B.A.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

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NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

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SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

A PIECE of good luck has come to us this week, for we have been asked to do another piece of work for our friends the Belgian soldiers on a fairly large scale. In a town in the war zone, which is well known to us, 2,000 of them are quartered, in addition to the numerous patients in the hospitals. There is great need of a place of rest and recreation for them, similar to the Y.M.C.A. huts which have been such a boon to our own men. A suitable site has been found, plans have been drawn, and now those who have this scheme at heart have turned to us to see whether we can supply the necessary funds. This we have promised to do, for we are convinced of the urgency of the need, and it will be carrying on the ministry of cheerfulness, good fellowship, and wholesome recreation which we have found to be so valuable in the convalescent depots.

* * *

THE large wooden hut will contain a hall capable of seating 500 men, with a stage for concerts and dramatic performances, a lecture room for 60 men where educational classes can be held, a reading room to accommodate 40, and a small chapel. It will be under the personal direction of M. Van Segvelt, a venerable *curé* from the Malines district, a man of noble spirit who is well known to us for his devoted work among both civilians and soldiers since the beginning of the war. All the work of the establishment will be done by Belgians, and will be no expense to us. A pleasant feature of the scheme is that a hearty welcome will also be given to any English or French soldiers in the town who may care to use the club. M. Van Segvelt has begun the work already in two small rooms, and is crowded out.

* * *

THE club house then will be the gift of our Fund. After the war it will still have its use, for we have arranged with M. Van Segvelt that he may remove it to his own village in Belgium, where it will serve as a temporary church and parish-room until new buildings can be erected in place of those which have been destroyed by the Germans. The cost to us will be between £400 and £500. We know that many hearts will at once warm to the scheme. Some months ago we made an appeal with good success to our motoring friends. We put the case now to those who value the comfort and good fellowship of a club. It is a fine opportunity of doing a good turn to the men of the Belgian army who are cut off entirely from their homes, and have very few pleasant things to call their own.

* * *

BEFORE we pass on to other topics we record with pleasure the announcement, which appeared in *The Westminster Gazette* on Monday, that the machine-gun corps which was sent by the Belgian Government to Russia three months ago has been reviewed by the Czar on the eve of their departure for an unknown destination. We have been aware of this help offered by Belgium to Russia for a considerable time, and also of many other things which are greatly to the credit of the courage and endurance of her army; but it has not seemed wise to mention them. We are glad that a corner of the veil has been lifted, for it is only right that people in this country should know something of the splendid efforts which Belgium has made to refit her army and keep it as a fighting force in the field. Those of us who know a good deal more than it is prudent for military reasons to put on record have the strongest possible admiration for what has been achieved. Some day the brave story will be written for all men to read it.

* * *

THE MILITARY SERVICE BILL has passed its third reading in the House of Commons with only thirty dissentients. It is thus an expression of the will of Parliament, and Parliament, in spite of what some cavillers may say, still represents the will of the nation. In these circumstances the only policy for men who are not prepared to risk anarchy and disaster while the country is at war, is one of cheerful obedience. It is announced that the small group of dissentient Liberals intend to keep together and to hold a watching brief for liberty. With all respect, we would express the hope that they will not degenerate into a party with a grievance. Let them at least acknowledge handsomely that other people care just as much for freedom as

they do. There is always a danger that a temporary political association of this kind may harden into a settled temper of suspicion and protest, and exalt disagreement into a virtue. It is its misfortune that it is almost bound to fall asunder unless there are frequent occasions for criticism and complaint. At a time when the interests that unite us reduce our disagreements to very modest proportions, it may well be doubted whether the position of the detached and watchful critic is one which any body of men can occupy with real advantage to the nation.

* * *

THE newspaper agitation which has sought to embarrass the Government on the question of the naval blockade has been entirely discredited by the publication of a mass of official figures dealing with neutral trade. It is no answer to say that it is the fault of the Government if suspicion grows in the public mind in the absence of full information. The suspicion is entirely the creation of a press campaign which may be carried to such lengths as to force the Government to disclose facts in self-defence, though it may be hardly prudent to do so. Intelligent criticism is always useful, and responsible ministers are the first to welcome it; but it must not be pushed to the length of getting up a case or of manipulating figures so as to make everything appear as bad as possible. The public interest would not suffer if newspapers were to cultivate a little more modesty and reticence, and were even to admit sometimes that they may possibly be ill-informed. Few people really believe that it is only the infallible knowledge and wisdom of the Press which saves the country from the crimes and follies of a stupid Government.

* * *

AND all the time we have men at the head of affairs who are facing all the intricate difficulties of our relationships with neutral countries with unfailing wisdom and resource. We do not want to act the part of the forceful bully in this war. To do so would not be to secure a short-cut to success, but to multiply all our difficulties by throwing the neutral countries into the arms of Germany. This was the note of grave warning in Sir Edward Grey's speech in the House of Commons on Wednesday. We have to act in accordance with the rights of neutrals. We must not, as Sir Edward Grey put it, try to make the grass grow in the streets of neutral ports. "If we had gone as far as that," he said, "the war might possibly have been over by now, but it would have been over because the whole world would have been against us, and we and our Allies would have collapsed under the general resentment of the whole world."

* * *

WE are very sorry that it has been decided to close many of the public galleries and museums in London owing to the war. Some of the most valuable exhibits may have been withdrawn for purposes of safety, and it is stated than an economy of £50,000 per annum will be effected. All the same the action seems to us to be unfortunate and hardly to fall under the category of necessary war measures to which we must all cheerfully submit. London is too vast to go on indefinitely without adequate means of recreation. The public house is still open, it is true under severe restrictions; the picture palace and the music hall draw crowded audiences to their entertainments; but most of the national collections are to be closed. From the point of view of the large number of soldiers who pass through London and often stay there with a good deal of time on their hands, it seems a mistake to shut them out from any alternative to the lighter and more bizarre forms of amusement. We do not wish, however, to speak too strongly on the matter, for it may have more wisdom in it than appears on the surface, and we know how easy it is to find objections to almost every form of public economy which is suggested.

* * *

A VIGOROUS and combative letter from Mr. Frederic Harrison on the subject of 'Principle' appeared in *The Times* on Monday. It is a word which is often on our lips, and many of us have gone into battle or suffered from the disabilities which fall to the lot of small minorities, for the sake of it. But it is well that we should be challenged to examine afresh what we mean by it, in the searching light which is cast upon it by present events. Just as our doctrine of freedom is no final and infallible dogma, so the word "principle" is often made to cover many shifting opinions and preferences. "Adhesion to principle," as Mr. Harrison reminds us, "like every other duty in human life is relative, not absolute; and over-mastering change of circumstances may convert it into a folly and a crime."

> I have been through life [he continues] a Republican, a Nationalist, a Free Trader, a Labour champion, an anti-suffragette, a constitutional and international lawyer, a believer in popular government. So I am still. But when the life of our country requires the provisional suspension of any one of these principles—or of all of them together—I should write myself down an ass and a traitor if I hesitated to hold them in abeyance.

These are strong and pungent words, but their challenge will do us good if they force us to face the danger to which some of us may be exposed, of sacrificing the whole to a part, and mistaking our own opinions for the laws of the universe. Some "principles" are only very strong personal preferences.

* * *

WEDNESDAY was the 200th anniversary of the death of Dr. Daniel Williams, the founder of the library and the benevolent trusts which are called by his name. In their breadth and charity, and the spirit of toleration in which they have been administered, these trusts reflect the excellent qualities of his own character.

> "He was remarkable," says his biographer, "for his boldness and courage in avowing and defending what he conceived to be truth of importance, and 'pursued what he thought right with a blunt integrity and unshaken resolution.' At the same time his candour towards those who differed from him, his kind treatment of persons who had endeavoured to injure his own reputation, and his conscientious tender regard for that of others, were prominent features in his character. He was a steady nonconformist upon principle; yet he maintained a charitable disposition towards the Established Church, and at the Revolution was very desirous of promoting the scheme of *comprehension*. Though he possessed an ample fortune, he exercised great frugality in his personal expenses, for the noble purpose of being more useful to others who stood in need of assistance, and of more effectually serving the great interests of truth and virtue."

It is this ample fortune which for nearly two centuries has cheered the lot of the poor scholar, and helped young men through their student days, and made the widow's heart to sing for joy.

* * *

IT was hoped that it might be possible to arrange for a proper celebration of the bicentenary, which would call public attention to the work of the Trust, and emphasise the great services of the Library to the cause of learning especially in the departments of theology and historical research. Owing to the war, this was found to be impossible, but the event was not allowed to pass without notice at the quarterly meeting of the trustees this week. Following the example of a hundred years ago, they paid an official visit to the founder's tomb in Bunhill Fields, where a simple and touching address was made by Dr. P. H. Wicksteed, the senior member of the Trust. We may add that we have made arrangements for a special series of commemorative articles dealing with the work of the Trust and the Library, which will appear shortly in our columns,

ARE WE GETTING TIRED?

WHEN we ask the question, are we getting tired? we do not refer to tired bodies. They do not greatly matter, if that is the price we have to pay for unlimited faithfulness to hard and unusual duties. We are thinking of tired minds and spirits that have grown weary. We began our national task eighteen months ago in a mood of high resolve, which cleansed us from many evil things. Our commonplace lives were flooded with moral idealism. We found it easy to give free play to our sympathies, to be thoughtful for others, to treat our own cares lightly, to suppress the unkind thoughts and the harsh judgments of ordinary days. We really lived in a larger world and breathed its air, and in the strength and joy of it the spirit of criticism and grumbling no longer had dominion over us. Have this largeness of mind and this cheerfulness of temper persisted? Do they still guard our hearts from evil, and banish the gloom and despondency which cripple our own energies and create an atmosphere of discouragement for other men? These are questions which the religious man is bound to ask, as he looks into his own heart or watches the eddies and cross-currents of feeling in the life of the nation.

To be quite candid we are all conscious of a certain amount of strain, and it is strain which comes quite as much from the monotony of the war as from its excitements. It is proving to be a much longer business than many of us hoped. It is still necessary that we should concentrate all the energy and passion of our lives upon it in order to bring it to a successful issue; but the absence of critical danger for ourselves, and the high level of prosperity which has been maintained in all classes of society, have made it possible for many of us to grow listless and critical. The fact that things have gone on so much as usual has in it an element of serious moral danger. If we really heard the war thundering at our own gates we could not possibly say that we were tired of it.

This spirit shows itself in some quarters in a tendency to morbid gloom. To some people the war has become an obsession, almost a nightmare. They do not doubt the rightness of our part in it. They are not guilty of the sin of moral indecision. But everything has become a little blunted and dulled, and the first rapture of confident faith has given place to worry and depression. They live for the most part in a mood of physical revolt against the casualty lists, and anxiety about their friends and pathetic longing for something decisive to happen. Perhaps it must be confessed that they think too much about the war because they are too tired of its burden to think of it in the right way.

There are others who tell us that they have heard quite enough about the war and they want to forget it as much as they can. The other interests which absorbed them two years ago in business or politics or social activities or religious work have returned, and pushed the absorbing topic of the hour almost into a position of secondary importance. While other men are fighting for all the high interests of humanity which are placed in jeopardy, it is more natural to them to live in the familiar compartments and to give their chief attention to the old tasks. The strain of keeping thought and imagination on the stretch has been too much for them. When victory is in sight they will become eager once more, but in the long dull days they leave it to other men to combat the dangers of spiritual fatigue and to guard strength of purpose and clearness of vision in face of all disappointments and delays.

It must suffice to refer in a word to the waning power of cohesion which is often the penalty of slow progress. It is a sign of intense vitality when the life of a whole people is drawn up into the unity of a common purpose. When this unity is attacked by the spirit of criticism and complaint, and small groups allow themselves to drift into antagonism to the common mind, though danger threatens and the battle is still in progress, we are often right to look for the cause not in a noble independence of character, but in the commonplace failures of will which may follow a period of keen emotional tension. When we are tired we find it hard to agree, and grow very obstinate for our own opinions.

We mention these things not because we want to dwell upon them or to exaggerate their importance, but for a practical purpose. If the enemy is lurking within we must be on our guard. Under present circumstances we can find no cure for tired hearts in forgetfulness. We must accept the facts just as they are, and renew our vows of service and dedication day by day and week by week. It involves facing terror without flinching, and bearing disappointment without desponding, and allowing no private preference or opinion of our own to interfere with complete surrender to the common cause. For all sectional interests must be merged in the larger life of the nation, and the whole life of the nation must be taken up into the presence of God. It is only in this way that we can find security and a constant renewal of our strength. We began this effort in a mood of religious exaltation, feeling that God required of us to dare all and to risk all for what we knew to be right. Who are we that we should complain of the length of our task or grow tired under its strain? We must see to it that we keep through all the length of days the cheerfulness and courage, the quiet trust and steadfast faith, which will make the final victory, when it comes, as religious as the initial vow.

Good Thoughts for Evil Times.

The sun descending in the West,
The evening star doth shine;
The birds are silent in their nest,
And I must seek for mine.
The moon, like a flower
In heaven's high bower,
With silent delight
Sits and smiles on the night.

Farewell, green fields and happy groves,
Where flocks have took delight.
Where Lambs have nibbled, silent moves
The feet of angels bright;
Unseen they pour blessing,
And joy without ceasing,
On each bud and blossom,
And each sleeping bosom....

And there the lion's ruddy eyes
Shall flow with tears of gold,
And pitying the tender cries,
And walking round the fold,

Saying: Wrath by His meekness,
And, by His health, sickness,
Is driven away
From our immortal day....
WILLIAM BLAKE.

BUT notwithstanding these helps, I found myself a man encompassed with infirmities; the parting with my wife and poor children hath often been to me in this place as the pulling of the flesh from the bones, and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with should I be taken from them, especially my poor blind child, who lay nearer my heart than all beside. Oh! the thoughts of the hardship I thought my poor blind one might go under, would break my heart to pieces. Poor child! thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. Oh! I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet, thought I, I must do it, I must do it....I had also this consideration, that if I should venture all for God, I engaged God to take care of my concernments: but if I forsook him in his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure if left at God's feet, while I stood to and for his name, as they would be if under my own care, though with the denial of the way of God.—From 'Grace Abounding,' by John Bunyan.

WE beseech Thee, our most gracious God, preserve us from the cares of this life, lest we should be too much entangled therein; also from the many necessities of the body, lest we should be ensnared by pleasure; and from whatsoever is an obstacle to the soul, lest, being broken with troubles, we should be overthrown. Give us strength to resist, patience to endure, and constancy to persevere. Amen.

THE CHURCH AND WAR, IN ANCIENT AND MODERN TIMES.

II.

WE are now come to the decisive critical epoch in the history of the Church when her relation to the State went through a fundamental change. The persecution under Diocletian, during which the whole political power of the Empire was arrayed against the Church, had failed; and the so-called conversion of Constantine in 312, and the edict of toleration in the following year, mark an epoch also in the development of Christian thought on war, as on many other things. The wars of Constantine against pagan tyrants like Maxentius and Licinius were "holy wars." The power of the State was being exerted on the side of the Almighty against the heathen. This appears plainly in the panegyrics of Eusebius, the most learned and in many ways the most representative Churchman of the age.

From this time, Christians acquiesced in the current Roman view of the legitimacy of war. The old view was occasionally asserted; but it could not maintain itself, for it rested on the assumption of an absolute cleavage between the whole body of believing Christians and the State. And the gulf between the two had disappeared. Prof. M'Giffert has referred to some significant utterances of Ambrose in this connection—the same Ambrose who, when the Emperor Theodosius, red-handed from a brutal massacre, approached the entry of the Cathedral Church of Milan, stopped him there and forbade his approach to the altar of Christ. In his work 'On the Duties of the Clergy' Ambrose speaks of the warrior heroes of the Old Testament as "our fathers," and refers to the glory which they won in war. He affirms that the courage which defends our country against a hostile force is a righteous courage; and, in a more general reference, that he who does not ward off injury from a friend, if he be able, is as much at fault as he who causes it.

It is, however, Augustine whose teaching on the subject has had a determining influence on Christian thought for fifteen centuries. He is well aware of the complexities of the problem. He refers to John's treatment of the Roman soldiers, to Christ's treatment of the believing centurion, and to Christ's recognition of the State in the maxim "Render to Cæsar the things that are Cæsar's." With reference to the passive precepts contained in part of Matthew's version of the Sermon on the Mount, summed up in the "non-resistance doctrine," he urges that indiscriminate yielding to the mere wish and will of others is not reasonable, right, or Christian; and that Christ spoke of the inner disposition not the act of outward yielding or submission. A man must always be inwardly ready to take the attitude of non-resistance, if there be occasion for it. But sometimes he must take another course, for the sake of the common good, or even for the sake of those with whom he is contending.

Augustine's verdict as to the right of war is summarily stated in the following sentences from his principal work against the Manichæans: "It depends on the reasons for which men undertake war and the authority by which they do it. The natural order fitted to promote the peace of man demands that the prince [*i.e.*, the State] should have authority to wage war and the right to decide in the matter, and that the soldiers should serve the common peace and safety by performing their military duties" (Reply to Faustus, xxii. 75). Augustine's verdict became decisive for later thinkers. Even so powerful a mind as that of Thomas Aquinas does little more than repeat his statements: "There are three requisites for a war to be just. The *first* is the authority of the prince [the State] by whose command the war is to be waged. A private person has no right to start a war....The *second* is a just cause, so that they who are attacked should deserve to be attacked for some injury that they have done. Hence Augustine says that just wars are those which punish injuries, in cases where a State has to be chastised for having either neglected to punish the evil doings of its people or neglected to restore what has been wrongfully taken away. The *third* is a right intention of promoting good or avoiding evil. For, as Augustine says again, eagerness to hurt, the passion for revenge, an untamed and unforgiving temper, ferocity in renewing the struggle, lust of dominion [*dominandi*, arbitrary rule]—these and the like excesses are justly blamed in war."

It would be interesting, if time and space allowed, to follow the story of the Church in her dealings with war during the Middle Ages. Resolute endeavours were made to mitigate the evils of the private wars which were carried on locally by territorial magnates, impelled usually by ambition, ferocity, or greed. In addition to her frequent attempts to mediate between combatants, the Church declared it a flagrant offence against God to attack monks, priests, pilgrims, peasants, women, and other non-combatants and defenceless persons, or to profane churches and other sacred places by conflict and bloodshed. She also sought to establish the custom of limiting warfare to certain days of the week, and to give the custom a religious sanction under the name of "The Truce of God." But against all this must be set the multitudinous miseries inflicted on mankind by the "religious wars" which the Church expressly sanctioned and encouraged, more especially in post-Reformation times. Her original attempts to put an end to private wars did not succeed. In order to succeed she must have identified herself with the secular State; and in the age when such practices flourished, it cannot be said that a secular State existed. With the consolidation of monarchical power, from the thirteenth century onwards, private warfare ceased.

The Roman Catholic doctrine as to the right of war is based on that of Aquinas, who, as we have seen, reproduces in principle the position of Augustine. It is much more clearly, thoroughly, and carefully thought out, and therefore more consistent and intelligible, than any treatment of the subject, which I have

seen, professing to represent the position of Protestant Christianity. An examination of the article on 'War' in the 'Catholic Encyclopædia' will bear out and illustrate the first part of this statement. One element of strength, in the Catholic doctrine of the ethics of war, lies in the view that there is a natural law or natural morality, which has its rightful place and is indeed divinely sanctioned: and that the "revealed" Christian law has expanded and deepened, but not displaced, this natural law, which controls and must control the relations of man with man and nation with nation. A conscience, claiming to be Christian and on that ground claiming the right simply to reject the verdict of the natural conscience, falls into fundamental moral error. The natural law is written on the heart of man from the beginning; but it is not the mere instinctive verdict of individual feeling; it requires interpretation. The decalogue is one such interpretation. The moral as distinct from the ceremonial element, throughout the Jewish law, emanates from the same source. This means, in effect, that the Christian revelation must be interpreted in the light of the pre-Christian revelation, as well as the converse.

In speaking of the clearness and consistency of the Roman Catholic doctrine, I must repeat that I refer to a body of ethical teaching which the Church has inherited. I do not refer to the political policy of the Vatican in relation to the present war.

We have drawn our illustrations partly from the official utterances of the Church, and partly from leaders of the Church whose position made them the representative guides of Christian thought in their day; and we have found that since the fourth century the movement of Christian thought and feeling, on the subject of war, has always been towards the position for which Augustine and Aquinas stand. But no lengthy period passed without some energetic assertion of the contrary view. It is extremely important to observe that these protests all converge in principle on the doctrine of non-resistance, interpreted, for men and nations alike, as the duty of meeting violence with entire submission in a spirit of patient endurance. The teaching of Wyclif is a typical and for our purpose a sufficient illustrative example. Wyclif himself does give verbal expression to the view that war is lawful if waged for a just cause, with a righteous intention, against those whose cause is unjust. But his fundamental view is clear. There can be no moral justification for repelling force by force. It matters not if individual persons lose possessions and even life; Christ suffered worse things. It matters not if nations and kingdoms are destroyed; the kingdom of Christ cannot be destroyed. The practical conclusion is that it is not lawful to take up arms even in self-defence. The position is evidently the same in principle as that adopted at a later date by the Society of Friends; with the difference that Wyclif's statements imply a cleavage between Christianity and the State which the Friends, so far as I understand their position, are not prepared to accept.

S. H. MELLONE.

(To be continued.)

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE FRENCH ARMY AND DEMOCRACY.

To the Editor of THE INQUIRER.

SIR,—I well remember the pain with which we followed the earlier phases of the Dreyfus case, especially in view of the obstinacy which refused to reopen and re-examine a judgment where there was ample reason to suspect a miscarriage of justice. This thing was part of the evil inheritance left by French Imperialism when the army was not under democratic control. I also remember the final triumph and vindication of justice. It was the triumph of a citizen army, the servant of a true democracy. France has now no reason to be ashamed of the Dreyfus case, for, after one of the longest and hardest struggles ever fought for truth and righteousness, the victory was won. But it is not to our credit to refer to what happened as though the wrong had remained unrepented and unrepaired.—Yours, &c.

H. SHAEN SOLLY.

Parkstone, January 24, 1916.

THE DANGERS OF MILITARISM.

To the Editor of THE INQUIRER.

SIR,—In the willingness of some of your correspondents to welcome the extension and permanence of the military spirit in our midst is there not a little danger of their forgetting (1) That this war was entered upon in order to kill war; (2) That no country on a constitutionally military basis can consistently call itself Christian? Your correspondents may, of course, have counted all this in the cost; but it is as well that we should not lose sight of the aim with which we entered upon this war. Some of us are determined that the shackles of militarism shall never be riveted upon our people, and only acquiesce in military measures as a hateful temporary expedient. We recognise at the same time that the military spirit, once roused, is not easily repressed. Stress has been laid upon the difference between German and French militarism, but any one who recalls what went on at the time of the Dreyfus scandal, must recognise the dangers inherent in the military system anywhere when the worship of the army becomes a cult.—Yours, &c.

HAROLD COVENTRY.

Liverpool, January 26, 1916.

'THE FREE CATHOLIC.'

To the Editor of THE INQUIRER.

SIR,—May I as one formerly a Catholic priest, be permitted to offer a criticism on the movement represented by *The Free Catholic?* I agree with you in regarding the movement as ill-timed and as calculated to increase "our unhappy divisions," for I cannot agree with Mr. Lloyd Thomas that it is likely to "give expression to the growing sentiment of reunion." But I would venture further. The allusions to the late Father Tyrrell and the general tone of the journal would make it appear that what is known as "Modernism" is to be the gospel of *The Free Catholic* movement, and this defined I take to be Catholicity without the Pope and Christianity divorced from its historical setting, both of which in my humble judgment are absurdities of the nature of the squared circle. For Catholicity without the Pope is surely the repudiation of infallibility and ultimately of all authority but that of the individual judgment, but this is not Catholicity but Protestantism.

Likewise Christianity divorced from its historical setting, and the Modernist distinction between Jesus and the Christ finally resolve themselves into a vague subjectivism which assumes kaleidoscopic forms. *Quot homines, tot sententiæ.* I, for one, if unable to accept the genuine historic Catholicity and the theology of, say, St. Thomas Aquinas, prefer the rational Theism or Unitarianism of Martineau and Channing, with their open rejection of sacerdotalism and sacramentalism together with the ritual and ceremonial associated with them. I heartily endorse your remarks about the employment of the word Catholic. It has, in connection with religion, a definite and inalienable connection with the Church in communion with the Pope, and it is misleading to use the term sometimes in that sense and at others in some modern sense. May I conclude by saying that I have with you, sir, the utmost respect for the aims and intentions of the promoters of this movement, even though I am fain to differ from them?—Yours, &c.

W. MORITZ WESTON.

Thornlea, Morland Road, Croydon.
January 24, 1916.

'EMERSON AND WATER.'

To the Editor of THE INQUIRER.

SIR,—There is no accounting for taste. For some people 'Emerson and water' may be not only a very palatable but also a very sustaining mixture. I have had many proofs of that in regard to our hymns, assuming that by "our hymns" is meant the hymns commonly sung by us. "What *beautiful* hymns you have," said a lady to me only a month or two ago, and asked for the loan of a book that she might take it home to show the family that Unitarian worship is not quite the thin and arid thing, to say nothing of the godless thing, that some people imagine it to be. And this lady had been singing sacramentally in orthodox places all her life until a casual visit to our chapel induced her to come and sing with us. She had some knowledge, therefore, of hymns that are not "ours."

I have had that kind of testimony over and over again, in every church I have been connected with, from people like herself. And I may add, not only in regard to our hymns. How often has the same thing been said of the services read by me, *but not my own*, at baptisms, weddings, and funerals, by persons who have, on these occasions, for the first time in their lives, made acquaintance

with—shall I say it?—a Unitarian ministration! The "orthodox" are not repelled by 'Emerson and water,' as these facts show and as other ministers can testify. For mine is no unique ministerial experience. 'Emerson and water' is apparently good enough for them, and it is certainly good enough for me. I thirst for more of it, not for less, in our hymn books. But I shall certainly decline to be dosed with a sacramental infusion.—Yours, &c.

A. CUNLIFFE FOX.

Bath, January 23, 1916.

To the Editor of THE INQUIRER.

SIR,—May I express a mild protest against Mr. Whitaker's remark about our hymnals as consisting of 'Emerson and water.' In the course of a fairly long ministry I have repeatedly found that "orthodox" strangers coming to our services have been struck by, and have expressed their admiration of the beauty and elevation of our hymnals. I have known instances where by this more than by anything else some have been led to settle down with us. There is a type of mind to which the pure Theism which was the religion of Jesus, and which He taught, seems weak and cold compared with the "great passionate speech of Christian symbol and devotion." In other words the religious cult *about* Jesus ranks higher than the religion *of* Jesus. The Church Universal of all worshipping souls seems chilly beside the narrower "Catholic Church" of sacraments, symbols, and often unreal mystical devotions. The changed hymn 'Father, refuge of my soul' to that type of mind is, I suppose, 'Emerson and water' as compared with 'Jesus, lover of my soul!' Which is nearer to the mind of Jesus I leave others to decide. Of course, there is room for all types and varieties of religious emotion, but let us avoid sneers.—Yours, &c.

H. W. HAWKES.

Liverpool, January 25, 1916.

BOOKS AND REVIEWS.

THE HIBBERT JOURNAL.

The Hibbert Journal preserves the free platform and the open mind, though it does not cultivate the kind of neutrality which has no moral preferences. Its task is not an easy one at the present time, and realising the difficulties we can only admire the skill with which it recognizes the fundamental rightness of the Allied cause, and at the same time gives adequate scope to more detached forms of thought and utterance. The result is that the total impression is one of moral encouragement at a time when anything else would seem to most of us little less than a national crime, while no one who has a real contribution to make, and has at the same time purged his mind of mere crankiness, can plead that he is banned. The place of honour in the current issue is rightly given to an article by Count Goblet D'Alviella on 'Some Moral Aspects and Issues of the Present War.' It has gained in importance by the recent promotion of its author to higher rank in the Belgian Government; but many people will welcome it chiefly as an illustration of the way in which a mind of high scholarly training and severe accuracy can be fired by moral passion. It is also the dream of a man who has not lost his optimism in the day of disaster. "I dimly perceive," he writes, "through the smoke of the battlefields the laborious childbirth of a society distinguished by more simplicity in taste, more solidarity between the classes, more moderation in political differences, more toleration in religious questions, more faith in a common ideal; where every one will understand that scientific progress is not enough unless it goes on a par with moral progress; where, finally, the rights of weaker nations and the conquests of human genius will not remain at the mercy of a brutal conqueror." The Bishop of Carlisle contributes a forcible article on the dangers and shortcomings of 'Departmental Religion.' He attributes much of our present moral collapse to the fact that the Church has never striven hard enough to make the State Christian. It has set up a barrier of separation between secular and spiritual departments instead of treating them as belonging equally to God. The same note of accusation, though, we think, with far less robust moral perception, is present in Miss M. E. Robinson's article on 'The Definite Failure of Christianity and How it Might be Retrieved.' Her attempt to banish tragedy from human life with doses of joy has in it the fallacy of all æsthetic and sentimental movements. Her tone of superiority to the clergy is also unpleasing. With all their faults they are not quite so stupid in their methods of dealing with human nature as she imagines. She forgets all the faith and hope and love which exist in the world owing to the steady influence of these despised teachers.

Many of our readers will turn with special interest to Dr. Hargrove's article with the bold title, 'The Warlike Context of the Gospels.' It has in it the historical perspective and the balanced judgment which are so often lacking in discussions of the few passages about non-resistance which the Gospels contain. He gives us the needful warning that the sayings of Jesus were not uttered "in the air." We must not tacitly assume that he "did not consider his audience, their special temptations and wrongs, their ardent beliefs, kindled anew by his own words, that the Kingdom of God was at hand, and the great danger that they would be incited to assure its coming by feeble violence on behalf of it." The whole article will be found full of stimulus and help by people whose minds are confused by the vehement claims of the narrow literalist and feel at the same time, as most good men do, that non-resistance under present circumstances would be an act of moral betrayal. We have only space to make a passing reference to Prof. Armitage's article on 'The Incompetence of the Mere Scholar to Interpret Christianity'—a most suggestive subject which needs rather more breadth of treatment; and one by the Rev. R. H. Law on 'Nationalism and Cosmopolitanism'—an essay written with a wide knowledge of European history leading to the conclusion, "From the agony of Europe the national idea will emerge, strengthened, indeed, but also purified of its baser accretions; and the cosmopolitan idea will be welcomed as its necessary complement and condition." There are the usual useful surveys of recent literature in the departments of Philosophy, Theology, and Social Thought and Service, by Prof. G. Dawes Hicks, Prof. Moffatt, and the Rev. R. P. Farley. These surveys reveal how much the activities of pure scholarship have been limited by the pressure of the war, not, we think, to their ultimate disadvantage. A period of silence and renewal is good even for men who write books.

THE CHALLENGE OF CHRISTIANITY TO A WORLD AT WAR. By E. Griffith Jones, B.A., D.D. London: Duckworth, 2*s.* 6*d.* net.

MANY in these days are asking what Christianity has to say for itself in face of the appalling iniquities and barbarities of the war. But according to the author of this book, it is not Christianity that is on its trial; rather is it a civilisation which, having refused to order itself by Christian principles, is paying the penalty of its refusal in blood and tears. Yet Christianity after the war will be a different thing from what it was before. "The unseen world will be so full of our dearest and best that it will recover its supreme interest for us who still remain here." The war should make a difference, too, in our way of life. "For more than a generation the world has gone mad after physical comfort. We have been living padded lives," but the experience through which we are passing is recalling us to a life simpler and more sternly disciplined. It will be the function of the Churches to minister to such a life. "Let us pray God that when the war is over, nay before then if it please Him, the still and tepid atmosphere of our religious lives may give place to a springtime of spiritual reality and of heroic endeavour!" The volume contains much wholesome and timely suggestion of this kind, and various social problems that have been rendered more acute by the war, such as that of the decreasing birth-rate, are dealt with in a frank and enlightened manner.

PUBLICATIONS RECEIVED.

MESSRS. BLACKWOOD & SONS:—Religion and Science: John Theodore Merz. 5*s.* net.

MESSRS. CASSELL & CO.:—What happens after Death. 1*s.* net.

MESSRS. CONSTABLE & CO.:—Dante and War: Henry Cort De Lafontaine. 3*s.* 6*d.* net; The Way of the Cross: Doroshevitch. 2*s.* 6*d.* net; Aristocracy and Justice: Paul Elmer More.

MESSRS. LONGMANS GREEN & CO.:—The Spirit of Man. An Anthology: Robert Bridges. 5*s.* net.

MESSRS. GEORGE PHILIP & SON, LTD.:—The New Science: Rev. Frank R. Burrows. 6*d.* net.

MEMORIAL NOTICE.

THE REV. E. S. LANG BUCKLAND.

WE have to announce with deep regret the death of the Rev. E. S. Lang Buckland, minister at Christ Church, Nottingham, and High Street Church, Ilkeston. Though his friends had known for some time that he was in poor health, it was with a shock of surprise they learned on Friday the 14th inst. that he was suffering from an acute attack of pneumonia from which he would not be able to recover. The disease developed with great rapidity, and Mr. Buckland was practically unconscious until the end, which came at an early hour on Sunday, January 16. The funeral service, held at Christ Church on Wednesday the 19th inst., was conducted by the Rev. John C. Ballantyne. It was attended by several relatives of our late friend, by a number of the ministers of our North Midland churches, Mr. E. Wilford, President of the North Midland Presbyterian and Unitarian Association, and a large number of friends, including several from Derby. The service at the grave was conducted by the Rev. W. E. George, M.A., of Friar Gate Chapel, Derby, of which church Mr. Buckland had been minister for the four years, 1904–8. It may also be added that memorial services were held at Ilkeston, Derby, and Christ Church, Nottingham, on Sunday, January 23.

Mr. Buckland, who came of a Devonshire family, was educated at Lansing College and then at Cambridge, where he showed striking ability and promise. In his second year he abandoned his earlier project of qualifying for the Bar, and decided to enter the ministry, and it was about this same time that he contracted the weakness of the eyes which in later years amounted almost to blindness. From Cambridge he went to Manchester College, Oxford. His first pastorate was at Guildford from 1899 to 1903. He then went to Friar Gate Chapel, Derby, where he was held in high esteem and made many friends. While there he inaugurated and personally conducted a "Mission to the Blind." He was untiring in his labour on behalf of the poor and unfortunate, often spending all he had on their behalf. He retired from the pulpit in Derby in 1908, and for some years devoted himself to work for the blind, and preached occasionally on Sundays. In July, 1915, he was invited to the joint-pastorate of Christ Church, Nottingham, and Ilkeston; but he had become very delicate in health, and his friends soon realised that he could not long sustain the work. The members at Christ Church, and some of those at the High Pavement, cared for him with much neighbourly solicitude, but he grew increasingly frail, and had no resources of strength when he was attacked by his last illness. In many ways it was a pathetic life, especially in the later years. His weakness deprived him of most of the satisfactions of life which are open to other men, and prevented the expression of his own best capabilities. At the same time he possessed a peculiar charm which drew to him men of widely different nature. He had a keen sense of humour which, in its expression, often sparkled, but was invariably kind. Chiefly, however, he will be remembered by reason of his gracious nature, and his courtliness towards all who knew him, and the way he had of saying kindly things.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

54TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	10,420	15	4
Mr. G. W. Hyslop, Melbourne	1	0	0
Melbourne Branch Women's League	1	0	0
Mr. J. A. Herbert (monthly donation)	0	5	0
Nelson Unitarian Church Concert	1	5	0
Nelson Unitarian Church Women's League	0	10	0
Mill Hill Sewing League (second donation)	0	5	0
Hamilton Road, Liverpool, Domestic Mission, per the Rev. J. L. Haigh (second donation)	7	5	0
Miss Bowring (fifth donation)	2	0	0
A Friend (seventh donation)	10	0	0
Miss Rowe and Miss Taylor, subscriptions from several schools (second donation)	13	15	10
Mrs. Wm. Kenrick (sixth donation)	10	0	0
Mrs. Russell Martineau (sixth donation)	5	0	0
Mrs. Keene, Louisville	1	0	0
Mr. and Mrs. Lang Jones (money subscribed by the staff and boys of Willaston School for flowers on the death of their little son)	2	5	10
Mr. and Mrs. Haydn Morris	1	0	0
Mr. E. Henry Leo	2	15	0
Mr. M. Roberts	1	1	0
R. L. (seventh donation)	0	10	0
Mr. N. Burge (second donation)	0	2	10
Mr. H. Martineau (third donation)	2	15	0
Miss Harriet Taylor	0	5	0
The Rev. S. Burrows	1	0	0
M. Hall	0	5	0
Cairo Street Chapel, Warrington, Collection on January 23, per Mr. T. Pemberton	9	11	4
A Friend, Oxford (fifth donation)	2	15	0
Mr. John P. Hudson (fourth donation)	1	0	0
Miss M. C. Martineau (fifth donation)	5	0	0
Manchester District Women's League, Winter Meeting at Stockport, January 22, Collection	20	0	0
Mr. and Mrs. F. M. Goadby (third donation)	5	0	0
Mrs. Fellows Pearson (eighth donation)	7	10	0
Miss Fellows Pearson (eighth donation)	4	10	0
Miss Lawford (third donation)	0	10	0
Miss Lamb (sixth donation)	0	10	0
	£10,542	7	2

Parcels have been received from:—Dr. Hargrove; Mrs. S. Martineau; Miss Swaine; Mrs. C. E. Smith; Mrs. Shipman; Mr. B. Lamb; Miss K. F. Lawford; Mrs. F. E. Baines; Mr. Cook; Mrs. J. Teal; Bury Branch Women's League (per Mrs. Johnstone); Mrs. Garnett and friends; Mrs. G. Adlington; Plymouth Branch Women's League (per Miss R. A. Bond); Acton Branch Women's League (per Mrs. Sceats); Miss Russell; Mrs. Nanson and Mrs. A. C. Vallance; Mrs. Notcutt; Clapham Ladies' War Relief Committee (per Miss Cooper); Miss M. Ashton; Essex Church Work Parties; Old Meeting Church, Birmingham, Sewing Society (per Mrs. Lloyd Thomas); Gifts from Guests at Social Meeting at Southport Church (per Mrs. Jellie); Mrs. Andrews; Mrs. Cornish; Cullompton Congregation (per Mrs. Broom); Mrs. and Miss de Zouche; Mrs. Adams; Mrs. A. J. Gimson; Miss Partridge; Bank Street, Bolton, War Workers' Circle; Three Little Girls from Golder's Green; Miss Rowe and Miss Taylor; Dr. A. D. Tyssen; Anon.; Miss Gibson; Miss Lucy M. Turner; Mrs. Phibbs; The Misses Fullagar; Rosslyn Hill Sewing Society (per Mrs. Cobb); Mrs. J. Arthur Pearson; Mrs. W. A. Aspland; Mrs. E. F. Grundy; High Pavement War Guild, Nottingham (per Miss Guilford); Mr. Dixon Lee; Mrs. Basil Martineau; Mrs. Edwards; Mrs. Woodall; Miss C. Scott; Miss Short; Mrs. J. H. Green; Mr. E. H. Coysh; Clapham Ladies' War Relief Committee (per Miss Cooper); Mrs. Burridge; The Misses Jevons; Miss E. H. Leigh; Ancient Chapel, Liverpool, Girls' Club and Members of the Congregation (per Mrs. Burroughs); Mrs. Grundy; The Misses L. and F. Jones; Miss Nancy Jones; Miss E. A. Evelegh; The Misses Wetherman; Mrs. Robinson; Trim Street, Bath, Ladies' Sewing Society (per Mrs. Taylor).

SPECIAL WANTS.

For the Hospitals.

200 suits of pyjamas.
100 nightshirts.
100 kitchen cloths.
500 towels.
200 pillowslips.
Slippers, handkerchiefs.
Shirts, socks.
Pants, vests.
Chess, draughts, card games, dominoes.
Writing materials.

For the Orphanages.

Boys' shirts, girls' underclothes and nightdresses.
Boots and stockings, chocolate.
Girls' frocks and coats.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Thanks to the generous response to the appeal last week Mrs. Allen has now received sufficient money to support the boy, Robert Beheyt, at the institution at Berck sur Plage for six months, and the doctors have good hope that may be sufficient time to restore him to health. He will be conveyed there in an ambulance at once.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE WOMEN'S LEAGUE.

MEETING AT STOCKPORT.

A MEETING of the Manchester District Associate Branch of the Women's League was held at the Unitarian Church, Stockport, on Saturday, January 22, 1916. The proceedings began early in the afternoon with a short service conducted by the Rev. H. E. Perry, when there was a large congregation. In the course of his address Mr. Perry referred to the good effects of physical drill on our young recruits, and pleaded that spiritual drill in the form of religious exercises was equally necessary and beneficial for the health of the soul. He laid special emphasis upon the first object of the League as set forth in its rules, *viz.* :—"To quicken the religious life of our churches." At 3.15 the Business Meeting was held, when delegates were present from the following Branches :—Ansdell, Bury (Bank Street), Chesham, Blackley, Denton, Dukinfield, Failsworth, Gee Cross, Gorton, Monton, Manchester (Oldham Road), Oldham, Padiham, Pendleton, Stalybridge, Stockport, and Todmorden. Subsequently nearly 300 people had tea in the schoolroom. By this time Mrs. Bernard Allen and the Rev. W. H. Drummond, who attended as a deputation from the Belgian Hospital Fund, had arrived from London, and were accorded a most hearty welcome. After tea Miss Johnstone, the President, introduced Mrs. Allen, and proposed a vote of thanks to her for her visit. In doing so she referred to the interest and enthusiasm with which the local branches of the League had taken up work on behalf of the Belgian Hospitals. She also welcomed a new Branch of the League which had recently been formed at Oldham Road Church, Manchester, into fellowship. This brings the number in the Manchester district up to thirty. The resolution was seconded by Mrs. Stead, the Treasurer, who voiced the sentiments of all present when she said how anxious they had been to meet Mrs. Allen, whose name was so closely associated with the work in which they were engaged. Miss Shaw, of Todmorden, proposed a cordial vote of thanks to the Branch at Stockport for their most generous hospitality. It was seconded by Mrs. Prosser of Blackley. Mrs. Perry responded on behalf of the hosts. Mrs. Allen also expressed the great pleasure she felt in meeting so many friends whose names were known to her by correspondence. Owing to the large attendance the evening meeting was held in the church, which was quite full. The Rev. H. E. Perry presided. Mrs. Allen gave a delightful address on the work of the Belgian Hospital Fund, and described the steady growth of its activities from its small beginnings, a year ago, to the important position which it holds to-day. The Rev. W. H. Drummond followed with a short address, in which he emphasised the splendid business organisation of the Fund under Mrs. Allen's supervision, and the feeling of common interest which the work had produced in the churches and the branches of the Women's League all over the country. The keenest interest was shown, and the meeting was, in every way, a highly successful one. The best comment upon it is contained in the remark of one member who was heard to say, "Eh, doesn't it make you feel you want to help." The collection for the Belgian Hospital Fund amounted to £20.

OUR SOLDIERS IN THE HOME CAMPS.

THE REV. T. P. SPEDDING writes :—It was one of our Lancashire ministers whose letter led to the effort now being made to visit the soldiers in the Home Camps, who are associated with one or other of our churches and schools. Half a dozen men from Padiham had been looking for the Unitarian Chapel, which they supposed ought to be somewhere in their neighbourhood. Their search was in vain. In these circumstances could not something be done for these men, and for others similarly situated? The Committee of the British and Foreign Unitarian Association replied to the inquiry by obtaining, through the President, Mr. J. F. L. Brunner, M.P., special facilities through the War Office for the visitation of the men in the Home Camps. The co-operation of ministers was also sought, and in due course hundreds of names and addresses of men in the camps were received, and of scores of wounded men in hospitals all over the land. Some ministers and superintendents had already sent names to ministers in places where there were churches, and these names have now been supplemented from the new lists, with a view to helpful co-operation, and especially so as to secure that the men should be seen at the earliest opportunity. These lists have been sent to between sixty and seventy ministers, and some reports are already to hand stating the pleasure with which the visits have been received. In some places the men are taking an active share in the work of the school or church which has welcomed them.

Over a hundred camps remain for visitation in districts where we have no churches, and the number grows as further lists come in. About a hundred lists of men have been received, and others are promised as soon as the information is available. Among the men themselves the visits, actual and prospective, have created lively interest. Word is sent to them, and they are asked to confirm the information as to their whereabouts, and the best time for seeing them. The replies come, sometimes with a letter in addition to the stamped post card, conveying very careful instructions, *e.g.*, that the nearest railway station is five miles away, "and it would be a lovely walk in summer-time, but the roads are dreadful now. There is no bus either." Arrived at the camp the guard, perhaps, knows you because word has gone round that "So and so's minister is coming to-day," and there must be no mistake about his finding his man. There is not a camp in the country where we should have the necessary 15 per cent of men to warrant the appointment of a chaplain of our own; but it is evident from the way in which these friendly calls are received, in London or the country, in camp or hospital, that our men appreciate the fact that there is some one from their own church to say "How do you do" to them.

May I add that lists not yet sent in should be forwarded as soon as possible, as it is scarcely likely that more than one visit to each camp will be possible, and I should be sorry if the names came too late for inclusion in the itinerary.

UNITARIAN HOME MISSIONARY COLLEGE.

ANNUAL MEETING.

THE Annual Meeting of the Subscribers and Friends of the College was held at the Memorial Hall, Manchester, on January 26. In the unavoidable absence of the President, Mr. R. D. Holt, M.P., on account of Parliamentary duties, the chair was taken by Mr. F. W. Monks. There were present, among others, Mrs. Hans Renold, Miss Winser, the Revs. H. E. Dowson, C. J. Street, E. L. H. Thomas, W. G. Cadman, A. H. Dolphin, A. Hall, J. Ellis, H. E. Haycock; W. T. Bushrod, G. Payne, and Messrs. Lawton, Hall Brooks, Shaw, Chadwick, and D. Little. Mr. Monks, in his opening remarks, spoke of the great pleasure that was felt by the consent of the Rev. Alex. Gordon to the wish of the Committee to nominate him for the Presidency for the ensuing year.

The report records a satisfactory year's work in all departments, and special mention is made of the gratitude which is due to the Principal, Dr. Mellone, to the Warden, the Rev. H. McLachlan, and Mrs. McLachlan. It is stated that in the careful management of the house a due regard has been shown to the economy necessary at this time. The library has been much enriched during the year by a very valuable gift of 460 volumes in various departments of literature by Mr. G. W. R. Wood; 58 duplicate volumes from the library have been presented to the collection of books which is being made for the University of Louvain. Unfortunately, the Treasurer's statement of accounts shows some shrinkage of income. New and increased subscriptions amount to £10 9*s.* 6*d.*; but there is a loss of £61 16*s.* through deaths and discontinued subscriptions. The attention of all friends of the College is called to the need of making this good.

In moving the adoption of the Report the Chairman mentioned that a number of students would be coming in next year, and among them would be two ladies. He spoke of the gratification felt

by the Committee on account of the successful year's work. The Rev. C. J. Street seconded the motion, and referred with pleasure to the fact that the question of enlisting in the army had been left entirely to the decision of each individual student. He also made a protest against the sham generosity which withdraws subscriptions from old and needy causes in favour of new funds. The new should be helped and the old also. The Rev. H. E. Dowson moved the appointment of the Officers and Committee. He paid a tribute of personal affection to the Rev. Alexander Gordon, and testified to the universal admiration accorded to him. Among so many names that he would like to dwell upon he felt he must stay to mention that of the late Mr. William Long, whose hospitality and unfailing kindness had made him beloved by many. He wished also to voice the feeling of regret of all that Mr. Percy Winser was no longer able to continue his valuable work as Secretary.

The Chairman then moved a vote of thanks to Mr. Winser upon his retirement from the lay Secretaryship. This was seconded by the Rev. G. A. Payne, who testified to the time and labour Mr. Winser had put into his work.

The Principal, Dr. Mellone, moved a resolution of thanks to the Visitors of the College, and to all who had helped, including the Hon. Medical Advisers, Drs. Larmouth and Emrys Jones, and to the Gaskell and Harry Rawson Examiners. This was seconded by the Rev. John Ellis. On the motion of the Warden, the Rev. H. S. McLachlan, it was decided to alter Rule III. so as to unify the Reports in future by making them cover identical years. A vote of thanks to the Chairman concluded the business.

MANCHESTER COLLEGE, OXFORD.

THE new series of Hibbert Lectures in Comparative Religion will be given, in English, by Prof. Louis de la Vallée Poussin (Professeur de Sanscrit et de Grammaire Comparée à l'Université de Gand; Membre de l'Académie royale de Belgique), on Thursdays, at 5 P.M., during the present term, beginning on February 3. The subject will be 'Buddhism as Discipline and Salvation,' and the lecturer will deal with the origins of the Buddhist idea of salvation, the doctrine of salvation in the old and the later Buddhism, philosophy (metaphysical speculation) in the old and later Buddhism as a part of the doctrine of salvation, and Buddhist and Christian views as compared or contrasted. The Hibbert Lectures in Metaphysics will be given by Prof. J. A. Smith on Fridays, at 5 o'clock, the subject being 'The Nature of Spirit and its Life.'

SERBIAN RELIEF FUNDS.

To avoid any possibility of confusion in the administration of contributions intended for the benefit of the distressed Serbian population, the Serbian Legation requests that subscriptions intended for the Serbian Relief Fund, of which H.M. the Queen is Patroness, should be sent to the Earl of Desart, K.C.B., at the Offices of the Fund, 5, Cromwell Road, South Kensington, S.W. The Serbian Legation will continue to receive subscriptions for the following Serbian Funds: — 1. The Archbishop of Belgrade's Fund for the families of the killed and wounded soldiers; 2. The Society of the Serbian Red Cross; 3. The Parliamentary Commission for the Refugees; 4. The Society of St. Helena for the orphans whose parents have been killed in the war. All contributions addressed to the Serbian Legation (195, Queen's Gate, London, S.W.), for these Funds will be gratefully received and acknowledged.

NEWS OF THE CHURCHES.

Canterbury.—To-day, Saturday, January 29, 1916, our old friend the Rev. Cyril Abdy Greaves, M.A., D.C.L., now of Sturry, near Canterbury, completes his 85th year. He is well in health and mind, but feeble in bodily powers, and very deaf. He is the "Father" of the Canterbury King's School, and, he thinks, of Durham University. Dr. Greaves has sent us the following birthday wish: "May the younger generations of clergy and laity exceed in zeal and usefulness the departing one. May God's peace come and come quickly."

Dean Row.—The following resolution was passed at the Annual Meeting of Dean Row Chapel, held on Sunday, January 23rd: "The congregation has heard with regret of the death of the Rev. George Fox, who was for many years their fellow worshipper. Though his great age prevented his attendance during the last few years his love for the old chapel never failed, and his constant sympathetic interest has been greatly valued and will make the loss a very real one."

London: Acton.—Mr. H. C. Horsley, B.A., Manchester College, Oxford, has received and accepted a very cordial invitation to become minister of the congregation at Acton.

Preston.—The congregation has been fortunate in securing the services of the Rev. J. W. Bishop as temporary pastor on the enlistment of the Rev. Mortimer Rowe, which took place last week, Mr. Rowe having recently taken the necessary certificate to qualify for enlistment in the R.A.M.C. On the preceding Sunday, Mr. Bishop commenced his duties, preaching morning and evening to good congregations, and Mr. Rowe conducted the devotional part of the services. A few days later Mr. Rowe enlisted in conjunction with the Rev. W. G. Price of Hale, and both are doing duty for the present as ward orderlies at the 2nd Western General Hospital, Princess Street, Manchester. Mr. and Mrs. Bishop received a cordial and appreciative welcome on their first appearance at Preston.

Stalybridge.—The Annual Meeting of the congregation was held at the close of evening service, on Sunday evening last, January 23, Mr. W. Thompson (Warden) presiding. The fiftieth report, presented by the Secretary (Mr. E. Storrs), showed that, in spite of the war and the unsettlement consequent on holding services in the school-room whilst alterations to the church fabric were in progress, interest was well maintained. The church membership stands at 262 adults, and 55 juniors, and the number of scholars and teachers in the Sunday school is 297. The Balance Sheet (Mr. J. Matley, Treasurer) was very satisfactory, and showed that in addition to maintaining the church and its numerous institutions in a state of efficiency, substantial contributions had been made to our denominational organisations, and to the support of Belgian refugees, Belgian and French hospitals, Red Cross societies, the district infirmary, &c. This being the jubilee year of the church, it was decided to celebrate the same by the erection of a new organ, alteration and improvement of the church fabric, installation of electric light, and general decoration and renovation. The structural alterations have already been carried out in accordance with plans kindly prepared by Mr. Ronald P. Jones, M.A. The whole scheme could not be undertaken at the present time, but so far as it has gone, the effect has been a complete transformation of the interior, the chancel adding beauty and repose. The new organ is promised early in March next. As soon as it is completed we shall further celebrate the jubilee by Special Services, Organ Recitals, and Reunion Meetings. All scattered friends who have been associated with the church are cordially invited to rally on March 18 and 19. The Warden congratulated the congregation on the achievements thus far accomplished, and anticipated good results from the addition to the warmth and adornments of the House of Prayer and Fellowship. The Minister (the Rev. John Ellis) expressed profound thankfulness for the loyalty and support of a united and devoted people, and the belief that, with their continued confidence and willing assistance, an even greater work for God and man might be accomplished in the difficult times that are before us. The officers and committee were heartily thanked for their services, and re-elected.

Winnipeg—All Souls' Church.—Dr. Westwood started the winter season with a series of Sunday evening lectures on 'Prophets of Modern Times,' beginning on November 14 with Thomas Carlyle, then Nietzsche, Karl Marx, Charles Darwin, Henry George and Tolstoy, and closing on December 26 with 'Jesus of Nazareth—the Contemporary of All the Christian Centuries.' The series was well attended, and several new members have joined the church from among his hearers. At each service a five-minute talk was given on cardinal points of our Unitarian affirmations, and these have roused considerable attention. Dr. Westwood also contributes a weekly article to *The Winnipeg Tribune* setting out many of the points where our church has a positive message for the present time. Free literature has been available at the church during the season, and this opportunity has been taken by many visitors and over five hundred pamphlets have been disposed of. The Sunday School has increased from twenty-one to thirty-nine children, and there is a distinct feeling that public interest in our movement is growing in the community, and, in spite of the hardships due to general depression and the losses owing to so many leaving the city, the coming year is looked forward to with hope and confidence.

NOTES AND JOTTINGS.

UNUSED VODKA.

In the course of a discussion on the report of the Estimates of the Excise and Liquor Department of the Ministry of Finance in Russia, it was pointed out that there was still in the country a vast stock of State vodka, amounting to something like 260 million gallons. This, as M. Grinevitch said, constituted a public danger, and he recommended either its export or (in the war zone) its

destruction. M. Bark, the Minister of Finance, in the course of an important speech, indicated a scheme for the utilisation of spirit for technical purposes. He was, however, entirely in favour, he said, of destroying the existing stock of vodka, and declared categorically that the Government did not intend to return to the old state of affairs after the war is over. It is, indeed, now engaged in drawing up a Bill on the lines suggested by forty-five members of the Duma for the maintenance of temperance for all time. This Bill has already met with the sympathy of the entire Council of Members, and vodka will, in accordance with the Tsar's wish expressed to M. Bark, "be totally prohibited for ever." A Deputy alluded to the inadequacy of mere prohibition for the spread of temperance, and recommended the establishment of popular libraries and similar institutions by the local public authorities as a means of combating the vodka craving.

"Flying Sickness."

In an article on the influence of altitude on the nervous system, the *Lancet* has recently discussed the symptoms of "flying sickness," a sufficiently new condition to awaken some interest, comparing it with "mountain sickness," which, apparently, is rather different. In high altitudes profound lassitude, intense headache feverishness, accelerated respiration, and occasional spasmodic gulping of air like fishes when taken out of water are experienced; but the pilot who is lifted from his machine, after rapid vol-planing, in a semi-conscious condition, falling thereafter into a deep sleep, shows a phenomenon not met with either in cases of mountain sickness or the sickness which follows work in caissons during bridge building. Some light may be thrown on this fact by Edward Whymper, who, in his 'Scrambles Among the Alps,' states that on one occasion he slipped and fell about 200 feet in seven or eight bounds. Curious as it may appear, though conscious at first, he "was like a patient under chloroform and experienced no pain," albeit badly cut about the head. The bounding through space did not feel disagreeable, and he is of opinion that "death by a fall from a great height is as painless an end as can be experienced."

"Notes from the Foreign Press."

In *Notes from the Foreign Press*, which is edited by Mrs. C. R. Buxton, and incorporated with the *Cambridge Magazine*, an attempt has been made for some months to give a number of extracts from the leading journals of other countries, whether neutral or belligerent, which are not intended so much to offer a comprehensive survey of the opinions prevailing in those countries, as to supplement the statements, necessarily to a great extent one-sided, to be found in the English papers. This is a very useful piece of work, and we venture to think that Mrs. Buxton is doing her country a public service in translating for us these expressions of opinion by men of all parties in the European press, which help towards a clearer understanding both of the attitude towards the war taken by different leaders of thought, and of the political and other problems which await solution at the end of the war. The last number just to hand contains, among other things, a verbatim translation of speeches by the German Social Democratic leaders in the Reichstag debates of December, which have not been quoted in this country as extensively, of course, as those of the Imperial Chancellor.

The Revival of the Herb-Garden.

We have referred in these columns to the demand for medicinal herbs which have, in recent years, been largely obtainable from Germany, Austria-Hungary, and the Balkans, and the opportunity thus offered to women of enterprise and horticultural tastes. In the old days England used to grow most of its own drugs, the herbalist was a person of considerable repute in country places, and a knowledge of simples was regarded by saintly George Herbert as part of the necessary equipment of the parish priest. The idea of organising classes and clubs in agricultural districts for the study of herbs and the encouragement of their cultivation as marketable produce is attracting a good many people at the present time, and several societies have already been formed in this connection. The Women's Farm and Garden Union is giving instructions as to the best use of cottage gardens and small holdings, and advocating that some portion of ground should be devoted to the growing of medicinal herbs, and the Women's Herb Growing Association, formed a month ago, and affiliated to the Union, has drawn up a list of plants which it is most profitable to cultivate. Miss Alice Sandford, a member of the committee of the new Association, points out that prices are already going up by leaps and bounds, and unless something is done the use of the most important drugs will soon be possible only to the wealthy. There is evidently money to be made by herb-growing, and, what is more, health to be gained, and something of the old delightful intimacy with nature restored in an atmosphere fragrant with balm and rosemary.

Women Astronomers.

Five ladies have been elected Fellows of the Royal Astronomical Society, which was instituted in the year 1820 for the encouragement and promotion of astronomy, and has always excluded women up to the present year from the privileges of Fellowship. Women eminent in the science like Caroline Herschel, Mary Somerville, Miss Anne Sheepshanks, Lady Huggins, Miss Agnes Clarke, and a few others, have been chosen as hon. members, but it is now open to any woman to put her name forward, if she finds the necessary sponsors, to seek election. A supplementary charter has been procured by the Society to make such an election valid.

Board and Residence, &c.

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20. Rev. GILBERT T. SADLER, M.A., of Wimbledon.
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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, February 6.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. W. C. BOWIE.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow). Services are suspended until February 13 next.

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. SHORT, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. F. MUNFORD, B.A.; 7, Supply

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Rev. F. MUNFORD, B.A.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. WILLIAM JELLIE, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. S. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. C. HARGROVE, M.A., D.Litt.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. W. G. TOPPING.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

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LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

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MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

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PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Darnley Road Church, 11.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

AT the Meeting of the National Conference Committee held in Manchester last week a resolution was carried unanimously commending the work of the Belgian Hospital Fund to the sympathy and support of all the Congregations on the Roll. We need hardly say how much we appreciate this gracious act of recognition. We hope that it will make the appeal of the Fund heard in some quarters which hitherto have sent all their help elsewhere. We have never desired for a single moment to monopolise the generosity of either individuals or congregations; but it has seemed fitting that those who are joined together by common religious ties and have a splendid tradition of public philanthropy to uphold, should unite in some special branch of service and carry it through with all the energy and generosity at their command. We are convinced that this common work in which we are engaged will remain as a spiritual bond long after the special need has passed away. Men and women are being drawn closer together in their eagerness to help; new friendships are being formed; we are learning to see many things in a new light, and in the end the whole religious life of the churches will be enriched.

* * *

IT is a pleasant coincidence that the week which has brought us this recognition from the National Conference has also been marked by various incidents which reveal the cordial regard which our work has inspired among members of the Belgian Government, and, perhaps, we may add a growing sense of its magnitude and importance. Mr. Kelland, who is at present in France, has had opportunities of discussing various matters in influential quarters, with the result that our work is not likely to grow less. We have established a reputation and we shall have to live up to it. Nor will this be difficult if only we are careful to remember how ample are our resources compared with the privations of this brave people in exile.

* * *

THE doctor in charge of one of the colonies of Belgian refugee children visited Mrs. Allen this week and discussed the whole situation with her. Many of them are sick, and properly equipped dormitories are much needed. Fifty cots and fifty children's beds of a larger size have been ordered, and will be sent out as soon as possible. They will bring cleanliness and comfort in a place where it has been impossible to avoid crowding and confusion. We appeal to the mothers among our readers, remembering the love and care which surround their own little ones, to help us to pay the bill. Would not the children in some of our own happy homes like to send a little of their own pocket money for the same purpose?

* * *

Two letters which have come to hand this week contain passages which we are anxious to hand on to our readers. The first is from Mr. Ronald P. Jones, who is at present engaged in erecting a large Y.M.C.A. hut, of which he is the generous donor, in connection with an important camp in the Eastern Counties. "I have seen from experience here," he writes, "what an absolutely *essential* thing the Y.M.C.A. hut is, and how impossible it would be to run these big camps without them, so that anything of the same sort for the Belgian soldiers is sure to be equally welcome and useful." Mr. Jones has sent us £50 towards the cost of the recreation hut for which we appealed last week. The other passage is from an English nurse who is doing important work at one of the Belgian Convalescent Depots in France. She writes as follows:—"I received yesterday four bales and two cases through Mr. Kelland at Calais. The things are perfectly splendid, just what we want. Thank you most awfully for them. What a lot of suffering your fund has and does relieve."

* * *

THE newspapers are full of the Zeppelin raid. For a few days this fresh exhibition of the German temper has assumed an importance in our eyes far greater that we can justly give to it. It is natural, for this indiscriminate murder of the civilian population may at any moment touch our own homes. We are none of us safe from these marauders in the sky, and we ourselves may be the victims next time. We must take our chance and stand firm; and that is just what everybody is doing. We have proved once more how futile is this policy of intimidation. The bombastic accounts which have appeared in the German papers are themselves a confession of weakness. Men who are doing strong and effective things do not need to invent lies. No doubt many people in Germany believe what they are told, and comfort themselves with a picture of England devastated by fire from heaven, her industry crippled, and her people cowering with fear. How will it be when they learn the truth that they have burned a few happy homes, and cut off little children in the midst of their play, and only made the Allies more determined to make no terms with a spirit so ruthless and inhuman?

* * *

WE are glad to see that voices are being raised both in France and England

against the cry for "reprisals" by barbarous attacks on undefended towns in Germany and the slaughter of civilians, including women and children. Sir Arthur Conan Doyle, writing to *The Times*, suggests that if we bombard Bonn, Frankfort, Cologne, and other places then the Germans will cease to attack Paris and London. "There should be no limit," he says "to the bombardment of these towns," and he adds, "When the French began to retaliate at Karlsruhe and Heidelberg, several German journals at once announced that such warfare was inhuman, and it has as a matter of fact been discontinued—for France." The recent raid on Paris has shown the utter futility of his argument. If the Prussian military authorities think that anything is to be gained by their Zeppelin raids on England, they certainly will not be deterred either by our threatening to kill, or actually killing, their women and children, or destroying Cologne Cathedral.

* * *

BUT there are other and higher reasons against any such proceeding on our part. Sir Edward Clarke and others have written protesting earnestly against "lowering ourselves to the German level by copying the crimes which they have committed," and a leading article in the Literary Supplement of *The Times* for January 20 points out that "every barbarous thing printed in England which can be quoted against England" only strengthens the German people in their resolution "to resist foes so barbarous," and adds "It also makes neutrals doubt that we are so much better than the Germans as we think." M. Gustave Herve writing in *L'Œuvre*, protests against "stupid reprisals which would massacre innocent children"; and *L'Humanité* asks, "How can the Allies claim a moral superiority over the enemy if they take to the same unpardonable savagery of killing women and children in their beds?"

* * *

THE result of the recent Labour Congress in Bristol may be accepted as satisfactory. An impartial observer, with a gift of humour, might easily make fun of the inconsistency of the resolutions which were passed with such overwhelming majorities. Here, he might say, are men who do not know their own minds, and tie themselves up in futile contradictions in the face of the enemy. But this is not really so when we distinguish between the resolutions which are intended to be operative and those which simply re-affirm the general principles, which in normal times have been an important plank in the Labour platform. The deep-seated loyalty to these principles, and to the very form of words in which they are usually expressed, was not allowed to cripple the policy of union and strong action in face of grave danger. The net result is that Labour has given its vote for a vigorous prosecution of the war; that there is to be no disintegrating campaign against the Military Service Law; and that the Labour members are to retain their posts in the Government.

* * *

THE curtailment of imports which has been announced, ought to do something to encourage thrift by drying up the source of supply of many luxuries. It is doubtful, however, whether the effect will extend very far without some further increase of taxation. The surplus money will have little difficulty in finding fresh channels so long as it is there and burns a hole in people's pockets. We are confronted by two difficulties. There is first of all the difficulty created by the daily habits of people accustomed to good living and free spending. To them a certain scale of personal expenditure seems necessary, and public warnings have made so little impression upon them that they take no steps to lower it voluntarily. The other difficulty arises from the wide diffusion of unaccustomed wealth in the country, and the impossibility of checking the desire to spend it so long as there is a display of desirable things to tempt the buyer. We must accordingly look for our chief remedy in a further increase of taxation. In no other way is it possible to inhibit the citizen from spending money on his personal tastes which it is imperative that he should spend on the war. In other words, we must be forced to buy munitions for national defence before we buy cakes and ale for our private pleasure.

* * *

FIFTEEN years ago the Rev. Hubert Handley caused a good deal of fluttering in ecclesiastical dovecotes with a book named 'The Fatal Opulence of Bishops.' He has returned to the charge in an article on 'The War and Episcopal Penitence' in the current number of *The Nineteenth Century*. Once again he bids the church, in which he has served so long and faithfully, remember that her worldly state and her episcopal palaces are a serious hindrance to her spiritual work, and make many of her appeals for penitence and plain living ring hollow.

> The country [he writes] is in the furnace of trial. Things thriving before will not now exist in the heat. Old bad fashions, the growths of ease and prosperity, will be burnt up; luxury, softness, grossness, voluptuousness, vulgarity, display, are already scorched; they begin to crackle and shrink before wounds, agony, death, anxiety, loss, wonder, grief. And the Church? Ought not the Church, too, to be purified seven times in the fire? When the earth is shaking and divine judgments are abroad, is the Church of England alone to go on impenitent? thick-skinned? ordinary? content with the old commonplaces, the old catchwords, the old party scratches, the old detachment from us of thoughtful men, the old aversion from us of the Labour Movement, the old estrangement of the masses, the old mental inanition of the Theological Colleges, the old mental thinness of the clergy, the old sad destitution and pinch of hidden, unworldly incumbents, the old mundane glories of the Bishops?

We do not quote this scorching indictment in order to point the finger of rebuke. It is true in some measure of us all. Has the ministry of any Church realised what is taking place in the earth? The old routine continues. The old demand is made that religion should run itself into the moulds of doctrine and ritual which we have prepared for it. Is there no danger that all this new life which is surging around us, so brimful of fellowship and heroism and sacrifice, may turn away from us because it cannot understand our language or use our traditional forms?

* * *

A SERBIAN priest, Dr. Velmirovich of Belgrade, preached recently in a London church, on the martyrdom of his country. The following prayer, with which he closed his sermon, has in it a note of sincerity and simple trust which will help many hearts. We quote from the report in *The Guardian*:—

> We pray to Thee, our Father, in order not to change Thy will but ours. Thy will be done! If Serbia is an impediment to human civilisation and an evil, as our German brothers think, Father, make of Serbia a salt lake before they make of her a cemetery. Yet Thy will be done and not ours. We are Thine in our righteousness and in our sins. What is, indeed, the whole of our planet? A small grain of dust. What are we, then, on this small grain of dust? We men, either great or little? We nations, rich or poor? We, the Churches, either right or wrong? One word only I dare to say: the silence in Thy presence shall be our name and our prayer. Even on the brightest and most peaceful day of our life there is no true light except Thee. How much more we need Thy light in the darkness of the present moment! We are a small grain of dust under Thy throne, but remember the only grain of dust which can consciously worship Thee. That shall be our only glory and pride among our brothers—animals, plants, and stones. But in worshipping Thee we become fellows of the stars. O Lord, be our everlasting sun, and cast Thy light on every star, now and for ever. Amen.

IN GOODLY COMPANY.

At any time it would be a matter of deep interest to us to hear that Mr. Robert Bridges had compiled an anthology. The fairest flowers have for us a richer fragrance when they are gathered by one who is himself poet and thinker. He offers us his gift, not so much as the editor of the fair thoughts of other minds, but as the revealer of the spiritual quality of his own. And so the ordinary instincts of the critic for once retire into the background. We do not scan the index in order to note the omissions, and feel a thrill of triumph as our list grows of the things which certainly ought to have been there. Our mood is one of happy surrender to a teacher, who has chosen this medium in order to impart to us the secret of faith and vision, of consolation and delight. But under present circumstances our lively interest is turned at once into the fine gold of gratitude. Our Poet Laureate, with little taste for official verse, has chosen the modest part of an interpreter. In doing so he has opened wide the treasure-house of his own heart. Here, in the words of other men, is the reflection of his own mood as he faces the tragedy of the hour. "Whatever merit or attractive quality it may have," he says in speaking of this book, "will lie in its being the work of one mind at one time; and its being such implies the presence of the peculiarities and blemishes that mark any personality and any time." But this reflection of his mood—or would it not be better to say of the moods of melancholy, of mortal sorrow, of sympathy and triumph, of which we are all conscious?—is also a revelation of his faith. His confidence in God is still quiet and assured. It lies like mellowing sunshine upon the hard ground of our own hearts and the blood-stained fields of the world. "Spirituality is the basis and foundation of human life," he explains in another illuminating sentence in his Preface, "....It must underlie everything. To put it briefly, man is a spiritual being, and the proper work of his mind is to interpret the world according to his higher nature, and to conquer the material aspects of the world so as to bring them into subjection to the spirit."

This is hardly the language of ordinary religious teaching. In some respects it goes deeper. It recognises that the assurance that men need is this, that the forces of the spirit are still supreme. Goodness and love have not been choked by the poisonous gases of violence and ill-will. Sacrifice, as it drives men forth to the harvest of death, unbars the gates of immortal power:—

A power from the unknown God,
A Promethean conqueror came,
Like a triumphal path he trod
  The thorns of death and shame.
  A mortal shape to him
  Was like the vapour dim
Which the orient planet animates with light.

This and a hundred other snatches of undying verse in Mr. Bridges's volume may not be the authentic voice of the Christian Church, but they have this advantage, that they have not been worn with use or lost the vividness of their appeal to the living mind. We can hardly speak of faith or divine grace or use the sacramental language of the Church without explanation, and, perhaps more than a little risk of misunderstanding. Many of the noblest and sincerest men of our own day fail to recognise that it fits in any way what they know is passing in their own souls. But here they find themselves, and they would learn with genuine surprise that this is what their religious teachers, with the stiff formality of their language, meant all the time.

To this need this collection will continue to minister long after the special occasion which called it forth has passed. The fine taste and the breadth of sympathy which have guided the selection and arrangement, and the personal touch in the notes, will give it a long lease of life. But it is chiefly a book for the hour, and that is its animating purpose. While other men argue with us or try to solve the dark riddle of struggle and pain, the poet takes us by the hand and guides us into the fellowship of faithful and enkindled souls, "whose sayings are the oracles and prophecies of loveliness and loving-kindness."

"Common diversions," he reminds us, "divert us no longer; our habits and thoughts are searched by the glare of the conviction that man's life is not the case that a peace-loving generation has found it or thought to make it, but the awful conflict with evil which philosophers and saints have depicted; and it is in their abundant testimony to the good and beautiful that we find support for our faith and distraction from a grief that is intolerable constantly to face, nay, impossible to face without that trust in God which makes all things possible."

But to provide distraction is the least part of his purpose, though to pace the courts of heaven even for a few moments restores to us serenity of mind for the earthly conflict and keeps us from growing bitter and hard. Above every other need is the power of finding God, as a real presence, at the heart of our struggle, the sense of his nearness to us when the personal will and its cares are lost in some act of complete surrender and obedience. To know that we are called to be vindicators of truth and right is to escape from the crippling sense of failure and incapacity, and to renew in our own lives the glad confidence of victory.

> "Here we stand upright and above reproach: and to show ourselves worthy will be more than consolation, for truly it is the hope of men's great desire, the desire for brotherhood and universal peace to men of good-will, that is at stake in this struggle.... We can therefore be happy in our sorrows, happy even in the death of our beloved who fall in the fight; for they die nobly, as heroes and saints die, with hearts and hands unstained by hatred and wrong."

These are not the words of vain boastfulness. Rather they have in them the simplicity inseparable from all clear vision of the will of God. For many of us they express the high nobility which we have seen in other men, and the desire of our hearts that we may be numbered among them. We know not what forms religion may take after society has been shaken to its foundations and everything we have ever valued has been tested in the fire, but this at least is certain, that the chief factor in the spiritual renewal of the world will be the experience of men and women who triumphed over their own sorrows, because they recognised the divine mastery of duty and love, and amid the tumult of evil passions kept

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The Spirit of Man: an Anthology in English and French from the Philosophers and Poets made by the Poet Laureate in 1915. London: Longmans, Green & Co., 5*s*. net; India Paper, 6*s*. 6*d*. net.

a quiet place in their hearts where God could make Himself known.

—Herein lives wisdom, beauty, and increase;
Without this, folly, age, and cold decay.

Good Thoughts for Evil Times.

The Earth.

The dew-mists of my sunless sleep shall float
Under the stars like balm: night-folded flowers
Shall suck unwithering hues in their repose:
And men and beasts in happy dreams shall gather
Strength for the coming day and all its joy.
And death shall be the last embrace of her
Who takes the life she gave, even as a mother,
Folding her child, says, "Leave me not again."

Asia.

Oh, mother! wherefore speak the name of death?
Cease they to love, and move, and breathe, and speak,
Who die?

The Earth.

It would avail not to reply:
Thou art immortal, and this tongue is known
But to the uncommunicating dead.
Death is the veil which those who live call life:
They sleep, and it is lifted: and meanwhile
In mild variety the seasons mild
With rainbow-skirted showers, and odorous winds,
And long blue meteors cleansing the dull night,
And the life-kindling shafts of the keen sun's
All-piercing bow, and the dew-mingled rain
Of the calm moonbeams, a soft influence mild,
Shall clothe the forests and the fields, ay, even
The crag-built deserts of the barren deep,
With ever-living leaves, and fruit, and flowers. SHELLEY.

GREAT and sacred is obedience. He who is not able, in the highest majesty of manhood, to obey, with clear and open brow, a law higher than himself, is barren of all faith and love, and tightens his chains, moreover, in the struggle to be free. A childlike trust of heart, that can take a hand, and wondering walk in paths unknown and strange, is the prime requisite of all religion. Let the Great Shepherd lead; and by winding ways, not without green pastures and still waters, we shall climb insensibly, and reach the tops of the everlasting hills, where the winds are cool and the sight is glorious.

JAMES MARTINEAU.

GRANT calmness and control of thought to those who are facing uncertainty and anxiety: let their heart stand fast, believing in the Lord. Be Thou all things to all men, knowing each one and his petition, each house and its need. Save us waking and guard us sleeping, that waking we may walk in the steps of Jesus, and sleeping we may rest in peace. Amen.

THE CHURCH AND WAR, IN ANCIENT AND MODERN TIMES.

III.

THE Protestant Churches have in the main regarded war in the light of the principles laid down by Augustine. Luther makes the striking comparison of a just war to a necessary surgical operation, and adds that we must look at it with the eyes of men, and not with the eyes of children who see only the immediate evil. None the less, in typical Protestant utterances from within the Churches, just at those critical occasions where a clear and strong expression of the collective mind of the Church should be available for the guidance of the world, we find a wavering and hesitancy which suggest a fatal failure to grasp principles or a fear of going too far in their application. The difficulties are probably inherent in the very nature of Protestantism, and are partly the defects of qualities otherwise good. Protestantism in effect has treated the individual conscience as practically infallible, and at the same time has imposed on that conscience the authority of an infallible book. There is no corporate body with power to express the living mind of the Church. We are given a series of utterances of individual thought and feeling, each definite and decided, and worthy of all respect, but obviously incapable of affording the guidance that the world needs.

Let us turn to the official declarations of those two Protestant bodies which amid all their differences resemble one another in being the most fully organised communions in Christendom, the Anglican and Presbyterian Churches. The thirty-seventh of the Articles of the Church of England contains a reference to war. In the original Latin, and in the English version of 1552, the Article states that "it is lawful for Christian men, at the command of the magistrate, to bear arms and serve in lawful wars (*justa bella*)." Since 1562, the word "lawful" has been omitted before "wars." The late Prof. D. G. Ritchie, when he pointed out the change, suggested that perhaps the English bishops and Queen Elizabeth's government came to recognise the inconvenience of leaving it to the individual conscience, no longer guided by a Church that claimed infallibility, to decide which wars were just and which were not. With this he contrasts the statement in chapter xxiii. of the Westminster Confession: "It is lawful for Christians to accept and execute the office of magistrate, when called thereunto; in the managing whereof, as they ought specially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so for that end they may lawfully, now under the New Testament, wage war upon just and necessary occasions." The whole meaning of this declaration turns on the points which are left to the individuals' judgment to decide. What laws are "wholesome?" What occasions are "just and necessary?"

The last witness whom I shall call is Jonathan Dymond, whose "Essays on the Principles of Morality" ran through at least nine editions, one of which is distinguished by a commendatory preface written by John Bright. Under "the peaceable precepts of the New Testament" he finds that all war, even in self-defence, is condemned absolutely. The author was a most worthy tradesman, owning a prosperous linen-drapery business in Exeter, and accordingly he does not, like Tolstoi, take the words "Resist not evil" as forbidding not merely war but all use of force on behalf of morality and social order. Far from it: "It is the duty of the civil magistrate," he says, "to repress the violence of one man towards another, and by consequence it is the duty of the individual, when the civil power cannot operate, to endeavour to repress it himself. Many kinds of resistance to aggression come strictly within the fulfilment of the law of benevolence. He who by securing or temporarily disabling a man prevents him from committing an act of great turpitude, is certainly his benefactor. It is an act of much kindness to a bad man to secure for him the penalties of the law." If a wretched tramp steals a handkerchief from Jonathan Dymond's shop, the reply is—gaol under the strong arm of the law. If Napoleon threatens the liberties and commerce of Europe, and of England above the rest (Dymond's first edition was published in 1829), the reply is, sit down and meditate on "the peaceable precepts of the New Testament." It is not my desire to ridicule a book which must have been useful to many, as its large circulation shows, and which attracted the favourable notice of such a man as Bright. But the writer's use of the New Testament betrays a lack of logic and imagination, and this defect

I seem to find pervading a great deal of what is called "pacificist" speech and writing to-day. Jonathan Dymond believes in the legitimacy of industry and trade under a system of "free competition"; he perceives the necessity of a State with authority and power to guarantee the individual "liberty" that such a system, or no system, implies. But he is blind to the whole range of problems which spring out of the existence of the State in its relation to other States, and the most dangerous of these problems arise from the expansion of that competitive commercial system which he supposes to be sanctioned by the New Testament. Such a system means *economic war* both within nations and between them. And so long as this economic war continues all attempts to ensure *political peace*, within nations or between them, seem destined to become exhibitions of well-meaning but disastrous futility. This war will compel us to come to an understanding on the position and functions of the State, and yet this is what we, with our English love of living in matters of principle "from hand to mouth," are stubbornly unwilling to do. And this problem is not to be settled by quoting texts from the New Testament.

It may be said, can you imagine Jesus Christ treating this subject as you have treated it? I cannot. Why not? Because I have made a brief cross-examination of history in order to see whether some guiding or warning *general principle* cannot be obtained. Such an attempt is inevitably analytical and critical, and wholly foreign to what the Gospel provides. As well might it be asked whether we can imagine the Gospel providing a training in Astronomy or Geology.

It may be said, Can you imagine Jesus Christ approving of war? As well might it be asked, Can you imagine a skilled physician "approving" of the external symptoms of some deeply-seated disease. But there is another reason why I cannot imagine Jesus Christ "approving of war." The reason is, not the suffering and death that war brings with it. The heart of the religion of the Cross is the will to give the uttermost. The reason is that I cannot imagine Jesus of set purpose laying down an abstract general principle in the manner of a mere moralist. This is never the purpose. The purpose is always to deal with the human soul which through those human eyes faces the Master now. It is with the individuality of every soul, each with its unique dangers, temptations, tasks, its life-problem which no other soul can solve, it is with these things that the original Gospel before all else is concerned. It is on the unique needs of this individual soul here and now that the spiritual energy of Jesus is concentrated. In the Gospel I find an individualism so penetrating and profound that it has embraced its opposite and become universalism. Hence general principles of the most far-reaching character may (rightly or wrongly) be derived from many Gospel incidents and sayings. But the set purpose always is to deal with the single soul. And I can imagine that for Jesus the central and all-important question would be, even in war, the inward disposition, the inward danger and duty, of each single soul taking part in it. I find it possible to imagine the Master saying, not to men in the mass but to those who one by one came to him for guidance: If you hear through the storm and fire the voice of the Ideal calling to you: if in the light of those higher instincts and deeper insights which make your better self, your whole soul demands that thus you shall give yourself; then I, Jesus the Christ, bid you go.

S. H. MELLONE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

SERBIAN RELIEF FUND.

To the Editor of THE INQUIRER.

SIR,—Permit me through your columns to thank the numerous Unitarian friends who have so generously responded to my two appeals on behalf of the suffering Serbians, and to state that the amount collected up to date is as follows:—

First Appeal, Feb. 23, 1915, Hospital Fund		£235	5 6
Second Appeal, Dec. 20, Hospital Fund	£38 11 10		
Refugees Fund	138 2 2		
		176	14 0
Total		£411	19 6

This Fund will be closed on Monday, February 14, when I shall hand over my canvassing books to W. Graham, Esq., manager of the London City and Midland Bank, Ambleside, who has kindly undertaken to audit the same. As the needs of this suffering people are so great and urgent I shall be grateful for any further contributions to this Fund. The cost of collecting has been small considering the nature of the ground covered, *viz.*, £10 3*s*. This I have much pleasure in bearing, so that the entire amount contributed goes direct to the sufferers.—Yours, &c.

E. C. HARDING.

Eller Nook, Ambleside,
February 1, 1916.

'THE FREE CATHOLIC.'

To the Editor of THE INQUIRER.

SIR,—Can you find space for a few words on this topic from the point of view of one who was for twenty-five years an earnest Sacramentarian? During those years I was present at more than two thousand Eucharists, some in the quiet of early morning, when the seen and the unseen were as one; and others in crowded churches, when music and ceremonial stirred all the artistic, emotional, and devotional instincts of one's nature to their lowest depths. Looking back on such moments of exaltation, one has a feeling of something lacking in a mere "preaching service." The craving for some definite act of corporate worship demands a fuller expression than the singing of hymns (though I would most emphatically endorse every word of Mr. Cunliffe Fox's letter). But, though thus disposed to sympathy with this movement, I confess I do not see how it is possible along the lines indicated. All the warmth and all the glow of Catholic worship and symbolism spring from the belief in the "Real Presence" of Jesus in the Eucharist; and that, of course, implies belief in his Deity. To attempt to revive the symbol without the thing symbolised is, indeed, to play 'Hamlet' without the Prince! And to accept that is to revert to orthodoxy, with all its limitations and contradictions. (I admit that I have sometimes wondered if the altar and tabernacle might not be made the centre of a "picture-service" which would help to illustrate the idea of Divine Immanence for young or uneducated people.)

Dr. Moritz Weston rightly objects to the use of the word Catholic in a modern sense. But when he says that it has "a definite and inalienable connection with" the Pope and infallibility, he himself uses it in the most modern of all senses—a sense which was not *de fide*, even amongst Romanists, until 1870, and which is still denied by more than half of those who claim the title! In the strict technical meaning of the term, as denoting the whole body of doctrine and worship accepted by the "universal church" before the Great Schism, I doubt its fitness for the new movement. It is rather suggestive of Tooley Street! May I also, as for forty years a student of the hymnals of all denominations, say a hearty word of gratitude for our own book? I know of none to beat it. One hymn alone—'Father, Oh Hear Us, Seeking now to Praise Thee'—is worth reams of subjective gush. And there are others!—Yours, &c.

C. H. MORGAN.

Cullompton, January 31, 1916.

To the Editor of THE INQUIRER.

SIR,—The correspondence, recently published in your columns, with reference to the "Free Catholic" movement, voices opinions from the pulpit. I speak from the pews. The point at issue seems to be—Do the forms of service in use in our Unitarian Churches satisfy the needs of the people who attend them? I imagine that the Free Catholic movement is inspired by the conviction that they do not. I differ from you, sir, and from Dr. Moritz Weston, in thinking that the time is inopportune for the consideration of this subject. The Church ought to be the outward expression in the world of the spirit of Christ. Surely the condition of human affairs to-day is sufficient proof of the need for a close scrutiny of the condition of the Church. Forms of worship must feed the intellect, and this Unitarians have long recognised; they must also minister to the devotional nature, and in this respect, I think our Church is lacking. In the first number of *The Free Catholic* Mr. Whitaker has written on 'The Sacramental Church,' and I

agree with him that the meaning and value of sacraments in the life of a Christian community is a subject of vital interest and importance, and one that demands sincere and earnest thought. The article to which I refer speaks of the danger of "barren individualism" and the disciplinary nature of the sacraments as a cure for this evil. "They come to us with an objective authority." As Christians, we profess to find our highest inspiration in spiritual companionship with Jesus Christ, and as in daily life we attach a social value to symbols as means of intercourse, so surely it is natural to use them in the family life of the Church. To me it is obvious that the most suitable and helpful symbol of our corporate communion with Christ should be the sacrament instituted by himself, and if it is, indeed, a help, might we not make more frequent use of it? I venture to add that if we wish to influence members of the Anglican or Roman communions, this problem must be dealt with, for to them the Eucharist is the greatest joy and privilege of Christian worship. Yours, &c.

EVELYN D. SCOTT.

Channing House School, Highgate, N.
January 30, 1916.

To the Editor of THE INQUIRER.

SIR,—There are many men and women in our particular group of churches who will welcome the advent of *The Free Catholic*. I cannot agree with you in considering the publication of a new organ in our midst untimely. Surely at a time when our nation, by the glorious death of her worthiest sons on the battle-field, is learning the full meaning of Sacrifice, it is opportune that there should be writers who dare to show that we have not sufficiently strongly and fervently followed Christ, but have only been half-hearted, unenthusiastic in our loyalty to Him. *The Free Catholic* plainly stands for a definite and absolute loyalty to the Master. I hope it will not compromise in this respect. I doubt whether we can say this of many of the churches in the denomination. Our churches need a new awakening. They have become ineffective just because they have no definite message for the age; and this age is seeking for a church which shall be free from intricate creeds, and yet at the same time it yearns for a church where the atmosphere of Devotion, Beauty, Majesty, and Adoration can find expression, where men for a moment can commune with the Father and hear the call of Christ, "Follow me" in the silent solemnity of meditation. I take it that that is what the Free Catholics stand for. They are keen on converting the world to Christianity. It may be that there is within our churches some inner conviction; but it is so closely guarded that it is hidden from the world; the world sees it not and feels it not, and so is not influenced by it. *The Free Catholic* does stand for a definite inner conviction, but it is not afraid to express it. "There can be no peace save to those who love our Lord Jesus Christ in sincerity." Such an assertion moves man: many of us feel nothing intensely, and the result is we do nothing but become listless and act as centres of depression. Religion is a great adventure, a mighty launching out. I hope the glow of conviction which radiates from the pages of *The Free Catholic* may rouse up our churches and compel us to follow Christ with greater earnestness and passion.—Yours, &c.

HARMON TAYLOR.

6 *Streatham Avenue, Sefton Park, Liverpool.*

To the Editor of THE INQUIRER.

SIR,—Dr. Moritz Weston's contribution in your last is interesting as coming from a former Catholic priest, but it only furnishes further evidence of the reaction which usually ensues when one passes from one extreme to the other. At such a stage the mind seems peculiarly incapable of just judgment as regards those things it has left behind. But this is not always the case. Might I refer Dr. Weston to Mr. Joseph McCabe's 'Church Discipline: an Ethical Study of the Church of Rome' (Duckworth, 3*s.*)? The writer, an ex-Roman Catholic monk, justly accounted a sworn enemy of that Church, whose out-and-out Rationalism of the Ernst Haeckel type is well known, reaches the conclusion, after having impartially considered the whole discipline of the Roman Church, that "It is manifest that the spiritual organisations of the future will find large inspiration in the Roman experience." "Its system represents the finished type of which the systems of other religions are rude and nebular adumbrations." "There is hardly a point of moral discipline in any other religion which has not been found for centuries in that greatest of the Christian bodies." He comes to this conclusion not only because he perceives a definite ethical value underlying every detail of the whole Roman discipline, but because he discovers also that all the influences and agencies used by that Church are far from being merely of its own growing, but are rooted in the universal experience of the race; that, *e.g.*, Baptism, Confirmation, Communion, and, indeed, the whole ritual, ceremonial and sacramental system of the Church of Rome arise from primal instincts of human nature, and have found expression in nearly all the religions and among nearly all the peoples of historic time. If an extreme Rationalist and enemy of the Church of Rome can still find ethical values in that Church, is it not conceivable that we might possibly find some too? As to the use of the word "Catholic," may I point out that it was quite a favourite word on the lips of the Presbyterians from whom many of our congregations have sprung.—Yours, &c. H. H. JOHNSON.

The Orchards, Croft Road, Evesham.
February 1, 1916.

"OUR BEAUTIFUL HYMNS."

To the Editor of THE INQUIRER.

SIR,—The point is that "the beauty and elevation of our hymnals," so much "admired" by visitors, are not the first things to be looked for in hymnals. Too often it has to be said of such visitors that "in that book they read no farther." Their "admiration" does not make for church membership or devout worship. Imagine a soul crushed by the 'Dies Iræ,' or melted by 'Rock of Ages,' or lifted up by 'O Love that wilt not let me go,' murmuring appreciatively "How beautiful! A real poem!" I quite heartily agree that orthodox hymn-books are often disfigured by rank masses of doggerel consisting of rhymed theological exposition. But even hymns too weighted with doctrine can be helpful if they call forth warm feeling, and almost anything is better than the abstractness and disembodied ethicism which pads out our own books with minor poetry. No Free Catholic will consent to believe that we are shut up to a choice between these two extremes—harsh dogma on the one hand, and on the other a bland and mellifluous religiosity.—Yours, &c.

W. WHITAKER.

21 *Parsonage Road, Manchester.*
January 31, 1916.

BOOKS AND REVIEWS.

THE MINISTRY OF BOOKS.

ENGLISH POETS AND THE NATIONAL IDEAL. Four Lectures by E. de Sélincourt. Oxford, at the University Press. 2*s.* 6*d.* net.

POETS AND PURITANS. By T. R. Glover. London: Methuen & Co. 7*s.* 6*d.* net.

THESE two books to a certain extent cover the same ground. Milton and Wordsworth have a prominent place in both of them. But we have placed them together on account of a certain contrast in their method of treatment, and because this contrast illustrates the twofold ministry of books to a mind in need of light and of spacious thought. Mr. de Sélincourt uses his poets to illuminate the tragic struggle of the moment, to kindle the fire of sympathy, and to urge the deathless claims of freedom. It is right that he should do so. We find in him an expert guide in a task which all of us, who have ever cared for great poetry in the past, have been trying to do almost instinctively for ourselves. There is many a familiar passage in the Bible, in Shakespeare, in Milton or Wordsworth, which has only now become vital to us, because for the first time it is charged with the passion of our own experience. And we in our turn derive from them some balance of mind, some largeness of view, some of the confidence of faith, which combatants who never slake their thirst at these fountains of living water so quickly lose in the dust and heat of the struggle. It is then as a prophetic interpreter that Mr. de Sélincourt appeals to us, and it is the prophetic note which rings full and clear when he is in intimate accord with his subject. When he lapses into the more ordinary mood of the literary critic he is less successful. Why, for instance, should he waste precious time in rather petulant criticism of Tennyson, who was at least a consummate artist and has other sources of joy for us, even if he was not one of the elect champions of liberty? It is not the only function of our poets to preach to us, though some of the greatest

of them have done that magnificently. Wordsworth, as Mr. de Sélincourt points out, entered the political arena as a pamphleteer, and in the sonorous prose and the moral elevation of his 'Convention of Cintra' was almost the rival of Burke. That others did not follow his example is no ground of complaint, though, for any direct service which they may render to us in the present crisis, they must simply be left on one side.

Mr. Glover's method appeals to another mood. He has turned to his old favourites more to seek distraction than to learn a lesson, and he brings us the cheerful news that his books have not failed him in their ministry of friendship and consolation. They are a pleasant company who saunter through his pages, all the more so because they are familiar. Spenser, Milton, Evelyn, Bunyan, Cowper, Boswell, Crabbe, Wordsworth, Carlyle—we could all suggest additions to the list or substitute other names with perhaps higher claims to immortality; but Mr. Glover is the master of the feast, and this is his selection. We must relax the mind sometimes even in the midst of the severest tasks, and we could not do it in better or more refreshing society. These are not the essays of a critic, cautious in praise and sensitive to every blemish of thought or style. They are full of the spirit of happy acceptance, which says—"These men lived and wrote books that have not been forgotten. Let us live a little while in their company, and be richer and happier men for the experience." This is the tolerance of the true bibliophile, the friend of books, who has but to open their pages in order to people his room with the best company in the world. We can only thank Mr. Glover for his "record of personal acquaintances and of enjoyment," coming as it does at a time when we serve the need of the hour best by allowing ourselves now and then an hour's respite from its strain. And surely it is no accident that passages continually leap to the eye in which we find a reflection of what is deepest in the moral purpose of our own lives.

"The phrase 'Tis against that that we are fighting,' spoken simply and with feeling by his friend, with the sight before them, lodged itself in Wordsworth's mind. The words and the sight together brought home to him the meaning of the Revolution, and he entered into its spirit as he had not before. It was one of those permanent experiences, which haunt a man for ever, fresh and clear in every detail, and never lose their moving power."

These words may have been written without any conscious reference to the present war; but they express with startling exactness of language the vision of cruelty and outrage which has changed a struggle for freedom into a crusade against intolerable wrong. But we did not intend to leave this cheerful and companionable book on this note of conflict. Let us return with the author to the pleasant diary of John Evelyn, of whom Abraham Cowley sang:

In Books and Gardens thou hast plac'd aright
(Things which thou well dost understand
And both dost make with thy industrious hand)
Thy noble innocent delight,
And in thy virtuous Wife, where thou again dost meet
Both pleasures more refin'd and sweet:
The fairest gardens in her looks
And in her mind the wisest books.

The new number of the *Social Service Quarterly* contains an account, by the Rev. H. H. Johnson, of the lectures given at the Inter-Denominational Summer School held at Swanwick last summer, now published in a handy volume entitled 'International Relationships in the Light of Christianity.' We have dealt with the proceedings of the Summer School in previous issues; but no mere summary could do justice to the discussions which were led by such men as Mr. Clutton Brock, Dr. Wicksteed, Canon Masterman, Father Plater, the Rev. J. M. Lloyd Thomas, and Principal Graham, and we would suggest that those who are interested in the vital problems raised by these able speakers—and who is not?—should procure this little volume, which is published by The Collegium, 92 St. George's Square, S.W., price 2*s.* 6*d.*, without delay. Attention is also drawn in the *Quarterly* to an extremely useful Year Book, published by the Federal Council Commission on the Church and Social Service in America, which is a veritable mine of information on Social Service Organisations in the United States. It is interesting to note that, while organisation interdenominationally is further advanced in America than with us, owing largely, perhaps, to the fact that we co-operate with Roman Catholics as well as with Protestants, our movement is wider in its scope and really seems to be making for a more universal type of liberal thought. Miss Harriet M. Johnson deals with the Tsar's startling temperance mandate in an article on 'The New Russia' which ends on a most optimistic note. The Rev. F. H. Jones, B.A., Hon. Treasurer, has been appointed the Union's representative on the National Conference Committee for the next three years.

PUBLICATIONS RECEIVED.

Cambridge University Press:—The Theory of Abstract Ethics: T. Whitaker. 4*s.* 6*d.* net.

London University Press:—The Morality of Nations: C. Delisle Burns. 5*s.* net.

Sunday School Association:—Life in Palestine when Jesus Lived: J. Estlin Carpenter. 1*s.* 6*d.* net.

Miscellaneous:—The Cornhill; Nineteenth Century; Mind; The International Journal of Ethics; Harvard Theological Review; The Ploughshare; Expository Times; Sunday School Monthly.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

55th List of Subscriptions.

	£	s.	d.
Already acknowledged	10,542	7	2
The Staff of the Haverstock Hill Central School, per Mrs. Westaway (tenth donation)	0	14	6
Mrs. Schwabe	1	0	0
Miss A. K. Wurtzburg	0	10	0
Proceeds of concerts given by Miss Dorothy Moggridge at Hampstead (second donation)	4	0	0
Mr. F. Martelli (second donation)	1	0	0
72 Compagne Gardens Belgian Hostel Fund, per Mrs. Jolowicz (monthly donation)	7	0	0
Mrs. Christopher James (seventh donation)	5	0	0
Mrs. A. J. Gimson (fourth donation)	2	0	0
Miss B. Freeman (second donation)	2	0	0
Miss M. C. New	0	10	0
Mrs. Peyton (fifth donation)	20	0	0
Mr. Ronald P. Jones (sixth donation)	50	0	0
R. S. (Nelson, N.Z.)	0	10	0
Mr. A. R. Atkinson (N.Z.)	5	0	0
Mrs. Enfield (eighth donation)	2	2	0
Mr. and Mrs. Hirst (third donation)	2	2	0
Proceeds of Play performed by Children of Essex Church Sunday School	1	10	6
Monton Church, retiring collection on January 23	7	1	0
Mr. and Mrs. Nanson (fourth donation)	10	0	0
Mr. Harold Gimson (second donation)	5	0	0
Mr. Joseph Partington	2	0	0
Rev. and Mrs. T. Bowen Evans (monthly donation)	1	0	0
Collection at Highgate Unitarian Church, per the Rev. A. A. Charlesworth (third donation)	8	10	10
Capt. S. G. Lee	1	0	0
Z. A. (fourth donation)	10	0	0
S. N. S.	0	5	0
Miss Booth Scott (thirteenth donation)	0	10	0
Mr. E. Henry Lee (second donation)	10	0	0
On behalf of the Killinchy Sunday School, per Rev. D. J. Williams	1	10	0
Miss M. E. Swaine (thirteenth donation)	2	0	0
The West Grove Women's League, Cardiff, Proceeds of Whist Drive, per Mrs. Chas. Legassick	12	0	0
The West Grove Women's League, Cardiff (monthly collection), per Mrs. Fox	0	16	6
Mrs. Winser (thirteenth donation)	1	0	0
Mrs. Josephine Webb, per Miss Wells	0	10	0
Mr. Gilfillan (eleventh donation)	2	0	0
Mr. Arthur Nicholson (second donation)	1	1	0
The Rev. H. S. Solly (second donation)	1	0	0
Mrs. Jeremy (third donation)	2	10	0
	£10,727	0	6

Parcels have been received from :—Mrs. Woodall ; Miss C. Scott ; Miss Short ; Mrs. J. H. Green ; Mr. E. H. Coysh ; Clapham Ladies' War Relief Committee (per Miss Cooper) ; Mrs. Burridge ; The Misses Jevons ; Miss E. H. Leigh ; Ancient Chapel, Liverpool, Girls' Club and Members of the Congregation (per Mrs. Burroughs) ; Mrs. Grundy ; The Misses L. and F. Jones ; Miss Nancy Jones ; Miss E. A. Evelegh ; The Misses Wetheman ; Mrs. Robinson ; Trim Street, Bath, Ladies' Sewing Society (per Mrs. Taylor) ; Miss G. M. D. Derham ; Mrs. Tumbrell ; Mrs. C. E. B. Russell ; Mrs. Titterton and Mrs. C. B. Cave ; Miss A. Baumann ; Percy Street, Preston, Girls' Friendly Circle (per Mrs. M. Rowe) ; Miss Newling and Miss Bendelack ; Mrs. Crafton Smith ; Mrs. Bartram ; Miss Mahler ; Mrs. Kenrick Champion ; Plymouth Branch Women's League (per Miss R. Bond) ; Miss J. Suttill ; Anon. ; Miss Rowe and Miss Taylor ; The Misses Tedder ; Mrs. Cecil Crosskey ; Wimbledon War Workers' Depot (per Mrs. Vincent Green) ; Miss Pemberton ; Miss S. S. Dowson ; Muswell Hill Congregational Church Ladies' Working Party (per Mrs. Allbon) ; M. J. ; Miss E. M. Johnson ; Mrs. Lindsay Clennell ; Miss C. R. Holland ; Miss Dorothy Jones ; Essex Church Work Parties ; Mrs. Basil Martineau ; L. H. ; Knutsford, Brook Street Chapel Ladies' Sewing Society (per Mrs. G. Holt) ; Mrs. Maitland ; Miss H. M. Arthur ; Miss Alderson ; Ullet Road Sewing Circle (per Mrs. J. C. Odgers) ; Miss G. Tesh, Old Meeting Church, Birmingham (per Mrs. Ll. Thomas) ; Mrs. R. Keating and Mrs. A. R. Keating ; Ballymena Ladies' Relief Committee (per Miss J. R. Morton) ; Mrs. J. Alfred Gotch ; Miss Brimmell (per Miss Jevons) ; Mrs. Milledge's Work Party ; The Misses E. and A. Evelegh ; Miss J. C. Skirrow ; Miss Joyce Cobb ; Mrs. Johnson ; Mrs. Hardcastle ; Mrs. John Ricketts ; Mrs. and Miss Carter ; Miss Drew ; Miss J. P. Ellis ; Mrs. Tangye ; Mrs. Mayer ; Mrs. Rayner Wood ; Miss Swaine ; Oak Street Congregational Sewing Society, Evesham (per Mrs. Geoffrey New) ; Mrs. H. A. Garnett and friends ; Miss Ellen Kinder ; Mrs. W. Healey ; Miss A. Gardner ; Dennett Hall Working Party (per Mrs. Green) ; The Fell End Knitting Party ; The Mayoress of Ipswich War Hospital Supply Depot (per Mrs. Guffin).

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Pants, vests.
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Writing materials.

For the Orphanages.

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Copies of Annual Report have been sent to subscribers. More can be obtained for distribution by sending to Mrs. Allen.

If there is any girl with a knowledge of first aid and nursing, of cooking, or of driving a motor, who wants work abroad and could pay about 10*s.* a week towards her keep, Mrs. Allen would be glad to hear from her, and may be able to find work for her.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE BICENTENARY OF DR. DANIEL WILLIAMS.

On Thursday afternoon, January 27, a commemorative visit was made by the Dr. Williams' Trustees to the tomb of their founder, which stands in the eastern portion of the famous Nonconformist burial ground, Bunhill Fields. The day was dark and cloudy, and the air damp ; but rain held off, and the proceedings, brief but impressive, were duly carried out. Those present included (in order of seniority on the Trust), the Rev. Dr. P. H. Wicksteed, Mr. W. Arthur Sharpe, Dr. W. Blake Odgers, the Rev. W. Copeland Bowie, the Rev. W. G. Tarrant, Dr. Talfourd Ely, the Rev. W. Wooding, Mr. G. W. Brown, the Rev. H. Gow, Mr. E. A. Wurtzburg, Mr. A. A. Tayler, Mr. Ion Pritchard ; the officers—the Rev. R. Travers Herford (Secretary and librarian), Mr. H. Chatfeild Clarke (surveyor), Mr. P. Roscoe (solicitor), and the Rev. F. H. Jones (ex-Secretary and librarian).

Dr. Wicksteed, Senior Trustee, standing at the edge of the tomb, disclaimed all intention of a formal memorial address, but wished to express in a few words the gratitude and respect in which the memory of the Rev. Dr. Daniel Williams was held by many hundreds of students and other beneficiaries, and the desire of his Trustees to reconsecrate themselves to the work so wisely and beneficially planned two hundred years ago. Dr. Williams died January 26, 1716. Under happier national circumstances the Trustees would have endeavoured to celebrate the bicentenary of his death in some public manner ; but as things were it seemed more appropriate that they should simply gather at the founder's tomb and render the due offices of piety and reverence to his memory without any formal commemoration. Their visit derived added interest from the fact that, on the occasion of the centenary in 1816, a similar pilgrimage had been made to that spot by their predecessors on the Trust. There was, to his mind, something deeply impressive and significant in the fact that, after the lapse of so long a period as two centuries since the founder passed away, they still saw his benevolent purposes effectually at work, and still following the main lines he intended them to take. It was a sincere satisfaction to his Trustees to feel that, in spite of all the changes time had brought, and the necessity of freely modifying so many details of the administration of his Trust, they could feel the utmost confidence that they were not only doing work that approved itself to their own judgment, but were acting in full accord with the aims and spirit of their founder's will. This testified eloquently to the breadth and sagacity of mind which characterised him. Dr. Williams was a man of marked influence and character, though he would not be hailed as a man of outstanding genius, and if he attained no permanent celebrity as a scholar, all his interests, and especially the character of his library, proved that, in addition to his philanthropic care for the poor and ignorant, and his solicitude and sympathy for his brother ministers whose means were scanty, he was a man of wide intellectual outlook, and fully realised the importance of a high standard of scholarly efficiency among those who were to lead and sustain the religious life of the people. The library, as those present well knew, had developed a far-spreading influence which could not have been anticipated by Dr. Williams himself. Its range of contents had greatly widened, and its readers had multiplied. It had truly become an invaluable help to those who sought learning in all its more serious and fruitful forms ; and the character of the original collection left by the founder had fully justified his Trustees in opening the shelves of the library to all the newer developments of philosophy, sociology, history, art, and science which must take a more and more prominent place in the studies of the minister of religion. And more than this, in these days, when obviously the promotion of the religious life was not the exclusive charge of any one group of churches, or of all churches together, they felt that they were properly carrying out the founder's intentions when they tried to be serviceable to all serious students, whether theology did or did not form their central interest, and when they gave a liberal interpretation to such a phrase as "Bibles and other good practical books for the poor," and endeavoured to make their gifts the means of opening an outlook into the world of imagination and idealism, or unsealing the sources of intellectual guidance and inspiration to such as needed suggestion and support. In the exercise of their best judgment in these and other ways, the Trustees enjoyed the feeling that the spirit which so wisely began this good and useful work two centuries ago was still a living force with them, and they rejoiced in the conviction that, having stood so well the test of so long an experience, the broad-minded and benevolent principles embodied by Dr. Williams in his generous bequest were destined to be no less beneficial in the future than they had been in the past. It was, therefore, with hearty admiration and sincere reverence towards him that they had thus assembled that day to honour "the pious memory of the Founder." If it were found possible, after the desolating struggle at present absorbing every mind, to do more to mark appropriately this historic event, they might more adequately express their feelings. Let it for the present suffice that, with a deeper realisation of their duties and opportunities, the Trustees dedicate their efforts anew to the best fulfilment of their Founder's desires. And surely it was an impressive and sustaining thought to reflect that during all the upheavals and wrenchings of the war the quiet work of the Trust had been unbroken and almost undisturbed. By the will of

the Founder, who died two hundred years ago, widows and broken-down ministers had been helped, preachers had been heartened in their work, students had been encouraged and assisted, and those interests had been sustained and asserted which were there before the war, and would be there after it, and on the purity and fervour of which, in the last resort, so much of the value of life must depend—of that life which our brothers were fighting to defend.

At the close of the address the visitors spent a little time inspecting some of the more notable graves in this historic, but too little known, burial ground; among them were those of Isaac Watts (close to Dr. Williams'), Defoe, Bunyan, and the Cromwells. Special interest attached to the graves of the grandfather of the late Mr. Joseph Chamberlain and of Theophilus Lindsay, with whose dust mingles that of his admirer and successor, Thomas Belsham. A glimpse of the spot where lies William Blake, unmarked by any stone; a look across into Bunhill Row, where stood John Milton's deathplace, 1674, and then the Trustees hurried away to their Quarterly Meeting at the Library, Gordon Square.

NEWS OF THE CHURCHES.

Chester.—By the restoration of the organ in Matthew Henry's Chapel, Chester, the members of that ancient place of worship now possess a fitting memorial of the late Miss M. K. Montgomery, B.A., the devoted daughter of a former minister of the church, and a strenuous worker for many years in connection with its organisations. The organ, which has two manuals and pedals, has been reconstructed by the well-known firm of Messrs. Charles Whiteley & Co., Chester, and its fine qualities were revealed on Wednesday evening, January 26, on the occasion of its re-opening, when a recital was given by Mr. J. E. Wallace, Mus.Bac., F.R.C.O., of Ullet Road Church, Liverpool, and a memorial brass was unveiled by Miss E. K. McConnell, of Liverpool, an old friend of the late Miss Montgomery. The inscription on the memorial brass is as follows: "To the glory of God. This organ was restored by members and friends in remembrance of Mary Katharine Montgomery, B.A., born 28th Nov., 1868, died 24th Nov., 1914. A life-long worshipper in this chapel, of which she was a benefactor and trustee, and an earnest worker in the Sunday school. 26th January, 1916." The memorial was dedicated at a special service, which was attended by a large congregation. Mr. F. H. Illingworth presided, and the service was conducted by the Rev. D. Jenkin Evans. The following message was received from Mr. Mortimer Montgomery, K.C., who was unable to be present: "Please give my greetings to my friends at the old chapel, where I made so many friends, and of which I have so many happy memories."

Leeds.—The first annual meeting of the Mill Hill Sewing League was held at Lyndhurst, North Grange Road, Headingley, on Saturday, January 29, by the kind invitation of Mrs. Oliver Lupton. The President, Mrs. F. W. Kitson, took the chair at 3.30 P.M. The Hon. Secretary, Mrs. Dand, in presenting the report, explained how the league came into being in September, 1914, when the minister, the Rev. R. N. Cross, called together the Unitarian women of Leeds for the purpose of discussing war work. Combining the Women's League, the Sewing Society, the Girls' Club and members of the congregations of the three churches in Leeds—Hunslet, Holbeck and Mill Hill—the league has completed 2,810 garments, 1,150 being hand-knitted articles. Many institutions have benefited, including the Belgian Hospital Fund, two hospital units in Serbia, a French Riviera Hospital, Dr. Barnardo's Homes and the Leeds Babies Welcomes; also various local regiments through the Leeds Lady Mayoress's Committee, and members of the school and congregation serving with His Majesty's forces. Mrs. Chas. Boyle, in presenting the Treasurer's statements, showed how £134 had been spent from September, 1914, to December, 1915. The President moved the adoption of the Report and Balance Sheet, and in seconding, Miss L. M. Passavant described the work done by the Mill Hill Girls' Club, who had contributed 231 garments out of the total. Mrs. Grosvenor Talbot explained the Lord Mayor's scheme of co-operation of working parties, and Dr. King May-Atkinson, resident house surgeon of St. Mary's Hospital, Manchester, who was for nine months a surgeon in the Stobart Hospital Unit in Kragurevatz, Serbia, gave an interesting account of the work of this unit. Arriving in Serbia at the end of April, when the Scottish Women's Hospital Unit and others had got a grip of the typhus and consequently greatly improved the conditions, the Stobart Unit went under canvas on the old race-course above Kragurevatz as a surgical unit, to move forward with the army. Under healthier conditions rapid improvements among the wounded soldiers were effected, and a tent was given up for civilians, and six dispensaries for civilians were started in outlying districts. Dr. May-Atkinson had to return to England in October, owing to ill-health, but described the experiences of the unit as told by her sister, Dr. Mabel May, who was in charge of the unit during the forced march through the mountains of Albania to the sea. Owing to the rapid advance of the Austrians the unit were obliged to evacuate towards the end of October. Both these ladies have had bestowed upon them, by the Serbian authorities, the order of St. Sava, for devoted service. Speaking also of Dr. Berry's Unit in the highest terms of praise, Dr. May-Atkinson described how through the energies of this splendid organiser, the town where one of the six hospitals was stationed was, by reorganisation of sanitary conditions, turned from a hotbed of disease into quite a health resort. Mr. Kramatch, the Serbian Consul in Bradford, then spoke of the great needs of Serbia and of the Serbian Hospital Fund. Mrs. Grosvenor Talbot moved, and Miss Buckley seconded, a hearty vote of thanks to the speakers. Tea was provided by Mrs. Oliver Lupton and Mrs. Grosvenor Talbot and the proceeds (£1 8*s.*) were handed over to the society.

Liscard.—On Thursday evening, January 13, in the Church Hall, the members of the Memorial Church to the number of 130 assembled in response to the invitation of Mr. and Mrs. Coventry. As Chairman of the church Mr. Coventry gave a hearty welcome to all present, and spoke of the good work of their various institutions, paying a special tribute to the valuable services of the Choir. The minister, the Rev. A. E. Parry, said he was glad these annual socials were being revived, as he thought they were beneficial in strengthening good fellowship among the congregation. The Rev. J. Collins Odgers of Liverpool spoke on the comprehensiveness of Christianity and religion. He looked forward, he said, to the time when the barrier of sectarianism would be broken down amongst all denominations and creeds. An excellent musical programme was rendered by the Choir.

London: Islington.—The Rev. J. Vint Laughland, who has been in charge of Unity Church for three months, has accepted a unanimous invitation to become the minister.

The Midland Sunday School Association.—The annual meetings of this association were held at the Old Meeting Church Schools, Birmingham, on Saturday, January 29, the attendance being exceptionally good. At the annual meeting in the afternoon very satisfactory reports were read by the Secretary and the Treasurer. The financial statement shows an income for the year much in excess of the normal expenditure. The adverse balance of £6 19*s.* 2*d.* represents an exceptional deficit which was £14 1*s.* 9*d.* at the commencement of the year. The schools in the Association had been asked to double their minimum subscriptions for this year, and more than half had generously responded to the call. The number of schools now in the Association is sixteen, this being an increase of one. The Visitation Reports were summarised by the President, the Rev. H. C. Hawkins, as also the reports sent in from unvisited schools. Despite unusual conditions due to the war much had been done, and most schools appear to have made progress. A large number of senior scholars and male teachers had joined the army, and this had in a few cases brought forward volunteers from the congregations to act as teachers. The President then gave a short address, and this was followed by an address from the delegate from the Sunday School Association, Miss Clephan. Her words of reminiscence and counsel for young teachers were timely and valuable. The delegate from the North Midland Sunday School Association, the Rev. H. H. C. Jones, was unable to attend owing to illness. After tea a Conference was held, presided over by the President. The subject, 'The Value of Great Pictures for Purposes of Religious Instruction,' was introduced by the Rev. L. Clare, of the Church of the Messiah. In an able address Mr. Clare outlined the difference between a truly great picture, great in its expression of an ideal, of religious truth, and the picture that was merely a fine piece of technical skill, but without a soul. The speaker, in concluding, gave four or five pictures as examples of his meaning. Several of those present joined in the discussion and asked questions upon several matters, to which the speaker replied. The President then announced the result of the voting by ballot for new officers, the following being elected: President for 1916, Mr. W. Cheshire; Vice-Presidents, the Rev. H. Warnock and Mr. E. Ellis Townley; Secretary, Mr. Lewis Lloyd; Treasurer, the Rev. T. Graham. Resolutions of thanks to the retiring officers, the conference speaker, and the minister and officers of the Old Meeting for the use of their premises were carried unanimously, and the Doxology and Benediction closed an entirely successful series of meetings.

South-East Wales Unitarian Society.—The Quarterly Meetings of the above Society were held at Nottage, South Wales, on Monday, January 31, when delegates were present from most of the affiliated churches. Portions of the morning and afternoon were devoted to transacting the business of the Society. At 4.30 a public conference was held in the chapel when Mrs. John Lewis, Pontypridd, gave a very interesting and suggestive paper dealing with the work of the British League of Unitarian Women. A useful discussion followed the paper, in which Mrs. Fox of Cardiff, Mrs. Sidney Lewis and others took part, and it is hoped, as a result of the conference, that branches of the League will be formed in at least some of the churches affiliated with the Society which hitherto have not had any. The ministers and delegates were entertained to tea at

the close of the conference by the lady members of the Nottage Church. A public meeting was held in the evening. Unfortunately, owing to there being no late trains, most of the visiting friends were obliged to leave before the meeting began, but there was an excellent attendance of local friends. The meeting opened with a brief devotional service, which was conducted by the Rev. D. Cellan Evans of Merthyr. The chair was taken by the Rev. Simon Jones, B.A., Swansea (President of the Society). Especial interest attached to the address and presence of Mr. Jones, as this was probably one of his last public utterances prior to his leaving to take up Red Cross work at the front, his church having generously granted him three months leave of absence for that purpose. His opening address from the chair was stirring and deeply impressive. The subject of the addresses was 'Our Duty to Our Churches in Time of War,' and the speakers, the Revs. T. Eric Davis and D. G. Rees. Both addresses were brimful of wise suggestion, and should serve to stimulate all who heard them to greater earnestness and fidelity in the things of the deeper life. The Rev. W. J. Phillips having spoken a few words, in which he expressed the pleasure it had given the Nottage friends to welcome the Society's delegates and other visitors, the meeting closed with the singing of a hymn and the pronouncing of the benediction.

NOTES AND JOTTINGS.

THE COMMONS AND FOOTPATHS PRESERVATION SOCIETY.

The Government owes much to the Commons and Footpaths Preservation Society for the facilities for the training of troops which the open spaces under its protection have afforded, but it is not on that account alone that we regret the fact that the war has prevented any celebration of its jubilee. For fifty years the Society has fought for the rights of the people against public authorities and private interests, which have continually threatened to enclose the waste lands and commons where so many thousands are free to seek recreation and health to-day. Lord Eversley, one of the original founders, has rendered invaluable service in this cause, and perhaps the most dramatic incident in the Society's history occurred when, acting on his advice, an army of men were sent down from London in the night to remove the iron fence which the late Lord Brownlow had erected round six hundred acres of Berkhamsted Common to add to his park. The Society has fought many a hard fight, and still needs to be both vigilant and active, for illegal enclosures are constantly taking place, and undesirable schemes of afforestation require to be watched. As Mr. Lawrence Chubb, the Secretary, has pointed out, "our commons are natural reserves which it would be folly to sacrifice upon the altar of utilitarianism while millions of acres of enclosed land lie idle in a productive sense."

HUMANITARIAN AND RELIGIOUS ORGANISATIONS.

Co-operation and co-ordination are our watchwords to-day, and it is entirely in keeping with the desire for union in common efforts for the welfare of the nation that a conference of humanitarian and religious organisations has been summoned for next week, with a view to concerted action for the more effective realisation of common aims. A circular has been issued signed by a number of prominent men and women, including Mr. Percy Alden, M.P., Canon Scott Holland, Dr. L. P. Jacks, Lady Emily Lutyens, Miss Lind-af-Hageby, Mr. Carl Heath, Bishop Welldon, Dr. Clifford, and Sir Francis Younghusband, which sets forth as follows the objects of this new effort :—

1. To collate and publish helpful information (*e.g.*, in pamphlet form and through a year-book) concerning the principles, organisation, and activities of humanitarian and religious movements.

2. To facilitate co-operation, official and unofficial, to such a degree as may recommend itself to each movement (*e.g.*, exchange of reports, literature, and speakers, notification of conferences, federation, and, in exceptional cases, amalgamation).

3. To promote friendly personal intercourse between the workers in the various movements.

4. To found centres, national and international, for the furtherance of the above objects, which may in time develop into clearing-houses of information and meeting places for concerted activities.

5. To facilitate the provision of the machinery necessary for organising conferences of groups of movements, or of the movements as a whole, for the consideration of group or common problems.

THE PROGRESS OF THE NEGRO.

The American negroes are developing very rapidly, and from being a body of people who would always, in the view of some members of Congress, have to be merely "fed, clothed and sheltered," they have become an important and prosperous section of the community, a real asset to the State. *The Christian Register* recently gave some account of the sixteenth convention of the National Negro Business League in Boston at which some seven hundred delegates from thirty different States were present, and it is extremely interesting to read of the progress which has been made since Dr. Booker Washington, and a few like-minded coloured men, first started this association. That the negro should do nothing more than emulate his white brethren in the mere pursuit of the almighty dollar is the last thing we should desire, but it must be recognised, of course, that without education, and the possibility of acquiring some standing through improved economic conditions and the opportunity of profiting by their own natural abilities, the coloured men for whom emancipation from slavery was the first step upwards would have had little chance of making any headway at all. To-day, after fifty years of freedom, it is possible for them to look forward to a future worthy of the industry and idealism which have made America rather acutely aware of their existence during the last decade or two, and to hope that they will be able to overcome the race antagonisms which have taken such an ugly shape in lynchings and certain arbitrary forms of taboo.

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20. Rev. GILBERT T. SADLER, M.A., of Wimbledon.
27. Rev. EDWARD WALKER SEALY, M.A., of Manchester.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, February 13.

LONDON.

Acton, Creffield Road, 11.15, Rev. F. HANKINSON; 6.30, Rev. WALTER SHORT.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. E. GEORGE, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. J. P. ROSLING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. J. A. PEARSON; 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Rev. J. A. PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. CHAS. HARGROVE, M.A., D.Litt.

South Norwood League House, 141, Portland Road, 7, Miss M FRANCIS.

Stoke Newington Green, 11.15 and 7, Rev. T. P. SPEDDING.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. RUDOLF DAVIS, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. S. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. J. LIONEL TAYLER.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. G. A. FERGUSON.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLER.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. McLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. HELEN PHILLIPS.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

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DEATHS.

GRUNDY.—On February 5, at Brooklands, Cheadle, Cheshire, Emma, widow of the late William Grundy, of Seedfield, Bury, Lancashire, and daughter of the late Richard Aspden, of Manchester, in her 83rd year.

HERFORD.—On January 28, killed in action in France, Private Siegfried Wedgwood Herford, 24th Fusiliers, aged 23, beloved and only son of Professor and Mrs. C. H. Herford, of Manchester.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THERE have been rumours in the Press this week that Germany has offered separate terms of peace to Belgium on the basis of a complete evacuation of the country. Though the story comes from Rome it is not in itself improbable, and the announcement that an official repudiation by the Vatican of the share which it is alleged to have taken in the secret negotiations will appear shortly in no way discredits it. These devices of defeated diplomacy are quite in accordance with the rules of the game. In any case, if the terms were offered they have been rejected with scorn, and the ties existing between Belgium and the other Allies have been strengthened by the refusal.

* * *

WE are, of course, quite right to take it for granted that German intrigue and the bait of terms, which on the surface are not unattractive, are powerless against the splendid loyalty of King Albert and his people to the cause of freedom and national independence. But let us remember what this loyalty is costing them. The longing to get back to their own homes and to escape from this nightmare of exile and torture must be overwhelming. It is hard to maintain courage and hope and the willing acceptance of suffering for a noble cause through the sordid monotony of this war. There must be some among them who grow faint-hearted and wonder whether it is worth while, after they have lost all, to struggle and suffer any longer. But Belgium is prepared to go on paying the bitter price of her faithfulness. She is still sustained by an invincible idealism. The temporary triumph of brute force cannot make her yield. It is a spectacle which in its moral splendour makes it easier for the whole world to believe in God and the spiritual claims of justice and freedom.

* * *

IT is this deep admiration for loyalty and heroism, mingled with undying gratitude for what Belgium did in the early days of the war, which inspires every effort we make on her behalf. To help her is not so much a duty as a privilege. Our utmost generosity will never do more than make her burden a little less intolerable. We have done our best to make our own work on behalf of her wounded soldiers express something of the friendship which we owe to her. Every fresh proof which she gives of her courage and loyalty only deepens our obligation to strengthen and uphold her, and we must go on doing it without any slackening of effort until she is restored to her own land, with all her rights vindicated, and bearing in her hands the fruits of an honourable peace.

* * *

THE accounts which have been published of the systematic starvation of the Russian Poles are terrible, and there will be nothing but the most eager desire on our part to answer the agonizing appeal for help which has come to us from various Polish Committees *via* America. But the problem is not at all a simple one for our own Government. To do anything which would make it easier for Germany and Austria to plunder and despoil the territories which they have over-run is impossible, unless we are prepared to accept the risk of prolonging the war and increasing the enemy's power of resistance just at a time when there are indications that it has been seriously undermined. No responsible statesman could endorse such a policy. The alternative is, we know, appalling, but in present circumstances we must accept it as the less of two evils. In other words, without the co-operation of the Central Powers and an undertaking by them that they will cease to plunder, we cannot allow supplies to be imported which will really be for their use.

* * *

IT is in these terms that Sir Edward Grey has replied to the urgent representations which have been made to him by Mr. Hoover on the matter. Mr. Hoover, it will be remembered, is the able controller of American Relief work in Belgium.

> In face of the accumulating evidence of German and Austrian requisitions in Poland [he writes]....I fear it would be impossible to enter into any arrangement with you in regard to any scheme of relief until the German and Austrian Governments have prohibited the export of all foodstuffs from Russian Poland, and have guaranteed that native stocks of foodstuffs shall not be drawn upon to maintain the occupying armies. If and when this were done, it might be possible to come to an arrangement with you for allowing the importation of certain articles into Poland in return for undertakings on the part of the German and Austrian Governments to supply an adequate ration of other necessary articles, and to give you a free hand in the distribution of all stocks of foodstuffs thus made available. But the prohibition of export and the guarantee mentioned above must be regarded as conditions precedent to any further discussion, since these measures are demanded by the situation now existing, quite independently of the question of imports, and the fact that they have not yet been put into force constitutes evidence that the German and Austrian Governments will never co-operate in any work

undertaken in the interests of the population of Poland.

* * *

The question of reprisals for Zeppelin Raids has produced a vigorous correspondence in *The Times*. Lord Rosebery has written strongly in favour of vigorous action. "There may be difficulties," he says, "from the air-craft point of view in reprisals. I am not behind the scenes, and I do not know. But as regards policy there can be none. We have too long displayed a passive and excessive patience." This statement has called forth replies from the veteran Field-Marshal Sir Evelyn Wood and Canon Sanday. The former expresses the hope that our fighting Services will never adopt a policy of warfare against non-combatants, and quotes the saying of Marshal Marmont, "Les représailles sont toujours inutiles." He also supports the view that the German intention is not to kill non-combatants but to do serious military damage.

* * *

Canon Sanday points out that the country had better make up its mind once for all to have nothing to do with reprisals. "Deliberate reason and the experience of the past alike condemn them. At such a game we are sure to be beaten, just because the enemy is more unscrupulous than we are." He expresses his complete disbelief in the strange kind of homœopathy which supposes that we should check atrocities by adding to them. "The only result," he maintains, "would be to drive up the standard of ruthlessness in war, and that is high enough already. Let the enemy fill up his cup to the brim. It is not in vain that the whole world is looking on. When the time comes for the great Convention of the nations at the end of the war let us at least go into it with clean hands"

* * *

On the other hand there is a striking article by Prof. J. H. Morgan, who takes a precisely opposite point of view. He believes that the effect of air reprisals on the civil population of Germany would be salutary, and for that reason they are justified.

> I say this [he writes] in no spirit of indiscriminate vindictiveness or blind hatred—hatred, as a great Frenchman has said, 'c'est la colère des faibles'—but because I believe that these Zeppelin raids are largely, if not principally, designed to gratify the civil population of Germany with otiose sensations not only of military prowess but of sanguinary delight. No one can doubt this who reads the carefully inspired articles in the German newspapers. They betray a ghoulish satisfaction in the feeling that the war is being carried into every village and every home (I quote almost the very words of the *Neue Freie Presse*.) The only way to deal with this is to convince the civil population of Germany that their lust for slaughter will recoil on their own infatuated heads

We believe that Prof. Morgan is probably right in the picture he draws of the mentality of the civil population in Germany. In face of the evidence it seems to us quite impossible to regard it as innocent in these matters. Prussian militarism and the German people are not in sharp moral opposition, as many of us were anxious to believe in the early days of the war. But even so we cannot accept his argument, though we admit that it has nothing in common with the vulgar cry, "A bomb for a bomb," which disfigured one of the placards in the London streets this week. Our air-raids must have a definite military objective, and in the end it is not sporadic horrors but the steady advance of our military power which will chasten the blatant jingoism of the German civilian.

* * *

Arrangements are being made by the Church of England for a "National Mission of Repentance and Hope," to be held in the autumn. In a letter which has been addressed by the two Archbishops to the diocesan bishops of England and Wales, and sent to the Press, there is no clear indication of the purpose of the Mission beyond a statement that its appeal is to be "in connection with the religious lessons and opportunities of the war." We are accordingly left in doubt whether the idea is due to the official religious mind, which feels that it ought to be doing something suitable, or springs from an urgent spiritual demand. If it had been the latter we doubt whether the Archbishops would have closed their letter with the forlorn announcement: "We have good reason to hope that the leaders of other religious communions in England will make arrangements in their own way for an independent effort kindred to our own." Apparently the old wine-skins are all ready to receive the new wine, and are quite oblivious of the possible consequences. Perhaps some humble Christians will remember a certain parable which records how the wine was spilled and the skins perished, and will ask themselves whether it has any meaning for the clerical mind as it faces the tremendous upheaval of these days.

* * *

In an address which he delivered in Manchester last week, Mr. Harold Cox pointed out how the new moral forces which have been generated by the war may react beneficially upon the whole economic life of the country, and particularly in curbing the spirit of class warfare and softening the antagonism between the wage-earner and his employer. The following passage is all the more impressive as coming from an economist who is clearer than most men of any suspicion of Socialism.

> The conception that the wage-earner ought not to be at war with his employer came primarily from the German Socialists. But it was very easy to blame the Socialists. There must be some blame on both sides. The employer's attitude was often wrong. He set his face against increase of wages as a fixed principle. To see an instance of this wrong attitude of mind we had only to notice the horror expressed by many people in the well-to-do classes when they heard that working people were buying pianos. Why, in the name of wonder, should not the working man buy a piano? The feeling that he ought not was simply a survival of the old tradition, which went back to the days of slavery and serfdom, that the man who worked with his hands belonged to an inferior grade of humanity, and must always belong to it.

Mr. Cox went on to point out that once good feeling was engendered it would be seen how absurd it was for the employer to keep down wages and for the workmen to restrict output. "The higher the workman's standard of life, the greater his demand for goods; the greater the output of work the greater the means out of which wages can be paid."

* * *

There are special reasons why we should remember the centenary of F. W. Robertson—he was born on February 3, 1816—with special gratitude at the present time. He is usually reckoned among the pioneers of liberalism in the Church of England; but the universal elements in his teaching were due not so much to any rationalistic strain in his theology as to the piercing insight of his conscience. He had a clear and high sense of duty and of the value of the disciplined life—"as ever in my great Taskmaster's eye"—and his moral judgment was entirely free from sentimentalism and the devotion to personal fads which tempt men to set up their own opinions against the eternal claims of righteousness. He lived before fashionable "isms" had learned to masquerade as the voice of God in defiance of the plainest facts of moral experience and the insistent demands of personal duty. For some of us the memory of many of his sermons, read in the first enthusiasm of opening manhood, remains as something clean, strong, and inspiring. How well he could read our hearts. How stern he was to our sins. How bracing to our sloth and self-indulgence his picture of the obedience and chivalrous devotion of the good soldier of Jesus Christ.

SOME REFLECTIONS AND A MORAL.

We print to-day two contributions to the discussion on 'Free Catholicism,' which has been running its course in our columns during the last few weeks, to which we desire to call special attention. One from the pen of Miss Dorothea Hollins will be read by many of our readers with sincere pleasure. It is a just and beautiful tribute to her religious ancestry and the strong stock of broad-minded and noble-hearted men and women from which many of us have sprung. It is taken for granted too readily by many people, who base their judgments more on popular prejudices than on knowledge of the facts, that the Unitarian movement in the past has been dry, cold, and rationalistic. We are told sometimes that it has contributed something to intellectual enlightenment, but has cared little for the souls of men. Our own impression is that, while it has had a moderate and healthy influence upon the growth of theology, it is the dignity and richness of its special type of Christian character which is most worthy to be held in lasting remembrance. The homes it created, in their simplicity and quiet faithfulness to principle among the most religious in the land, the breadth of its sympathies, its noble tradition of public benevolence—these things are the language of a faith which may have been restrained in language and ritual, but certainly was not lacking in inward fire.

Possibly Mr. Lloyd Thomas, a letter from whom we also publish to-day, hardly realises how much he owes to this broad-minded religious tradition, which is his not by birth and all the gracious memories of early training, but by later conviction. The attitude of mind which he describes is one with which we are perfectly familiar, when allowance has been made for little differences of phrase and personal attitude. The sectarianism, which he condemns, may no doubt have found some lodgment among us owing to the weakness of human nature, but it is not one of our chief characteristics, and is, indeed, deeply inconsistent with our best life. We have never contended that our way is the only way, or lost our vision of the church universal. Nor has it ever been our practice to turn away with obstinate dislike from any new manifestation of the Spirit. Temperamentally, no doubt, we dislike being hurried into new points of view; but this does not necessarily mean that we have a double-dose of obstinacy in our constitution, but only that we are little prone to the instability of character and flightiness of mind, which have often resulted in disaster for new religious movements.

Of one thing we are quite certain that we may assure Mr. Lloyd Thomas, namely that neither the readers of The Inquirer nor his fellow-ministers are going to assume an attitude of "supercilious superiority" towards him and his propaganda. That is not our way. At least our experience of them is this, that they are not very intractable when they are approached in a spirit of confidence and friendship. In any case we may go so far as to suggest that it will be time enough to use language implying coldness or ostracism in five or six years' time, if the course of events should unhappily show that we have been sorely lacking in Christian tolerance and charity or wilfully blind to the shining of a great light. Meanwhile, it is for those who feel that we ought to attach ourselves to their movement, to accept their leadership, and to wear their label, to win us by the loftiness of the truth which they have to proclaim, to gladden our longing eyes with a new vision of the tenderness and compassion of God, and to melt our obstinacy by their kindness and goodwill. May we with all respect recommend to their notice the following wise saying by the late Bishop Creighton: "The more a man is sure of his own position, the less will he wish to force it upon others, and the more he will trust to the inherent power of truth."

So much circumstances have made it necessary for us to say, though we have said it with difficulty and reluctance. At the present moment all controversy about religion, which tends to emphasise differences and to range friends and brothers in opposing camps, seems to us unseasonable. It may limit so easily the free play of our sympathies and make us slow to understand the deeper meaning of what is happening around us. For ourselves we have proclaimed "a fast from strife." We cannot summon our energies to the old tasks of debate. Many things about which good men have differed in church government or theological definition seem to us now as the small dust of the balance. This does not spring from weariness and overstrain, though it is true that our hearts are full to overflowing with sorrow and anxiety, and all our strength must be given to national duties and the works of mercy, which the suffering of the war has laid upon us. Deeper than all this there is for the religious mind a sense that God is dealing with us in terrible ways. It is not only fruitful fields and fair cities which are being laid waste. The whole spiritual life of man is being tested in the fire. We cannot tell in what form it will emerge. But it seems to us unlikely that the new faith will find everything that it needs in the habits and symbols which have long been dear to our own hearts. We may be on the brink of a more decisive break with the whole mediæval tradition in religion than it is easy for any of us to imagine. It is possible that sacrifice and heroism and the kindling power of love and goodness, which men are discovering for themselves at the heart of life, will begin to create new forms of worship and human fellowship. We do not know. We do not dare to prophesy. At present everything is in the crucible, and we are in the hands of God. We do not doubt that He will do better for us than we can either ask or think, but the manner of it, that is to us unknown. During these months of agony and expectation, as life has become simpler in its demands, and the sense of mystery has deepened around us, we seem to have learned to trust God more, and at the same time to have less confidence than formerly that religion in the future will assume exactly the hue and pattern which are dear to our own mind. To those who share this experience with us it is impossible to enter upon any campaign for guiding the new life into our own carefully prepared channels. Through all these strange events God is speaking to us, and dealing intimately with our souls. It is for us to wait patiently for Him and not to prejudge the awful revealing of his purpose.

Good Thoughts for Evil Times.

THE DIVINE IMAGE.

To Mercy, Pity, Peace, and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love
Is God, our father dear,
And Mercy, Pity, Peace, and Love
Is Man, his child and care.

For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,
And Peace, the human dress.

And every man, of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, turk, or jew;
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

WILLIAM BLAKE.

YOUR enjoyment of the world is never right till every morning you awake in heaven; see yourself in your Father's palace; and look upon the skies, the earth, and the air as celestial joys; having such a reverend esteem of them all as if you were among the angels.

You never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and kings in sceptres, you never enjoy the world.

Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all ages as with your walk and table; till you are intimately acquainted with that shady nothing out of which the world was made: till you love men so as to desire their happiness, with a thirst equal to the zeal of your own: till you delight in God for being good to all: you never enjoy the world.

THOMAS TRAHERNE.

LET us not seek out of Thee what we can find only in Thee, O Lord, peace and rest, and joy and bliss, which abide only in Thine abiding joy. Lift up our souls above the weary round of harassing thoughts to Thy eternal Presence. Lift up our souls to the pure, bright, serene, radiant atmosphere of Thy Presence, that there we may breathe freely, there repose in Thy love, there be at rest from ourselves and from all things that weary us, and then return arrayed with Thy peace to do and bear what shall please Thee. Amen.

THE LAKE DISTRICT IN WINTER.

"VERY delightful in summer, but I don't think I could stand it in winter." How often we, who have stood it for a quarter of a century, hear the above, or some similar remark, made during the months of July and August. Except for the heather—I grant that where heather grows it makes a colossal exception—those two are the months during which the general colour of the landscape is more monotonous than at any other time of the year. In June there is still variety in the greens of the leaves and even of the grasses. By September there are warm tints on the bracken, reeds and sedges are yellowing fast, while in the woods the rowans stand out as patches of glowing scarlet, and there are already fringes and splashes of colour among other trees which hint at the glories of crimson and gold and russet which late October and early November provide for us in rich abundance. If there is a great deal of rain in the summer holidays—there often is—the average tourist concludes that if he came in winter he would find it very much more rainy. The facts do not support this inference.

As for this winter the best that can be said for it is that it has outdone most of its predecessors in enabling Lodore Falls to "come down" week after week in the grand style so well described in Southey's rhyme. Week after week last summer and autumn Lodore took a holiday. He refused to do any rushing or gushing, or dashing or splashing, but just trickled gently over his rocks and among his ferns and mosses, and instead of roaring a greeting to his mile-distant neighbour, Barrow Fall, as he is doing to-day, he murmured softly to the birds and beasties on his banks that it was a glorious time, and he had not taken things so easily for many a year. If Lodore took it easy, so did the Rivers Derwent and Greta, and a host of merry becks. Indeed, the smallest becks first lost themselves among their pebbles and then dried up and were not. The Greta and Derwent could not quite manage that, but they struck work, and refused to turn any more water-wheels. The dippers and water wagtails, which were accustomed to keep at a respectful distance from the pitiless wheels, suddenly found them harmless, and boldly sought their prey under and about them. Day by day we met the great wood waggons coming towards the town with heavy loads of tree trunks for the woodyard; but when we wondered why the loads of firewood we had ordered weeks before were not delivered, we found on inquiry that the drought must cease before we could get any more wood. "How can I saw wood for ye when the Greta is too low to turn the wheels of my sawmill?" The trout and other fish had but shallow pools to hide in, and could easily be caught by hand in the high-lying becks. But day after day we revelled in the sunshine, and every evening when the tireless mountain slopes turned a pinkish purple in the far distance, and a brownish pink in the middle distance, we rejoiced, for we knew by that token that we were sure of, at least, two or three more fine days. "But all this will have to be paid for," said, some weather-wise folk. If we are, indeed, paying for it now the sensible among us do not grumble.

Grumble? How dare we ever grumble at the weather in Lakeland? I cannot quite agree with Ruskin when he says that there is no such thing as bad weather, but only different kinds of pleasant weather. Yet if he is wrong, he is not far wrong, provided one has to endure the worst of his different kinds in the country where the air is sweet and fresh, and the drops that the south-westerly gale flings in your face are wholly free from smuts. We all have to tramp through mud in the country, but it is not the sticky, greasy mud of cities. The dripping leaves, the sodden turf are clean. There is no gleam of steel blue or pearl grey on the wet trunk of a tall beech in a town park in the West Riding or the Black Country. You may take pleasure in the form and pose of the ivy which clings to the grimy trunk of an old oak in that same park; but any delight you get from colour as associated with that ivy is in conscious or unconscious, recollection of other ivy, seen far away from the dim rich city; ivy such as we see every day, so clean that the veining is clearly visible in the smallest leaf, and you would be put to it if you were asked to count the shades of green and brown, of pale yellow and dull red that are to be found on the leaves and stems which drape one trunk and wander among the herbage at its feet.

If winter in Lakeland needs an advocate it finds one in its own poet, Robert Southey. We know from his letters that he did not at first take to the idea of making Keswick his permanent home. Some time after he had, in 1803, joined the curiously mixed household already living in Greta Hall, he writes, "I have no fixture feeling about me, no symptoms of striking root here." Later letters tell how bit by bit the lovely scenery won upon him. He wishes his correspondents in the south could enjoy it with him: "O, that you could at this moment see the moonlight upon Derwentwater, and the cloud in which the moon herself is hidden." It is the winter beauty which appeals to him, for in February, 1804,

we find him writing, "Summer is not the season for this country. Coleridge says, and says well, that then it is like a theatre at noon. There are *no goings on* under a clear sky; but at all other seasons there is such shifting of shades, such islands of light, such columns and buttresses of sunshine, as might almost make a painter burn his brushes, as the sorcerers did their books of magic when they saw the divinity which rested upon the apostles. The very snow which you would, perhaps, think must monotonise the mountains, gives new varieties; it brings out their recesses and designates all their inequalities, it impresses a better feeling of their height, and it reflects such tints of saffron, or fawn, or rose-colour to the evening sky. O Maria Santissima! Mount Horeb with the glory upon its summit might have been more glorious, but not more beautiful than old Skiddaw in his winter pelisse of ermine. I will not quarrel with the frost.....The lakeside has such ten thousand charms: a fleece of snow or of the hoar frost lies on the fallen trees or large stones; the grass-points that just peer above the water are powdered with diamonds, the ice on the margin with chains of crystal, and such wavy lines of beauty as mock all art."

EMILY NEWLING.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE FREE CATHOLIC MOVEMENT AND THE OLDER UNITARIANISM.

To the Editor of THE INQUIRER.

SIR,—As one who is in sympathy with certain aspects both of the Free Catholic movement and of the older Unitarianism, may I be allowed some expression of what to me are the grounds for undying gratitude to the latter, however much the former may represent the new life which we should ever be ready to welcome in our midst? Although the correspondence in your last issue shows that there is a real response to such a movement, this is all the more reason for pointing out that it is not the high beauty of the older faith which is at fault, but that the generation of them to whom it was as passionate a possession as Free Catholicism is to some of our contemporaries is passing away.

To one who is old enough to value as one of her most precious memories and inspirations the high, unadorned, spiritual beauty of the faith of the older generation, a faith won by quiet, strenuous, intellectual toil and real sacrifice of material ease and social position, the idea that the Unitarian worship of those days was cold and inadequate is almost ludicrous. One often sighs, indeed, in these distracted days, for the peace and blessing of those bygone Sundays: the simple, reverent, and deeply spiritual service in the quiet old Meeting House, in the company of those dear and revered elders who would gladly have gone to the stake for their faith, and encompassed by the sense of the unity of all mankind—non-Christian as well as Christian—in the love of the One Father.

It may be that in those days of the seventies and eighties which now begin to seem like a dream—yet, even as dreams, most true—the upward spiral, represented by so many fair hopes of brotherhood and progress, did actually bring us nearer to the calm ultimate Reality than now, when the backward curve leads us to clutch desperately at symbols to sustain us in our sickening sense of impotence amidst the infinite mystery of things. It may be that the movement towards symbolism will bring us to a higher curve of the spiral, as showing that the most material and baffling things must be harmonised with any "common denominator" capable of partially solving the riddle of existence. But let us not forget that the heart of the older faith still beats as warmly as that of the new for those who associate it with their best and holiest aims and enthusiasms, and that the very name "Unitarian" is often, to one's glad surprise, identified by the "orthodox" people one meets with the utmost reverence for single-mindedness, spirituality, and public-spirited work. These great traditions surely have a future, all the greater, one may venture to hope, when the temporary interests of nationalism and patriotism shall have passed by, leaving us with a more urgent need than ever of a practical realisation of the universal brotherhood of man, in the West and in the East, implied in the Fatherhood of God as manifested through the divinely human personality of Jesus Christ. To some He must ever be our Living Way to the Father, but to others it suffices that He taught us the awful beauty of the faith that our Father in Heaven needs no intermediary if we approach Him "in spirit and in truth."—Yours, &c. DOROTHEA HOLLINS.

21 *Mulberry Walk, Chelsea.*
February 7, 1916.

"CATHOLIC"—THE WORD AND THE IDEA.

To the Editor of THE INQUIRER.

SIR,—For Christians who affirm, as Free Catholics do, their absolute moral and spiritual loyalty to our Lord Jesus Christ as the Son of God, and their faith in him as God's supreme gift for the salvation of the world, particular churches and denominations have, at best, a derivative, and even a subordinate authority. It was not Luther nor any Protestant assembly, but the Roman Catholic Council of Constance (1414–18) that sought to end the Great Schism by deposing three rival Popes, and electing another, and by declaring that "every lawfully convoked Ecumenical Council representing the Church derives its authority immediately from Christ, and every one, the Pope included, is subject to it in matters of faith, in the healing of schism, and the reformation of the Church." It is true that the Roman Church has since declared the folly that the Pope is infallible. But the decree of this Council is a decree that every Catholic-minded Protestant should recall and promulgate afresh as one of the charters of the Church's liberty. In it is to be found in principle the cure for all our ecclesiastical sectarianisms and individualisms and anarchisms. Sectarianism does not consist in a passionate devotion to a particular church or in the frank recognition of the convenience of having different denominations. The guilt of sectarianism is incurred when each of different branches of the Church of Christ arrogantly claims that it and it alone is the true vine; when one particular sect asserts an exclusive right to the only way. For the Christian, Christ is the only way—the Way, the Truth, the Life. God's mercy in Christ is broader than the measure of man's mind, and includes all who strive to worship in spirit and in truth. It is both the right and the duty of every one to attach himself to that particular fellowship of souls where he finds heart, conscience, will, and intellect—in a word, his complete personality, most fruitfully stimulated, most truly satisfied, most vitally nourished. Sectarianism is the attempt to divide Christ; the vice of the narrow temper that wishes the limits of a Church's comprehension to be his personal limits, that says to a sincere disciple, "Thou shalt not believe more or less or other than I do," when the more or less or other is not inconsistent with Christian morals and Christian faith. There are limits of practicable comprehension in any given type of worship; but there is no limit to true Christian charity, any more than there is to the mercy and redemption of God. One man who is devotionally helped by a rich choral service may be quite indifferent to the frozen music of architecture, and blind to the expressiveness of colour and form and the visible symbols that appeal through the eye. But the ear ought not, therefore, to say to the eye nor the eye to the ear, "I have no need of thee." Too often we thoughtlessly or selfishly forget the presence in our churches of the physically deaf and the physically blind, and that the deaf may be helped by what they see and the blind by what they hear.

There are exceptional cases of men who can best worship alone, shutting eye and ear, yet realising the mystic Presence in their own hearts, "the Dweller in the Innermost." It was a Roman Catholic who said that "to some there is revealed a sacrament greater than that of the Real Presence, a sacrament of the Manifest Presence, which is, and is more than, the sum of all the sacraments." There are others, and these are numerous, who find the highest reality of all sacraments in the features of nature, mountains and forests, seas and skies, sheltered valleys and wide-stretching plains, storm and calm, the flooded gold of day and the starlit mystery of night. But, again, many find in the art and craft of man's cunning hand, in the creations of man's passionate mind, great poetry and sublime prose, what they search for in vain in a physical nature full of terror, pain, and death. For some it is History, the moving drama of Humanity through all its tragic and glorious vicissitudes, and especially in the development of the Christian Church through all its shames and sanctities—it is History itself that is the one stupendous sacrament in and

through which they feel the spirit of God ever providentially active and abiding. And some there are who feel not *one* of these, or *some* of these, but *all* of these in varying degrees of convincingness and power, and often according to varying moods and seasons. The Church of Christ is gracious and broad enough to provide room for all. It has a ministry, a saving Health, a redemptive Life for all Mankind and for the entire manhood of every member of it.

But it is important to grasp the distinction between mere world-wideness and Catholicity. Sin is world-wide, but sin is not, therefore, a "note" of Catholicity. A Church is catholic when it has the moral and spiritual quality that *entitles* it to become world-wide. It is that essential quality by virtue of which it is potentially redemptive of all mankind, and is ideally able "to sum up all things in Christ" (Eph. i. 10). We are glad to be able to agree with Mr. Lacey's "final conclusion" in his suggestive book, 'Catholicity,' where he says (p. 58), that "Catholicity is the temper that seizes and holds the ordinary way of unity, without contempt, without neglect, without evasion, but which can also, in case of need, throw itself upon the guidance of the Divine Spirit, and strike out for new and untrodden ways."

Has not the need arisen in our own day? We believe that it has. The late Father Tyrrell in a letter (see 'Autobiography and Life of George Tyrrell,' vol. ii. p. 408) to the present writer said, "Where I hesitate to join you is in the hope or feasibility of any sort of new communion." He recognised that there are limits to the duty of conformity and the fear of schisms, but he believed that the justifying conditions of separation obtain very rarely. A new Catholicism would, he said, be a new sect. With Irish humour, mingled with pathetic wistfulness, he added, "What may partly realise your programme will be, perhaps, a growing multitude of excommuniés from various denominations sitting, as it were, on the doorsteps all down the street, waiting vainly for readmission to their several homes; bound by a strong spiritual bond, tighter than that of any external institution, and reacting powerfully for good, by their collective significance, on the more comfortable indoor folk." And he concluded by announcing his own intention to "stand on the doorstep and knock and ring, and make myself a nuisance in every possible way." The result, unhappily, in his own case, was not very encouraging. He was excommunicated. He died on the doorstep, "fortified by the rites of the Church," administered compassionately by a passing priest who thereby brought upon himself the severe censure of the comfortable indoor folk. Modern religious thought owes more than can easily be expressed to Father Tyrrell. But the tragic result of modernism in his own life, and in the life of others, suggests that we must find another way. This, we believe, we have found in the Free Catholic movement. It remains to be seen how far the readers of THE INQUIRER will assume towards it an attitude of supercilious superiority, or of benevolent neutrality, or of active sympathy.—Yours, &c. J. M. LLOYD THOMAS.

Birmingham, February 8, 1916.

'FREE CATHOLICISM.'

To the Editor of THE INQUIRER.

SIR,—Whatever criticism we may have to offer as regards 'The Free Catholic,' we owe it a debt for making it clear that to be a Free Catholic one must accept a doctrinal position that many of us have long outgrown. We have to "affirm our absolute moral and spiritual loyalty to Jesus Christ as the Son of God, and our faith in him as God's supreme gift for the salvation of the world." We have to "worship God as revealed and redemptively active in and through Jesus Christ." We have to "look to him (I leave the capital "H" to Free Catholics) as the Way, the Truth, and the Life." We have to accept the position that there "can be no peace save to those who love our Lord Jesus Christ in sincerity." (*Vide Free Catholic, passim.*). We see, then, that Free Catholicism is neither "Free" nor "Catholic." Time was when those of us who ventured to suggest this were pursued with nameless objurgations. Now its advocates admit it, and the Theist, the Agnostic, the Jew, and a very large proportion of us Unitarians are excluded from the Free Catholic Church, even should we wish to join. With you I regret that this matter has been brought forward at the present time, but still more that it should be brought forward at all Its advocacy has done harm in the past and may do more. If the Conference Report on the falling-off in attendance at public worship had faced the question boldly, it would have stated that these peculiar ideas of some of our ministers formed one chief cause in some centres. How many of us are there who cannot tell of certain of our young people whose downward path to orthodoxy has been opened up and rendered smooth by the teaching of the professors of Free Catholicism? Nor is it to be wondered at. This apotheosis of Jesus, this talk of Sacraments, this use of symbolical expressions, this speaking of the "Holy Eucharist," the "Altar," and the like, for perfectly simple ceremonies and articles of furniture, this baptising "in the name of the Father, the Son, and the Holy Spirit," this donning of the surplice and the stole, tend to the disintegration of our body. I distrust the High Church party among us, even when presenting us with the gift of *The Free Catholic*. They may be actuated by good intentions, but like most well-meaning people they do immense harm.—Yours, &c.

JOHN C. WARREN.

Nottingham, February 8, 1916.

MESSRS. LONGMANS GREEN & Co. have in the press 'The Story of an Old Meeting House,' by the Rev. J. M. Connell. The volume, which deals with the history of Westgate Chapel, Lewes, is based upon original research, and will throw a good deal of fresh light upon the early days of Nonconformity in Sussex. It will be illustrated by Mr. Edmund H. New, who has made special drawings, not only of the quaint relics of the past, but also of the beautiful interior of the present chapel, which has been restored recently with admirable taste by Mr. Ronald P. Jones.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Forerunners and Rivals of Christianity: F. Legge, 2 vols. 25*s.* net.

MESSRS. T. & T. CLARK:—Dictionary of the Apostolic Church: Edited by J. Hastings, D.D., Vol. I. 21*s.* net. Sub Corona: Edited by Henry Cowan, D.D., and James Hastings, D.D. 4*s.* 6*d.* net.

MESSRS. W. HEFFER & SONS, LTD.:—Khaki Soldiers, and Other Poems: Muriel Kenny. 6*d.* net.

MESSRS. PUTNAM'S SONS:—The Ethics of Confucius: Edited by Miles Menander Dawson. 1$ 50.

MR. T. FISHER UNWIN:—In Slums and Society: James Adderley. 6*s.*

MESSRS. G. BELL & SONS:—Suffering and Wrong: the Message of the New Religion: Rev. Francis Wood. 4*s.* 6*d.* net.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

56TH LIST OF SUBSCRIPTIONS.

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Mr. Geo. Banks (thirteenth donation)	1	0	0
Mr. F. Maddison (eleventh donation)	0	10	0
Mr. Edward Bond (third donation)	2	2	0
Per Miss Taylor (third donation)	1	14	10
Mrs. Roscoe (eighth donation)	10	0	0
Miss Edith C. Harvey (fifth donation)	3	0	0
Dr. W. B. Drummond (second donation)	1	0	0
Miss Grace Holmes (second donation)	0	10	0
Mr. Wm. Thompson	0	10	6
Mrs. R. T. Heys (fourth donation)	2	2	0
S. H. B. (third donation) ..	0	5	0
Memorial Church and Red Cross Society, Liscard, per Mrs. Johnson, tenth monthly collection	4	4	10
Proceeds of Concert in Ullet Road Church Hall, by Miss Pickering and Friends ..	14	13	9
The Misses Gillespie (eleventh donation)	0	5	0
Miss Thompson	0	1	0
The Misses E. and L. Colton (eleventh donation) ..	0	5	0
£10,902	4	5	

Parcels have been received from :— Miss Short; Denis Martineau; Mrs. H. Martineau; Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Miss Leigh Browne; Clapham Ladies' War Relief Committee (per Miss Cooper); Mrs. Dendy; Highgate Women's League (per Mrs. Fitzsimmons); Muswell Hill Congregational Church; Miss Long; Miss W. Stopes; The Misses Murray; Ilminster Branch, Women's League (per Mrs. Holmshaw); Highgate War Hospitals Supply Depot; Miss Rowe and Miss Taylor; Mrs. Ronalds; Platt Chapel Dorcas Society (per Miss Fryer); Miss Whitfield; Miss C. H. Rawlins; Madame Grenier; Mrs. Thornton Williams and Mrs. Macrae Moir; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Mrs. Jolowicz; Mrs. P. W. Kessler; Miss Minns; Miss Evelegh; Golder's Green War Hospitals Work Guild; Liverpool Women's War Service Bureau; Miss Noëlier Bord; Southport Unitarian Church Sewing Circle (per Mrs. Harris); Mrs. Tolmé and Miss Harwood; Todmorden Branch Women's League (per Miss M. Whitham); Bank Street, Bolton, War Workers' Circle (per Mrs. Hardman); Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Beckett; Mrs. Roberts; Mrs. Mayer; Mrs. Fellows Pearson; Mrs. Russell Martineau; Mrs. Prewett; Mrs. Dowson; Rosslyn Hill Chapel Sewing Society (per Mrs. J. C. Drummond); Miss Rowe and Miss Taylor; Girls' Club, Bridport (per Miss Harcourt); Miss A. Roscoe; Finchley Branch Women's League (per Mrs. Blake Odgers); The Misses Bennett; Mrs. H. H. Edwards; Mrs. J. F. Schwann; Mrs. Long; Miss A. J. Partridge; Hope Street Church, Liverpool, Ladies' Working Society (per Miss Mulleneux); Mrs. Wallis; The Misses Tedder; Mrs. S. Martineau; Miss D. Roscoe; Ullet Road Church Sewing Circle (per Mrs. J. C. Odgers); Nurse Hutchinson; Mrs. Gimson; Capt. Helm; Kettering Road Church, Northampton (per Mrs. W. C. Hall); Miss Evelegh.

SPECIAL WANTS.

For the Hospitals.

Gramophones.
Games, including football, quoits, ninepins, &c., for outdoor.
Pyjamas.
Kitchen cloths.
Towels.
Pillowslips.
Slippers, handkerchiefs.
Shirts, socks.
Pants, vests.

For the Orphanages.

Clothes for boys and girls.
Boots and shoes for adults and children.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Copies of Annual Report have been sent to subscribers. More can be obtained for distribution by sending to Mrs. Allen.

Mrs. Allen has just received a large consignment of raffia baskets made by wounded Belgian soldiers in hospitals. They are of various shapes, some with covers, and some open (suitable for card trays, &c.). She will be very glad of any offers of help in selling them. The proceeds go towards providing comforts for men at the front, so enabling the wounded to help their comrades in the trenches.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

A WEEK-END IN A HOME CAMP.

Perhaps it wouldn't really matter if the name were mentioned, but as it is correct to locate places as "somewhere in England," that vague description must suffice. I shall remember it as a place where even a careful man must spend extravagant sums on taxies; still better by its glorious night skies; yet more by its clouds of driven rain and sleet, and by its great view over miles of landscape rolling like wide seas.

In some districts where the camps are thickly spread you have to find your Unitarians anywhere within a hundred square miles or more. Here, however, there was concentration, with very distinct advantages. Once at the centre you could reach any point of the camp in half an hour, and this meant not only that the men could be easily visited, but also that they, without much difficulty, could make a rendezvous. Then Lieut. B. had promised assistance, and a plan of campaign was soon worked out. Most of the men had replied to the greeting; they would be at liberty at one time or another, only a few were away on the much desired and much deserved leave. In a short time several fixtures were made. For Saturday night we engaged a room in a cosy café in the town, next we waited on a minister, and afterwards the friendly minister, along with us, waited on the deacon of the Congregational Church, and it was arranged that the schoolroom should be at our disposal for the little service that we intended for our men. Next we called on the Rev. Joseph Wood, who lived a good deal less than a hundred miles away, to see if he would be able to lead our worship. That satisfactorily settled we were back again to the camp, where three Unitarians and a Wesleyan produced and issued some time before midnight the following circular:—

"To-morrow evening the Unitarians in the camp are asked to foregather at .....Fall in, 6.30; dismiss, 9; cookhouse, 6.30–9. Items for the programme will be welcomed. On Sunday at 6.30 a Service will be held in the schoolroom of the .....kindly lent for the occasion. It is hoped the Rev. Joseph Wood will be present and deliver an address. We hope that all Unitarians in the camp will take this opportunity of making each other's acquaintance, and that they will come both on Saturday and Sunday. Kindly mention this to all Unitarians and urge them to come."

Saturday morning was spent in finding out that the men who could come, and those who could not, were either keenly disappointed or keenly anticipative. The little room was full, and there need have been no anxiety about the programme. It would not have mattered at all, because everybody wanted to talk about his folk and faith, to discuss the happy chance that had brought us together, and the prospect of "to-morrow," and "couldn't there really be opportunity found for a few meetings while they were on 'this side?'" On Sunday morning many of us were at the 9 o'clock Nonconformist service in the Y.M.C.A. hut; some further calls on officers and men, hairbreadth escapes from disaster in the flooded "lines," and finally an arrival at the billet, draggled, soaked, and stained as any warrior from the trenches. Then, in the evening, a happy service, with prayer and a preaching by Mr. Wood that the men will not forget; a service followed by a friendly chat and a promise by Mr. Wood that he would co-operate in any arrangements we were able to make for the proposed services, a pledge that there should be another social before long, next a sing-song, an hour's hymn-singing, and then good-night before the "report." It was a good time; the men were surprised that there were so many Unitarians in the camp: "Why, is he a Unitarian?" as this name and the other was mentioned; and why hadn't we known each other sooner? So the next step was to issue to each man a list of the names and camp addresses of all those whom we had met or heard of, and this, too, was voted the right thing.

It was one of the best week-ends I have spent, and I think that the men would say the same for themselves. I am afraid I exceeded my instructions in arranging for the social; but what an opportunity would have been missed if that Saturday night had been left idle,

I only wish one had the wherewithal to invite men in the same way wherever it is possible, as well as visit them in camp or billet, and that the generosity of the Association could be supplemented by the goodwill of many whose hearts are with the boys who are waiting till their call shall come. T. P. SPEDDING.

SUSTENTATION FUND.

ANNUAL MEETING.

THE Annual Meeting of the Contributors to the Sustentation Fund for the Augmentation of Ministers' Salaries was held at Dr. Williams's Library, London, on Tuesday, February 8, Sir Edgar Chatfeild Clarke, President, in the chair. There were also present the Revs. W. Copeland Bowie, F. K. Freeston, W. G. Tarrant, J. Wood, and Messrs. Ronald P. Jones (Hon. Treasurer), E. J. Blake, W. Byng Kenrick, T. Oliver Lee, G. H. Leigh, G. J. Notcutt, J. T. Perry, Percy Preston, Ion Pritchard, and the Rev. W. H. Drummond, acting Hon. Secretary.

The following is an abstract of the Annual Report:—

"During the past year the Managers have carried on the administration of the Fund on the lines which were described fully in their last Report. More money has been available from the new Fund, and steady progress has been made in the adjustment of the work to the new conditions. A year ago it was feared that the special circumstances of the war might place the finances of some congregations in a critical position which would require the consideration of your Managers. Fortunately, this has not been the case. Reports which have been submitted to them for inspection during the past year show very little, if any, shrinkage of local income. From the point of view of carrying on the work of the churches this is a very satisfactory feature, though the Managers are aware that it is only too likely that many congregations will feel the after-effects of the war in depleted income. There has been a substantial increase during the past year in the number of congregations receiving aid from the Fund. In the last Annual Report the names of 71 congregations appear, namely, 51 in England, 12 in Wales, and 8 in Ireland. Twenty new applicants for grants have been received during the year. Of these 15 have been accepted, namely, 13 in England, 1 in Wales, and 1 in Ireland. Among these are seven congregations which had received grants hitherto from the British and Foreign Unitarian Association.

"There has been a good deal of correspondence during the year with some local associations. The Managers are anxious to keep in close touch with them, and welcome every opportunity for the interchange of information and advice. The need of making the membership of the Board as representative as possible of different parts of the country is also steadily kept in view. The Managers record with deep regret the death of their former colleague, Mr. William Long. Mr. Long was an original member of the Board; he acted as President for several years, and always took a deep interest in the work of the Fund.

"During the year Mr. P. J. Worsley resigned his position as one of the Managers owing to his inability to be present at the meetings. His resignation was accepted with great regret, and a cordial vote of thanks was passed to him for his long and able services.

"The income of the Fund amounted to £3,281, an increase of nearly £500 over that of the previous year, due entirely to receipts from investments, since the list of subscriptions unfortunately shows a decrease of about £30, owing to the loss of seven subscriptions and the reduction of certain others.

"The Managers wish to express their indebtedness to the Rev. W. H. Drummond, who has continued to act as Hon. Secretary to the Fund in the absence during the year of Mr. H. F. Pearson on military duty. The Hon. Treasurer, Mr. Ronald P. Jones, though absent from London during the second half of the year for the same reason, found it possible to carry on the work of the Treasurership, and wishes to express his thanks to the new Auditor for considerable assistance in the preparation of the accounts, &c., for the Annual Meeting."

The Chairman, in moving the adoption of the Annual Report and the Treasurer's Statement of Accounts, spoke of the great care which was taken by the ministers in the consideration of grants. They recognised that at the present time there was special need for generous treatment, as many congregations had suffered from depletion owing to the large number of their members engaged in military service. The ministers who were carrying on the work under difficulties are receiving the special care and solicitude of the Fund. In view of the new religious opportunity arising from the war it was, he felt, of primary importance that our congregations should be maintained as adequately as possible, and be enabled to take their part in any revival of religious life in the country. The resolution was seconded by the Rev. J. Wood, and carried.

The Rev. W. H. Drummond moved that Sir Edgar Chatfeild Clarke be appointed President for the ensuing year. Mr. W. Byng Kenrick, in seconding, spoke of the close connection of the President with the work of the Fund for many years, and the long family tradition which he represented. Sir Edgar Chatfeild Clarke briefly returned thanks for this new expression of confidence.

The following officers were re-appointed and thanked for their past services:—Hon. Treasurer, Mr. Ronald P. Jones; Hon. Secretary, Mr. H. F. Pearson; Acting Secretary, the Rev. W. H. Drummond; Auditor, Mr. Herbert Gimson. The meeting closed with a vote of thanks to the Trustees of Dr. Williams's Library for the use of their rooms for the Annual Meeting and the meetings of the Board during the past year.

THE NATIONAL CONFERENCE.

THE first meeting of the new Committee was held on the 26th ult. at the Memorial Hall, Manchester. There were present the Revs. Dr. Hargrove (President), D. Agate, J. H. Bibby, W. T. Bushrod, Rudolf Davis, A. H. Dolphin, H. E. Dowson, J. Ellis, E. D. P. Evans, A. Hall, F. Hankinson, F. H. Jones, Dr. Mellor, J. A. Pearson, W. W. C. Pope, D. M. Robson, A. L. Smith, C J. Street, Joseph Wood, Mrs. Barlow, Mrs. S. Martineau, Miss Winser, Messrs. J. H. Brooks, H. P. Greg, W. B. Kenrick, F. W. Monks, T. F. Robinson, G. E. Verity, J. Wigley, G. W. R. Wood, and the Secretary (the Rev. J. Harwood).

Apologies for absence were received from the Revs. Dr. Carpenter, W. H. Drummond, F. K. Freeston, C. A. Giniver, H. Gow, J. J. Magill, W. G. Tarrant, Messrs. H. Baily, H. Chatfeild Clarke, H. R. Rathbone, and A. S. Thew.

Among other business the following items were dealt with. The Rev. R. N. Cross, Messrs. E. O. Dodgson (Leeds), Lawrence D. Holt (Liverpool), Ronald P. Jones (London), J. T. Perry (Nottingham), and L. N. Williams (Aberdare), were co-opted members of the Committee. Changes in the list of ministers made by the Joint Committee were reported. It was stated that a large edition of Prof. Gilbert Murray's address on 'Ethical Problems of the War' was nearly sold out. The question of supplying the pulpits of ministers who undertake military service arose, and it was agreed that the arrangements were best left in the hands of the congregations concerned and the District Associations. Conversation arose on a letter which had been received, calling attention to repeated attacks on the Conference in a certain newspaper. Apropos of a joint appeal recently made to all religious bodies in the country by their several representatives, the opinion was expressed that the President of the Conference, as holding a position similar to that held by the official representatives in other churches, was the proper person to act in such cases. The question whether any, and if so what, use might be made by *lay-preachers* of the course of reading and examinations prescribed for *lay-workers* was referred to the Committee on the Supply of Ministers. It was agreed warmly to commend the proposal to hold some special religious service for young people and others on joining our churches, and the President and Mr. Wood were requested to prepare a short paper on the subject for the consideration of the next meeting.

The Treasurer reported that after paying accounts which he presented there would be a balance in hand of £14 9*s.* 4*d.*, and that on account of the appeal for the Sustentation Fund there remained uncollected a balance of £3,141 5*s.*

The officers and Vice-Presidents were appointed as an Executive Committee to act in matters of urgency between meetings of the Committee, to whom they should report their proceedings.

The Revs. Dr. Carpenter, E. D. P. Evans, J. M. Lloyd Thomas, Joseph Wood, and Messrs. W. B. Kenrick and F. W. Monks were appointed representatives of the Conference on the Committee on the Supply of Ministers. The Rev. H. E. Dowson and Messrs. R. P. Jones and W. B. Kenrick, with the President and Secretary (*ex-officio*) were appointed members of the Ministerial Settlements Board. An animated discussion took place as to the desirability, under present circumstances, of continuing to appoint

a representative to the National Peace Council. By twelve to eleven it was decided to do so, and the Rev. F. H. Jones was chosen.

It was unanimously agreed to commend to the sympathy and support of all Congregations on the Roll Mrs. Bernard Allen's Belgian Hospital Fund. The next meeting of the Committee was fixed for Whitsuntide in London, and the following one for October in Nottingham.

SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of this Association was held in the Bournemouth Unitarian Church, West Hill Road, on Wednesday, February 2, the President, Mrs. Cogan Conway, of Ringwood, in the chair.

The Executive met in the Church Hall early in the afternoon, and at 5 o'clock Mrs. Bernard Allen of Hampstead gave an address in the church on the work of the Belgian Hospital Fund. There was a full attendance of members of the Association and other friends. In several churches of the district work for the objects of the Fund is being carried on, and Mrs. Conway, in welcoming Mrs. Allen, said that they felt it a privilege so to meet her and hear from her own lips an account of what was being done. Copies of the report of the first year's operations, which appeared in The Inquirer of January 8, had been distributed, and Mrs. Allen at the opening of her address dwelt upon the religious significance of their efforts, as an expression of sympathy for a downtrodden and martyred people. She described the wide extent of the support received and the steady growth of the work, telling, with many vivid personal touches, how one need after another had arisen, and had been met in faith that the necessary means would be forthcoming. They had been able to go steadily forward, and still had great opportunities for much needed service. She had complete confidence in the continued generous response of the churches to that appeal.

The Rev. V. D. Davis, in proposing a vote of thanks, touched upon the element of romance in the story of the Fund, and said that what they had heard from Mrs. Allen, and the appeal of her presence, would add a fresh incentive to what they were doing in their working parties for the Fund. They had been filled with admiration for the courage, the remarkable capacity and devotion with which Mrs. Allen had originated and carried on that work. The resolution was seconded by Mrs. Thorne Waite, and very heartily carried. In her reply Mrs. Allen called attention to a number of baskets, the work of wounded Belgian soldiers, which she had brought with her, all of which were sold before the meeting broke up. The collection for the Fund amounted to £12 4*s.* 6*d.*

After tea in the Church Hall, the Annual Business Meeting of the Association was held in the Church. After an opening hymn and prayer offered by the Rev. W. B. Matthews, the President introduced the business. Miss Spencer, the Treasurer, presented the balance sheet, the Rev. V. D. Davis read the annual report, and the Rev. J. Ruddle the report of the Sunday School Union. These were adopted, on the motion of the President, seconded by the Rev. G. W. Thompson.

The opening and concluding passages of the report were as follows :—" A report of the work of the Association, and of the churches included within its borders, is not easy to make for such a year as that on which we have now to look back. There has been no break in the clouds of war ; the destructive storm has but swept further over Europe, and has intensified the stress of the world-tragedy. The whole life of our nation has been bent upon the duties thus laid upon it, of endurance, of self-sacrifice and strenuous service, and these paramount claims have stood in the way of any further developments of religious activity on other, more accustomed lines. As regards the Association itself, it must be confessed that little has been done, beyond one modest new departure for the strengthening of the work of the Sunday Schools (in arranging for an interchange of visits by teachers of the several Schools).....The burden of this time our churches bear with the rest of the country, and, indeed, with the whole community of nations involved in the awful upheaval of the war. We must hold upon our way, assured that by whatever difficulties they may be faced, their testimony is still required, and service is demanded of them with even greater urgency than ever. The hearts of men are stirred to deeper religious needs, and the churches, as homes of the Spirit, must answer to those needs, keeping fresh the fountains of inspiration, for the strengthening of faith, the solace of grief, and the accomplishment of a better hope for mankind. In work and prayer they must do their part, loyal to duty, in willing sacrifice, that truth and right may be vindicated in the world, and in the supreme power of love at last achieve the victory of the Kingdom of God."

Mrs. Conway, as President, and the other officers were re-elected, and, on the motion of Mr. Charles Isaacs, it was agreed that in future the Annual Meeting should be held in the early summer of each year. On the motion of the Rev. W. B. Matthews, seconded by Miss Eiloart, a hearty vote of thanks was passed to the lay-preachers of the district, and especially to Mr. S. C. Ryley, for his services at Emerson Hall. On the motion of the Rev. H. S. Solly, seconded by Mrs. William Carter, a resolution was passed, expressing sincere regret that the Rev. W. B. Matthews had felt obliged to resign his charge at Poole, and to an expression of warm personal regard adding the hope that he might still find abundant opportunities for ministerial service in the district.

Votes of thanks to the President and the Bournemouth Congregation, another hymn, and the Benediction, pronounced by the Rev. H. S. Solly, brought the meeting to a close.

A course of ten lectures on 'Ideals in Social Reconstruction,' which begins to-day, is being given, under the auspices of the Theosophical Society, at the Queen's (Small) Hall, Langham Place, on Saturdays at 3 p.m., during the present month, March, and April. The lecturers include Mr. C. Delisle Burns, Mr. William M. Poel, Miss Margaret McMillan, Mr. Ebenezer Howard, Mr. W. R. Lethaby, and Mr. G. S. Arundale, Secretary of the Theosophical Society. Among the special subjects which are being dealt with are 'The Unity of European Civilisation,' 'National and Imperial Ideals,' 'The Women of the Nation,' 'The City as it Might Be,' and 'The Citizen as he Should Be.' Admission is free, but there are reserved seats at 2*s.* 6*d.* and 1*s.* Full course, 20*s.* and 8*s.* Application should be made to the Booking Office, Langham Place.

NEWS OF THE CHURCHES.

Dudley.—The Rev. E. Glyn Evans, minister of the Old Meeting House, Dudley, has voluntarily sacrificed his non-commissioned rank and stripes as a Quarter-Master Serjeant, in connection with the Home depot staff of his ambulance, in order to join the field hospital section at the front. Mr. Evans is now " somewhere in France " as an ordinary private of the Ambulance Corps, rendering first aid to the sick and wounded who come direct from firing-line trenches to the hospital station, where the medical work is carried on within sound of the guns.

Lincoln.—In connection with High Street Unitarian Church there has been formed a Women's Guild and Bright Hour, which meets every Wednesday in the church vestry at 2.45. The present object of the society is to provide a cheerful and bright centre full of encouragement, especially for the many women who are passing through times of anxiety and bereavement. Sewing is to be done by members for the Belgian Hospital Fund. The officers elected at the inaugural meeting held on January 25 are as follows : President, Mrs. H. W. King ; Vice-President, Mrs. E. Swaby ; Secretary, Miss M. Lowry ; and Treasurer, Mrs. Bone. A special service on behalf of the Women's Guild was held on Sunday evening last, and the collection given for the purchase of materials for the Belgian Hospital Fund. Private Henry Hall, R.A.M.C. (late minister of Kirkcaldy Unitarian Church), preached to a crowded congregation on the 'Divineness of Heroism.' The collection amounted to £2. These collections on behalf of the Materials Fund are to be made monthly. The congregation on Sunday evening filled the church, and additional chairs were used. This was the first service held at 6 o'clock instead of in the afternoon. Commencing with February 20 the minister will give four Sunday evening addresses on 'Democracy and the War.'

Liverpool : Ullet Road Church.—A charming and patriotic entertainment, in aid of the Belgian Hospital Fund, was given on Friday, February 4, in the Church Hall by Miss Pickering and her friends. The hall was crowded by a very appreciative audience, which included thirty convalescent soldiers from the Holt Hospital. The programmes, sold at 1*s.* each, were notable for a suggestive frontispiece, beautifully drawn by Miss Nora Fry. The most popular items of the evening were the dances, delightfully executed by clever little girls in appropriate costume ; a novel " Statue Dance," exemplifying English sports, and Welsh, Scotch, Irish and English national dances ; but the whole entertainment was of a high order of merit. The Rev. J. Collins Odgers presided. The amount realised by the sale of

the programmes was £14 13*s.* 9*d.*, from which sum there was no subtraction for expenses. This effort constitutes yet another happy contribution made by Ullet Road Church to further and assist Mrs. Allen's admirable work. The wounded heroes received a hearty round of applause on leaving, led by Mr. Odgers.

Norwich. — On Thursday afternoon, February 3, the Octagon Guild of Service provided an excellent entertainment for wounded soldiers from the Bracondale Hospital. About thirty-six of them were brought by special car to the Martineau Hall, where they joined with members of the Guild in games and songs. Tea was served at 4 P.M., after which the visitors were entertained by a play. At the close of the proceedings the Rev. Lawrence Redfern, on behalf of the Guild, expressed the pleasure it had given them to have the soldiers at the Hall that afternoon, to which they responded by giving three hearty cheers for their hosts.

Stalybridge: the late Mr. James Oliver.—It is with deep regret that we record the death of Mr. James Oliver of Stalybridge on January 30, in the 42nd year of his age. With a deep and real admiration of the purity, goodness, integrity, and sincerity which he had seen exemplified in worthy men and women about whom he delighted to converse, he went forth to life with a high ideal and a noble purpose. He was devoted to his home. He loved his Church. He took pride in the thought that his father, who happily is still with us, was one of its founders. He laboured strenuously for its welfare, and for many years held the office of secretary. He was a most efficient organiser, and anything he undertook he did thoroughly. He was anxious that the fine spirit of the pioneers should be emulated, and that the present generation should carry on the church to greater power of influence for good. Since 1903 he has represented the church on the East Cheshire Christian Union, and since 1904 he has been elected annually on the Executive of that body. During those years he has shown keen interest in the churches of the district, and his counsels and services have been greatly valued. He was active in the public affairs of the town, and his organising ability has been at the service of many good causes. In an unobtrusive way he has been the friend and helper of many who were troubled and needy. In all he undertook he showed strong conscientiousness and a keen sense of duty. His departure leaves a gap that cannot easily be filled. His last act of service was to present a Report at the Executive Meeting of the East Cheshire Christian Union. This he did, as was characteristic of him, from a sense of duty, although he was in great pain. On the evening of the day following, he underwent an operation for appendicitis, which was apparently very successful. After some days there seemed to be every prospect of recovery, when, suddenly, there came a complete collapse, and our friend passed peacefully away. The interment took place on Wednesday, February 2, after a service at the home, at Mottram Cemetery, at which the Rev. H. E. Dowson and the Rev. John Ellis officiated. Although the weather was most inclement, a large company—including the Mayor, the Town Clerk, the Mayor's Chaplain, and other officials of the Borough, representatives of the Stalybridge Unitarian Church Trustees and Committee, the Rifle Club, of which Mr. Oliver was a member, the employees of Bayley, Oliver & Co., and other societies with which Mr. Oliver had been associated—assembled to pay a tribute to our departed friend. Last Sunday morning, a Memorial Service was held at the Unitarian Church, which was attended by a large congregation of representative men.

Woolwich.—The Annual Meeting of the Woolwich and Plumstead Unitarian Congregation was held on Sunday evening, February 6, after the service, which was conducted by the Rev. J. A. Pearson. In the Annual Report it was shown that the progress made was rather due to the increased loyalty of the members than to an increased membership. The choir, under Mr. Pollard, had practised regularly during the year, and their efforts had met with no little success. An Adult School, which started in November, was proving very helpful and instructive. The Sunday School had increased its membership. The Rev. J. A. Pearson, in seconding the adoption of the report, congratulated the meeting on the cheerful and hearty spirit displayed. A resolution thanking the London District Unitarian Society for its support and the District Minister for his help and interest was carried unanimously. Another resolution expressing the congregation's appreciation of the work of the Rev. D. D. Evans was heartily supported.

NOTES AND JOTTINGS.

FOOD OR ALCOHOL?

Some facts need to be pressed home in regard to the fearful waste of food-stuffs involved in the production of beer and spirits. The Parliamentary War Savings Committee, in the statement for economy, declare that "the most obvious saving that could be made is in the abandonment or greatly reduced consumption of wine, beer and spirits," and some idea of what that means may be gathered from some figures given by Mr. Guy Hayler. The amount of food material destroyed in the manufacture of the two last-named, is, he says, over seventy million bushels yearly. If made into bread this grain would produce more than 1,250,000,000 4lb. loaves, enough to feed the whole population for more than four months each year. This waste of food material becomes increasingly serious when it is remembered that we have to depend on foreign grain for five out of six 4lb. loaves we require." If every family in the land were to cut their drink bill down by, say, one-half, the Parliamentary War Savings Committee state, the amount would come to £80,000,000 per annum. In time of peace even more than in time of war, that would be a very large sum to the good!

THE BRITISH BAEDEKER.

The once popular Baedeker is no longer regarded with favour by English-speaking people, and arrangements are being made by a private company, under the guidance of Mr. Findlay Muirhead and Dr. J. P. Muirhead, for the publication of a series of "all-British" guide-books on similar lines. Mr. Findlay Muirhead and his brother were for thirty years Mr. Baedeker's English co-editors, and were responsible for the volume dealing with the United Kingdom. The company will be known as "Muirhead Guide-Books, Ltd.," and Messrs. Macmillan & Co. are to be the publishers. The guides will be printed and the maps made entirely in this country, and the first volumes will deal with London, Paris, Belgium, and Northern France.

Board and Residence, &c.

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A Journal of Liberal Religion, Literature, and Social Progress.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, February 20.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. R. PHILIPSON, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. SHORT, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. H. SMITH; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11, Rev. D. W. ROBSON, B.D.; 6.30, Rev. G. CARTER.

South Norwood League House, 141, Portland Road, 7.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. GILBERT T. SADLER, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. S. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. ARTHUR GOLLAND, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. H. ENFIELD DOWSON, B.A.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. J. HARWOOD, B.A.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

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LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLER.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

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NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

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DEATH.

GRUNDY.—On February 5, at Brooklands, Cheadle, Cheshire, Emma, widow of the late William Grundy, of Seedfield, Bury, Lancashire, and daughter of the late Richard Aspden, of Manchester, in her 83rd year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE print to-day an audited statement of the Accounts of the Belgian Hospital Fund to December 31, 1915. It will give our supporters a fresh assurance that the business arrangements are worthy of their confidence. The Statement is being forwarded to the headquarters of the Belgian Government. Along with our recent Report it will find a place in the golden book which is being prepared as a permanent record of the friendship and help which have been extended to Belgium in the time of her need. We must ask our contributors not to be misled by the size of the balance which happened to be at the bank when the accounts were made up. A large part of it was already pledged, and so many fresh demands have come in since the beginning of the year that we have not more at the present time than a very narrow margin of safety.

* * *

THE work, of course, must be continued —that is the will of all of us; and we have good reason to know that it is the desire of those whom we are so glad to serve. It is in the monotonous days, when the romantic freshness of a movement has become a little dim, that our generosity is tested. If things become more difficult for ourselves and our scale of living must be simpler, let us remember that the Belgian army, owing to the misfortunes which it has borne with such magnificent heroism, began far below the line of comfort where we may have to leave off. Even at the worst we shall still be living on a scale of plenty, which they have not known for many a day. We have nothing fresh to report about the scheme for the Recreation Hut at the moment, except to say that we are going into the whole matter in detail, and hope to be in a position very shortly to give the order for its erection. From further information which has reached us we are even more confident than we were, when we first wrote on the subject, of the urgency of the need and the great service which such a centre of recreation and noble influence will be able to render to the Belgian army. Those who know something of the value of the huts of the Y.M.C.A. and the Church Army to our own men will understand at once what we mean.

* * *

WE need hardly say that we welcome heartily the announcement that there is to be stricter supervision of Belgian relief funds raised in this country. At a time like the present useless funds ought to be suppressed, and every possible opening for fraud upon the charitable public must be stopped. Official recognition will take the form of a certificate issued by the Local Government Board after consultation with the Belgian Government. Funds like our own have everything to gain by this necessary element of public control. From the beginning we have been associated with M. Vandervelde's "Union des Comités"; our accounts have been audited twice in the course of twelve months, and all our work has been carried on in close consultation with the Belgian authorities on the spot. There have been no hoarding of funds and no slipshod methods.

* * *

THE opening of a new session of Parliament on Tuesday called forth words of grave warning from the Prime Minister. He spoke in terms of calm and unshaken confidence of victory, but he gave no indication that he expects it to come soon, and he bade us all realise, as we have not done yet, the tremendous cost. It is here that Parliament has a high function to perform. It can be a pattern to the nation of the self-control and disciplined strength which it desires to encourage in every citizen. There ought to be little toleration of men who arouse the suspicion that they speak to gratify their own vanity, or care more to make points against the Government than to help the war. A large amount of energy is wasted in answering frivolous questions; and the authority of Ministers is weakened if they are exposed to a running fire of criticism which it is impossible for them to answer effectively without betraying military secrets to the enemy. What is needed above all things is moral concentration upon the one end, inspired by strong and glowing faith in the goodness of our cause. It is that which makes all our sacrifices worth while. It matters not how much we may have to suffer individually in body and soul, if only the right wins and justice is triumphant.

* * *

IT is this virtue of moral concentration which we have felt it our duty to try to encourage in every possible way. There are people who think that they may begin to scatter their energies. The whole subject of the war has become a little stale with custom. They confess that they are growing tired of it. It drags along on its slow miserable course, and there is so little that they can do except to think about it and make themselves

unhappy. We protest that this is neither a gallant nor a faithful mood. The war is no mere episode in our well-ordered lives. Let us translate it into human terms, and it comes to us as an appeal from the suffering and oppressed which never ceases day or night. Do we want for one moment to close our ears to that cry? As we weigh it in the scales of imagination we see it big with the issues of virtue and happiness, of justice and freedom, for all the generations that come after us. Are we tired of the high concentration of thought and effort by which alone we can be creators of that better future, perhaps not for ourselves, but for our children's children? It is just this capacity of spending ourselves without stint for the unborn centuries which separates the spiritual man, with his vision of God, from the merely sensual, who clamours for his own safety and comfort.

* * *

WE fear from the mild rebuke of a correspondent that we did not make our own position sufficiently clear in our comments last week upon Prof. Morgan's position in regard to reprisals. We wanted to give its due weight to an argument, which was free from the vice of vindictiveness and at the same time was based upon a much closer knowledge of the ordinary German mind than most of us can claim to possess. But we do not agree with it, though we differ with respect. We are quite sure that any acceptance on our part of the policy of "frightfulness" would be wrong, and we must guard ourselves sternly against it, however terrible the provocation may happen to be. Nothing could be more demoralising than a competition in horrors. The use of our aircraft for serious military operations is an entirely different thing from sending them out to cruise in the dark with instructions to destroy something. We are glad that the Lord Chancellor spoke as plainly as he did on this subject a few days ago. It shows that moral considerations are paramount in the counsels of the Government in dealing with matters of this kind, and that is an incalculable source of strength in our relations with neutral countries and for the maintenance of our own self-respect.

* * *

A TABLET in memory of Florence Nightingale was unveiled by the Queen in the crypt of St. Paul's last week. The untold multitude of women engaged in nursing at the present moment are the best commentary upon her work. In the course of a short address the Archbishop of Canterbury referred specially to the qualities in her character which made her a successful pioneer.

> For half a century [he said] we have thanked God for what Florence Nightingale has wrought and taught, but we did not know its range or its greatness until now. So it is fitting that your Majesty, on behalf of English womanhood, should unveil this monument in a year when, in the nation's need, tens of thousands of women are, with persistency of quiet devotion and a ministry of steadily increasing skill, following the path wherein "the lady with the lamp" was pioneer. It is easy, or rather, it is not easy, to measure what the difference might have been had that pioneer been a woman of unbalanced enthusiasm, however eager, or of mere plodding devotion, however praiseworthy. The lead she gave might easily have been discredited, and, therefore, fruitless of result. But when to a buoyant faith, a courageous hope, and a large love, were super-added the gifts of penetrating judgment, of potent personal influence, and of almost unrivalled administrative skill, the fruitfulness of the leadership was immediately secure. England, and through England, the whole world, know now to a degree they never knew before, in camp and hospital, on land and sea, the priceless value of the gentle deftness and the tender skill of trained womanhood, both in peace time and when the horrors of war are at their worst.

* * *

WE are sure that restraint is needed on our part in dealing with the various difficulties in which America finds herself involved with Germany. There are no short cuts in politics, because politics belong to the difficult art of managing human relationships. Moreover, if we wish to preserve any power of independent judgment we had better pay little attention to the mass of contradictory reports and alarmist rumours which form the stock-in-trade of the newspaper correspondent at the present time. President Wilson is entitled to be judged by his official acts and not by what other people expect him to do. May we, however, venture simply to whisper that it would be grateful to English ears if he would occasionally speak a little more enthusiastically of the ties which bind American institutions and ideals to the parent stock. It would add strength, not to our arms, but to the moral ideals for which we stand, if a little more were made of this deep community of interest. We know that many of the noblest elements in American life feel this as deeply as we do. They recognise, as we on our part are eager to do, that political neutrality is compatible with a far-reaching moral alliance. It is in this alliance, which no political opportunism should be allowed to weaken, that we have the best guarantee for the future liberties of the world.

* * *

EVERY scrap of news from a neutral country which shows that the struggle is being watched with a keen perception of the moral issues involved, is welcome at the present time. The following is an extract from a letter just received from a Correspondent of the British and Foreign Unitarian Association in Denmark:—

> "I cannot send you a letter without speaking about what is on our mind by night and by day. It is not of the horror, sorrow, and suffering which stares us in the face and weighs on our mind every waking hour, that I am thinking. No, I am thinking of you and your Allies' heroic effort to deliver Europe—Germany included—from the evil spirit of Prussia, from the rule of the diabolic principle that Might is Right. I feel it as a privilege that I should live to see the day when this gigantic rise took place, when the higher spiritual ideals broke through the piles of materialism and selfishness that have been left to accumulate themselves for so long. No one can really wish for peace till the end is attained, till Europe is turned into the right path, seeking first the Kingdom of God and his righteousness."

* * *

IT is with special pleasure that we call attention to the letter by our venerable friend and correspondent, Mr. E. C. Harding, which appears in another column. With beautiful generosity he has devoted the evening of a life, which has been given without stint to the service of others, to raising funds to help the Serbian wounded. He wants to celebrate his 93rd birthday on February 23—next Wednesday—by completing £500, and he is about £30 short. His numerous friends among our readers can enable him to gratify this gracious wish if they will send him half-crowns at once as a birthday greeting. He writes to us that his hopes of succeeding are increased by the following letter which he has received from the Prime Minister:—

> 10, Downing Street,
> Whitehall, S.W.
> February 11, 1916.
>
> DEAR SIR,—I have had my attention drawn to the fund which you have raised for the relief of distress in Serbia, and I wish to offer you my congratulations on the success which has attended your efforts.
>
> Yours faithfully,
> H. H. ASQUITH.

Donations should be sent to Mr. E. C. Harding Eller Nook, Ambleside.

THE REVIVAL OF RELIGION.

All men who take life seriously at the present time, are anxious for a revival of religion. They may not call it by that name, but they recognise that the supreme need is that of moral and spiritual power dwelling in their hearts, lifting them above sordid cares and mean aims, and welding them into a fellowship of goodness. They would also probably agree that this need is not one which can be safely neglected or left to the influence of casual reading or the ordinary services of the church. They cannot dismiss it with a shrug of the shoulders as the business of the clergy. It is a national and human concern. It must be studied intelligently, and with minds that are open to the significance of new impressions and the urgency of strange duties. If good men remain outside the church and refuse to accept her sacraments, they can no longer be treated as careless or unspiritual, for they have shown that they have in them the stuff of which heroes are made, and are engaged at the present moment in the Christ-like work of laying down their lives for their friends.

There is little evidence that all this has sunk very deeply into the consciousness of the churches of the country. With the usual professional instinct they are convinced that it is their business to train and mould this mighty tide of new experience instead of themselves being taught by it. They are paying the penalty of their artificial quietness amid the swelling of the sea. It is hard to believe, while we still pursue our decorous habits, that at the present moment we are actors in a movement more significant for human life than the French Revolution or the Reformation, or it may be than the crumbling of the mighty Roman Empire itself. But to those who realise this fact it seems incredible that religion, after it has been a little chastened, will remain in the forms of its thought and the manner of its worship essentially the same. Already there are signs of grave disappointment in many quarters because the flutter of religious excitement which accompanied our first stern grapple with duty and sorrow has passed away. The duty is not less terrible and sorrow has been multiplied a hundredfold, but men are not pressing into the churches to seek for strength and consolation. Is there not going to be any religious revival after all?

Many people are pricked by this question into fresh activity. The Church of England is organising its national mission of penitence and hope. Other churches clamour for some overhauling of their old-fashioned machinery, or, perhaps, fondly believe that they have at last found a panacea for turning indifference into earnestness. We do not undervalue these efforts. We wish them the richest success. We believe that it is our duty to employ every means of religious influence which lies ready to our hand, and to maintain all our habits of piety, until, perchance, some of them may be transformed into a richer expression of the soul's need. But how will it be, when we have done our utmost in these familiar ways, if there is no startling success to record, and the mass of men, whom we have learned to admire in these last few months for their courage and loyalty and high-mindedness, still show no inclination to accept our particular form of public worship or to interpret what is deepest in their own life in the terms of our traditional creeds? It is clear that we cannot dismiss this question as either frivolous or lacking in faith. Many men who keep their eyes wide open to what is taking place around them confess that something of the kind is very likely to happen. What then? Shall we be back in the old antagonism between a professional church and a hostile world? Or will the church have the humility to acknowledge that perhaps the religious revival has come not within its own borders but beyond them, and that outside its fenced enclosures there is a new spiritual kingdom, whose life it must appropriate and understand or perish in the attempt?

It was far-reaching considerations of this kind that we had in mind when we wrote last week that it is for us to wait patiently for God and not to prejudge the awful revealing of his purpose. There are disquieting symptoms of a failure on the part of men who value for themselves the peace and sanctity of an ordered church life to understand how other people can possibly be good without it. Chaplains at the Front confess that danger and death make men serious and unselfish, but they do not necessarily bring them to Communion or enable them to express what are usually known as religious feelings. If the churches are content to assume that this great mass of tried and tested manhood will be absorbed by them after the war, we fear that they are preparing bitter disappointment for themselves. And if it remains outside, they will no longer be able to pretend even to themselves that they have any monopoly of the religion which makes men brave and true-hearted. For some of us there may be no revival because we are blind to the strange manner of its appearing, and long habit has led us to attach more importance to our own forms and ceremonies than to the essential spirit of love and sacrifice. We venture to commend to the attention of our readers the warning contained in the following passage. It is taken from the current number of *The Modern Churchman*:—

> If the Church is to succeed in her task she must depend not on rhetorical and conventional religious appeals, but on the personal ascendance of her representatives—their spiritual, moral, and intellectual powers. Moreover, these representatives—and they consist of the great body of the clergy—will have to understand something more than they do at present of that most difficult of all things—the psychology of the manhood of England, and strive to work through it.

We have, we know, merely stated a problem, but it is an urgent one, and we cannot too early make up our minds that it will not solve itself, if we are content to turn a blind eye to it and go on attending to our own affairs. It requires all the intelligence, the spiritual imagination and the largeness of heart at our command, and a willingness to try unknown paths, if in doing so we are following the light of duty and faith. One more word we must add in order to guard against possible misunderstanding. Do not let any one suppose because we write in this way that we undervalue the spiritual truths of Christianity, or have any doubt of their supremacy.

Sacrifice, charity, and the grace of God which heals the sorrows of the world, these things mean tenfold more to us than they did in the untroubled days which now seem so far away. They are in a deeper sense than ever before the fountain light of all our seeing. But we cannot say that there is only one way of sacrament or ritual in which they can be quickened. When they are alive in the hearts of men, there on the battle-field and here in thousands of English homes, it is not a matter of the first importance that the forms in which they enshrine their beauty and immortal power should follow the traditional pattern and prescription. Who of us will dare to say that the life of religion—the soul's trust in God and its need of human fellowship—has lost its ancient power of carving out fresh channels for itself?

Good Thoughts for Evil Times.

DEATH AND VICTORY.

He wept, he wept: there came a wind
Out of the cloud heavy and blind:
The angel of human thoughts had joy—
And water dropped from the cloud's hair,
The sun shone on the green leaves fair,
The wood-side sparkled everywhere.

He moaned: great pain weighed down his eyes;
His knees were bent, thick came his sighs:
The angel of human wounds had joy—
The sad earth was bemired with rain,
The ditches rose and stormed the plain,
The eddying wind blew round again.

He died: his head to earth was bowed,
Then sudden lifted to the cloud:
The angel of broken wings had joy—
The sun grew strong in the thick air,
The rainbow fled; half heaven was bare,
The storm went off with wings aflare.

R. W. Dixon.

I believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ, His best son, our Master, who was born to show us the way through suffering to be also His sons and His daughters, His handmen and His handmaidens, who lived in the same spirit with the Father, that we may also live in that Holy Spirit whose meat was to do His Father's will and to finish His work, who suffered and died saying, "That the world may love the Father." And I believe in the Father Almighty's love and friendship, in the service of man being the service of God, the growing into a likeness with Him by love, the being one with Him in will at last, which is Heaven. I believe in the plan of Almighty Perfection to make us all perfect. And thus I believe in the Life everlasting.

Florence Nightingale.

Almighty and most merciful Father, in Whom we live and move and have our being, to Whose tender compassion we owe our safety in days past, together with all the comforts of this present life, and the hopes of that which is to come, we praise Thee, O God, our Creator; unto Thee do we give thanks, O God, our exceeding joy, Who daily pourest Thy benefits upon us. Grant, we beseech Thee, that Jesus our Lord, the hope of glory, may be formed in us, in all humility, meekness, patience, contentedness, and absolute surrender of our souls and bodies to Thy holy will and pleasure. Leave us not, nor forsake us, O Father, but conduct us safe through all changes of our condition here, in an unchangeable love to Thee, and in holy tranquillity of mind in Thy love to us, till we come to dwell with Thee, and rejoice in Thee for ever. Amen.

DR. DANIEL WILLIAMS AND HIS TRUST.

On January 26, 1716, there died at his house at Hoxton, "near London," as it was then described, the Rev. Daniel Williams, D.D., a leader amongst the Nonconformists of that time. Two centuries is a long period for fame to cover, and of those who were contemporary with Dr. Williams, Nonconformist ministers of London or the country, few have left more than a name to remind posterity of their existence. The student reads of them, perhaps reads their works; but to those who are not students they are virtually unknown.

Dr. Williams has not met with that fate, though it may be that not many people know much about him, or could say who he was or what he did. But he left a charitable foundation which is administered to-day on much the same lines as those which he laid down, and has been administered without a break from the time when the first Trustees under his will were in a position to carry out his directions. Benefits have been conferred upon hundreds and even thousands of persons up and down the country as the result of the trusts which he set up by his will, and also as the result of the diligence and faithfulness of successive generations of Trustees from the beginning even until now. Many have heard of "Dr. Williams's Library," though they may not have used it. Many have heard of "Dr. Williams's Scholarships." Many ministers have books on their shelves which were the gift of "Dr. Williams's Trustees," and many poor ministers and widows know the name which has been associated with help in their dire need.

While, therefore, there is less call to rescue from oblivion the name of Dr. Williams than there would be in the case of some of his contemporaries, seeing that he has left so varied a memorial, it is all the more fitting to speak of him by way of reminder to that posterity which owes so much to him, and to commemorate in this way the completion of two hundred years of work devoted to the objects which he appointed.

Of the life history of Dr. Williams I shall say but little. Not very much, indeed, is known, at all events, of the events of his early years. He was born at Wrexham in 1643 or 1644, and although he was thus too young to be one of the ejected ministers of 1662, he showed a courage worthy of them by beginning to preach in or about that same year. After ministering for a while in the neighbourhood of Wrexham he removed to Dublin, where he stayed for nearly twenty years. In 1687 he came to London. In the following year he was appointed minister of the congregation in Hand Alley, and he died holding that office in 1716. He took a leading part in the affairs of the Nonconformists, both political and controversial, and his influence was probably increased by the fact that he was rich. He appears to have used his wealth during his life for the same ends as those to which he bequeathed it after his death, the helping of his Nonconformist brethren, either as individuals or collectively. It is curious to reflect how little remains of the political, controversial, and ministerial work to which he devoted his time, and how much of the quiet charities that were done unseen. He lived through the dangerous times when the enemies of the Dissenters had the sovereign on their side, and nearly succeeded in undoing what the Toleration Act had done. He must have fought in many a battle of those days, but the last echo of them has long ago died away. He was to the fore in the theological strife of that period, and his published works of divinity may still be read by the curious and the patient. He provided that they should be reprinted every twentieth year for 2,000 years; one of the few provisions of his will which is no longer operative. But Nonconformity to-day reaps the fruits of what he did as a political fighter in his time; and of his writings by far the most interesting is his last will. Its importance lies, of course, mainly in the fact that it sets up the various charitable trusts which

have been, and still are, so fruitful of good. But it is interesting as a human document, throwing light upon the character of the man whose purpose it expresses. It is said that he drew it up himself, and it is remarkable for the combination of far-seeing prudence, broad human sympathy, wise charity, and strong grasp of practical details. He must have been a rare man of business, or else have had the good fortune to be well served in the management of his many estates. The present writer has been through all the deeds relating to the various properties which gradually came into the possession of Dr. Williams, and he has a whole-hearted admiration for him as a practical man.

The provisions of the will are many and various, but the general intention is not difficult to understand. After providing for those immediately dependent on him, and for various friends by name, he made bequests to the College of Glasgow, the Society for the Propagation of Christian Knowledge in Scotland, and a Society in New England, and then left all the freehold and inheritance of all his estates not otherwise disposed of in such a way that twenty-three Trustees mentioned by name should stand possessed of them for a term of two thousand years, and should apply the income for certain purposes. Particular care was taken to guard against any diversion of the trust in the interest of the Church of England or the Roman Catholic Church. The income of the Trust was to be applied in maintaining schools, or rather in paying teachers, in the distribution of "Bibles, catechisms, and good practical books" to the poor, in grants of money to the widows of ministers and also to ministers themselves, in binding apprentices, in the training of students for the ministry, and in maintaining "Educated persons of sound judgment and sober principles to preach the word of God in Wales." Towards the end of the will the Library is mentioned. After "duplicate and useless books and unfit to be set in a public library" have been removed or given away, the residue is to be set apart for a public library, and a suitable room provided for it, with some one to be in charge of it. No provision is made for the increase of the library by the purchase of books, though the testator evidently hoped that donations would be made to the library from time to time.

The foregoing summary makes no pretence to be a full description of the contents of this long and very carefully drawn document; but the last clause of the will deserves to be given verbatim. It runs as follows:—

"I beseech the blessed God, for Christ Jesus' sake the head of his church (whose I am and whom I desire to serve) that this my will may by his blessing and power reach its end and be faithfully executed. Obtesting in the name of this great and righteous God all that are or shall be concerned that what I design for his glory and the good of mankind may be honestly, prudently and diligently employed to those ends; as I have to the best of my judgment directed by this my last testament."

The will was dated June 26, 1711. When it was examined after Dr. Williams's death, it was found that he had added a codicil which was not witnessed, as well as several interlinear alterations. Some litigation was necessary before the Trustees were enabled, under a decree of the Court of Chancery, to begin to carry out the several trusts. For more than one hundred and forty years the Trustees administered the Trust under the direction of the Court of Chancery. At the present day they do so on the lines of a scheme approved by the Charity Commissioners, as will be explained subsequently.

The reader will have gathered from the above account of the will the main intention and scope of the charitable trust which it sets up. I shall reserve till later a more particular account of the way in which the Trust is worked, because what is true of it to-day is substantially true of it when it was founded. I go on to mention some incidental features of the Trust which are in place in an account of its foundation.

The earliest Trustees interpreted in a generous sense the direction to provide a place for the books: "a throwster's workhouse or the like," was the testator's own thrifty suggestion. They built on a site in Red Cross Street, a plain and substantial brick house, with ample space for the books, and rooms for the Trustees and others to meet. The building was pulled down to make way for railway extension in or about 1864, but prints are extant which show both the exterior and the interior. This building became the headquarters of the Three Denominations for a century, the regular meeting place for those who directed the policy of Nonconformity. And here from about the year 1742 was kept the famous register of baptisms amongst the Dissenters, not of London only, but of the whole country. I found recently amongst some old papers the original instructions drawn up for the first librarian, and the last of them is that he shall keep a register of the kind described. It is also required that the librarian shall be a bachelor—a provision upon which later Trustees have not thought it necessary to insist.

The library building was the official home of the Trust where anything connected with it found a natural place. Various relics are still in the possession, and some even in the daily use of the Trust, which date from the foundation of the Library, and, in some instances, are said to have belonged to Dr. Williams himself. Some fine pieces of mahogany furniture came, according to tradition, from the Hoxton house. The tall clock now in the reading-room was made by a man who was just starting in business when the Library was built, and did not belong to Dr. Williams himself. I found a while ago a silver cup with the initials, D. W., and believed this to have been his; but I have been assured by an expert that it is of much later date.

There seems to have been an idea in the minds of the first Trustees that the Library might become a museum of curiosities, for several donations were made of interesting and valuable objects which are still among the possessions of the Trust. One of them is a plain glass bowl, said to have been used at the baptism of Queen Elizabeth, and which may well have served as the lining for some gold or silver vessel used as a font. There is an Egyptian mummy, which my colleague, who will write about the contents of the Library, recently discovered to have been presented by Dr. Calamy, one of the first Trustees. The book in which that is recorded is the original benefaction book begun in 1729. It was lost after the last removal of the Library, and only found about a year ago in clearing out a lumber room. Amongst some other lumber was found lately an old barometer which belonged to the original Library, and it has now been repaired and brought into use. All these are curiosities in their own way, and also indications of the way in which the Library was regarded by those who established and continued it. It began by being the collection of books of a learned and large-minded minister, and the home which contained it gathered such accessories of learned interest as that minister might have done. Even now, though the number of volumes is far larger than at the beginning, the Library keeps something of its original character, and finds its old treasures in no way out of keeping with its present aims and activities.

Amidst such surroundings, and in such a mental atmosphere, the work of the Trust has been carried on during two hundred years. In another article I shall give an account of what is done at the present day to carry out the intentions of the founder. Two articles, by the sub-Librarian, Mr. S. K. Jones, will deal with the contents of the Library.

R. T. Herford.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

SERBIAN HOSPITAL AND REFUGEES RELIEF FUND.

To the Editor of The Inquirer.

Sir,—Having been promised several donations for the 23rd inst., my 93rd birthday, this Fund will remain open until February 28 in the hope of being able to raise £43 (forty-three pounds), the sum required to make up the amount to £500 (five hundred pounds). Permit me to ask your readers to help me in this my last effort. I shall be very grateful.
—Yours, &c. E. C. Harding.

Eller Nook, Ambleside,
February 16, 1916.

[We refer to this letter in our Notes of the Week.—Ed. of Inquirer].

THE FREE CATHOLIC POSITION.

To the Editor of The Inquirer

Sir,—Mr. John C. Warren has given a list of dreadful things which he supposes "tend to the disintegration of our body." He includes amongst them "baptising in the name of the Father,

the Son, and the Holy Spirit." If this tends to disintegration it has been a long time about it. Ever since there were Unitarian Christians this has been the usual form. Perhaps I may venture to remind Mr. John C. Warren that even in our loose-jointed body the minister is not left entirely to his private whims and conceits in celebrating this solemn Christian rite. There are manuals for the guidance of those who are not so conceited as to suppose they have long outgrown the teaching of the New Testament. One of the most authoritative of these is the 'Common Prayer for Christian Worship,' which says in the Baptism for Infants, "And naming the child, he shall apply the water in the usual way saying: 'I baptise thee in the name of the Father, and of the Son, and of the Holy Spirit.'" There is, it is true, an alternative, the infant may be baptised in the name of Jesus Christ only, or "dedicated to the Kingdom of God through his Son Jesus Christ," or "to God in the name of Jesus Christ." For my part I have always preferred to use the first form, which has not only the warrant of Scripture, but of the whole Church of Christ. For in this matter the visible Church is really Catholic. This baptism is accepted as valid by the whole Church. And this must be considered in its effect on the future of the child. I do not think the ceremony should be so administered that under possible eventualities it would have to be done over again simply through the omission of a Scriptural phrase. When the ministrant is authorised to open to the infant the door of the whole Christian Church I do not think he should merely admit it through the wicket of a sect. But, however that may be, if Mr. John C. Warren supposes that baptism "has tended to the disintegration of our body," I can assure him that thirty years' active ministerial experience in Ireland and this country flatly contradicts so absurd a notion. The very opposite is true, and I have found that deplorable disintegration may be traced mainly to the neglect of Christian baptism.—Yours, &c.

CLEMENT E. PIKE.

Bridgwater.

To the Editor of THE INQUIRER.

SIR,—Mr. Lloyd Thomas divides his critics into three sections, those in active sympathy, those who are benevolently neutral, and those who hold an attitude of supercilious superiority. Is it a part of the mental attitude of the Free Catholic so to stigmatise all those who disagree with him? A Unitarian would consider it a part of his mental equipment to credit his opponents with earnestness of purpose and sincerity of belief as a matter of course, until the opposite were proved. I hope no Unitarian fails to concede so much to Mr. Lloyd Thomas, deeply though they may disagree with him. Certainly, none would willingly exchange with him his conception of the mentality of his opponents.—Yours, &c.

ALFRED WILSON.

Beechwood, Eastern Road,
Fortis Green, N.
February 15, 1916.

To the Editor of THE INQUIRER.

SIR,—Your correspondent C. H. Morgan, misquotes me. My words as to the inalienable connection of the word Catholic with a definite religious body were "with the church in communion with the Pope." I did not in this connection mention infallibility. So we are really at one on this point. I should be grateful, however, if you would permit me to enlarge on this matter of the use, or rather abuse, of the word Catholic. From very early times this title was used to distinguish the Churches in communion with Rome from heretical and schismatical bodies. Tertullian (A.D. 220), De Præscript xxx. uses it in this sense, likewise the Muratorian fragment (*circa* 180 A.D.), St. Clement of Alexandria (*circa* 215 A.D.), Stromata vii. 17, Pacian (*circa* 370), Ep. i. ad Sempron., St. Cyprian (*circa* 252 A.D.), St. Cyril of Jerusalem (*circa* 347 A.D.), in Section 26 of his Catechetical discourses, and so on. I might refer to innumerable instances; but the most apposite is St. Augustine who, in his 'De verâ religione,' xii., says, "Whether they wish or no heretics have to call the Catholic Church Catholic," and more pointedly in 'Contra Epistolam quam vocant Fundamenti iv.,' "Although *all heretics wish to be styled Catholics*, yet if any one ask where is the Catholic place of worship none of them would venture to point out his own conventicle." Could anything be truer to this very day? And remember this was written in the fourth century against the Donatists. Where are they now?

One word on the letter of the Rev. H. H. Johnson, who asks, "Is it not conceivable" that we, in common with Mr. Joseph McCabe, may find ethical values in the Church (of Rome I suppose)? Undoubtedly! But I see very poor ethics in starting by stealing her name. It seems to me that it is doctrines and ceremonies that the *soi-disant* Free Catholics want to borrow from the Catholic Church rather than ethics. I yield to no one in my profound respect for the Catholic Church and the means she supplies for the sanctification of her children, but these are contingent on the acceptance of her authority—the sanctity is the outcome of the faith—which Unitarians, presumably, have not, otherwise why remain outside? To me such movements as the Free Catholic and the Anglo-Catholic are confessions of failure, and when an individual has arrived at this stage I feel sure that ultimately he will find his true peace, not in makeshifts for Catholicity or plausible imitations, but only in the bosom of the real Catholic Church. I am not surprised at such movements, for I have had experience of the difficulty and hardship of "ploughing the lonely furrow" in matters of religion.—Yours, &c.

W. MORITZ WESTON.

Thornlea, Morland Road, Croydon.
February 9, 1916.

THE SERIOUSNESS OF LIFE.

To the Editor of THE INQUIRER.

SIR,—As one brought up under the same traditions as Miss Dorothea Hollins, may I add one other thought to her extremely helpful words. The religious atmosphere which she describes is one that cannot fail to stimulate and strengthen character. The faith that is able to bring about this stedfast conviction stands justified whatever the creed or denomination. The realisation that the worshippers around us are sincere believers in the faith they are professing, and would give their lives for it, this, and this alone, gives us true religion and with it peace of mind. But is not the thought of the seriousness of life inseparably bound up with such a faith? Is it not this thought that has been lacking during the last generation and that is being brought back into our midst to-day? Life and death have come home to us all in a new way. This has made the people think seriously, and they are willing and anxious to express this seriousness in religious devotion. Who can say what is the actual cause of religious aspiration? I believe that the world contains people of two opposite tendencies. Those who have in themselves the thought of the serious nature of life (nurtured by their own everyday impressions and experiences) and who wish to express such thoughts in the terms of religion. Others in whom the religious symbol (which appeals to the eye, ear, or brain) awakens the thought of the seriousness of life. I would make no comparisons between these two natures, or place one higher and the other lower. I believe our intellectual blunder has been that we have failed to distinguish and differentiate between these two opposite natures. This question, however, is a metaphysical and scientific one; and it is in these realms that we may hope to see some startling corroboration of such a theory. From the religious point of view we must take both natures and, while educating them by different methods, achieve in the end the same result, the strengthening and development of character by means of the steady focusing of the mind on large realities. Also by means of indicating and taking a *distinct lead along true lines of life.*

It is on this last head that we must lay emphasis to-day. The church is needed to put forward some real lead by demonstrating some definite line of life in harmony with Christian principles.

If it has felt it to be compatible with its principles to fiercely combat, even unto death, wanton cruelty to women and children, let it show itself equally fiercely angry at the infant mortality caused by wanton greed in ownership of property. Let it deal cuttingly with the white slave traffic. Let it lead the young men and women in actual crusades for the benefit of the weak and suffering. The young people will gladly follow. Let the religious world form centres where the actual work of life is carried on in harmony with reality (I do not refer to missions where attempts are made to alleviate the devastations made by un-Christian living and trading). Let the Church bring the beauty of holiness and the grace of love home to the people by means of encouraging interest in public management, by violently opposing un-Christian tricks of business. Let it lead the people in cutting itself off from all selfish, mean, frivolous methods of living. Let it act towards all these

evils with the same ruthless slaughter that has been shown towards the enemy. Then a sincere Church will arise, and the young men and women will be as eager (after the attack) to come into the quiet church and worship (amid all the accessories of beauty) and meditate on truth and holiness, as the young soldiers are to-day to come into the quiet atmosphere of prayer after they have fought their good fight on the battlefield.—Yours, &c.

A. J. Lawrence.

1 *Cloisters Cottage, Letchworth.*
February 13, 1916.

BOOKS AND REVIEWS.

FRANCISCAN POVERTY.

The Romanticism of St. Francis. By Father Cuthbert, O.S.F.C. London: Longmans, Green & Co. 6*s.* 6*d.* net.

Readers of Father Cuthbert's 'Life of St. Francis' will be eager to turn to this new volume of essays; and they will not be disappointed, for it displays the same combination, as rare as it is beautiful, of the ripe gifts of the scholar with deep religious reverence and a childlike delight in simple things. It contains four essays, the 'Romanticism of St. Francis,' 'St. Clare of Assisi,' the 'Story of the Friars,' and a 'Modern Friar,'—the last an affectionate tribute to the memory of the renowned mission preacher, Father Alphonsus, who died in 1911. Of these, the first, which gives its title to the book, is the most important. It is an illuminating study in religious interpretation. Father Cuthbert is not only a Franciscan by profession, he is a Franciscan in heart, and the spirit which breathes through the *Fioretti* has found in him a joyous and ardent disciple. To the modern man, whose whole life is dominated by commercial standards, poverty is only a negative conception, and voluntary poverty seems the height of madness. Until we get rid of this belief, and also dismiss from our minds the idea that the ascetic ideal as embraced by St. Francis involves the cultivation of squalor and unhappiness as in themselves virtuous, we shall be unable to approach the lives of the early Franciscans with sympathy or to understand the literature and art which they have bequeathed to us. "They did not become poor," Father Cuthbert writes of them, "from a morbid clinging to discomfort; not even in order to inflict discomfort on others. They embraced poverty because it held for them a comfort and joy in this life, and the promise of yet a greater in the next. Poverty to them was at once a promise and possession of life, not its negation. Even now, and upon the earth it brought them joy." It is admitted that society would be dissolved if all men followed their example, but this does not militate against the fact that for some it is a divine calling, the chosen method by which their lives are to be enriched and made capable of exerting an uplifting influence upon the common life of the world. "Others before Francis had shown how wealth and property can be an instrument for the upbuilding of Christian character and Christian society. It was Francis who most clearly convinced men that poverty, too, may be a factor in moral and spiritual development." It is this large-hearted sympathy with the varieties of human duty combined with his fervent attachment to his own chosen path, which makes Father Cuthbert's whole treatment so illuminating. On a subject, which tempts most writers to faults of over-emphasis, he attracts us by a simplicity and cheerfulness, which leave no doubt that he is writing out of his own heart and not simply defending the rule of his Order. Indeed, he has scant sympathy with the life of mere obedience, which has in it none of the freedom of living Christian affections, as the following words will show:—

"Most of the reform movements in the twelfth and thirteenth centuries set out with the professed purpose of bringing back the Church to the poverty of Christ: but in practice at least they worshipped the poverty more than the Christ; and by consequence their gospel was legal and political rather than human and spiritual. With them evangelical poverty was at best a mere moral code and at its worst a bitter political cry. But with St. Francis it was altogether different. He took poverty to himself as one takes a personal joy. He can hardly be said to have regarded it as a discipline, certainly not as a mere external programme. With perfect reason he spoke of it as 'Lady Poverty,' since to him it was as a free spirit resplendent with human and God-like qualities by virtue of its alliance with Jesus Christ the Mirror of all human and Divine perfection. Francis's supreme worship went out to that personal perfection of life which he saw incarnate in his Divine Lord, and he worshipped poverty only because it was the keeper of his affection for that far-off desired perfection."

This passage goes to the root of the matter so far as St. Francis was concerned, though it may be open to debate whether it is quite fair to the movements of poverty, which had upon them the brand of heresy. They and the religious motives which underlay their teaching, and the extraordinary appeal which they made to the mediæval mind, can hardly be dismissed in this way as lacking in nobility and power. Is it not fairer, from the historical point of view, to see in them the groping of sound religious instincts, it is true along strange and often hazardous paths of conduct and speculation, after that closer imitation of the poor Christ, which has been illuminated for all time by the spiritual genius of St. Francis?

The Faith and the War. Edited by F. J. Foakes-Jackson, D.D. London: Macmillan & Co. 5*s.* net.

This volume is described as "a series of essays by members of the Churchmen's Union and others on the religious difficulties aroused by the present condition of the world." Among the contributors are Prof. Percy Gardner, Miss Alice Gardner, Canon Rashdall, the Dean of St. Paul's, Prof. A. E. Taylor, the Rev. E. A. Burroughs, Canon Glazebrook and the Dean of Durham. Names of this distinction are a sufficient guarantee that the difficult problems with which they deal are handled with elevation of thought and feeling. There is no tendency to dismiss them with an emotional appeal and a traditional answer. The essays are full of real thinking and animated by a desire "to help those whose hearts are failing amid the dangers and perplexities of the present world crisis." Accordingly the book may be recommended as among the best of its kind. It provides stimulus and guidance for those who are inclnied to sit down and think the whole thing out. It may be doubted, however, whether it will carry most of us very far, for the simple reason that what we need at the moment is not a philosophical explanation or a theory of the universe but moral power and readiness to serve. Through sorrow and disillusionment and bitterness of soul, through heroism and the highest forms of sacrifice, the floodgates of experience have been opened in our lives. The voice that comes to us out of the whirlwind is a demand for obedience. It comes to peasant and philosopher alike, just because they are men; and it is only when we have borne the yoke, when the danger is past and the duty done, that we shall be able to return to the quiet tasks of philosophical reflection. In other words we must allow the new experience to teach us before we attempt to detach ourselves sufficiently from it to make it the subject-matter of our own teaching and explanations. No doubt here in England there has been less upheaval than elsewhere, and consequently many men have still time and opportunity to parley with their difficulties and even hope to ease them by discussion. Let them do it, however, with these words of Mr. Burroughs continually in mind—they strike us as among the wisest which these essays contain—"It is not surprising, but supremely natural, that it is at the front, in the thick of the horror, but in the heart also of the sacrifice, that men are feeling after and grasping their God, while we at home, with the old sceptical atmosphere still clinging around us, profess to find in the echo of the same events so much reinforcement for our doubts."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

57th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	10,902	4	5
Miss K. J. Mullins (third donation)	1	0	0

	£	s.	d.
Collection among Women at Birmingham Women's Settlement, entirely in halfpennies, per Miss M. C. Matheson	0	13	6
Miss Enid B. Rawsthorn (second donation) ..	0	10	0
Mr. and Mrs. L. Hall (twelfth donation)	1	0	0
Mr. Charles Booth, jun. (fourth donation)	10	0	0
Mr. J. S. Wray (third donation)	0	2	6
Mr. Liptrot (second donation)	1	0	0
Mrs. Francis	0	2	0
Mrs. Butler	0	1	6
Collected by Miss Carrie Whitehead	0	6	0
Miss H. Beard (twelfth donation)	0	5	0
Mrs. Moule (second donation)	0	5	0
Young Ladies' Class of Rochdale Sunday School, per Miss Ethel Ashworth ..	1	0	0
Anonymous (third donation)	20	0	0
Lady Agatha Russell (second donation)	1	0	0
Nurse Copeman (sixth donation)	0	10	0
L.C.C. Care Committee Organisers, per Miss H. G. Nussey (seventh donation)	1	12	8
Dr. and Mrs. H. A. Burridge (second donation) ..	3	3	0
Mr. and Mrs. Evelegh (fourth donation)	5	0	0
New Street Meeting House, Aberystwyth, per Mr. G. Eyre Evans (fourth donation)	2	0	0
Addition to Collection at Dunham Road, Altrincham, Guild Social Evening on December 30	0	5	0
Per Miss Taylor	1	0	0
The Chesham Unitarian Women's League, per Miss M. Jackson	2	2	0
R. L. (eighth donation) ..	0	10	0
The Bootle Free Church (ninth monthly contribution), per Mrs. Short ..	2	0	0
Mr. John T. Osler (second donation)	20	0	0
Mrs. John T. Osler (second donation)	5	0	0
Miss S. J. Gregg (eleventh donation)	1	0	0
The Misses J. and A. Draper ..	0	5	0
Mrs. Leys	5	0	0
Mr. J. C. Ledlie	1	0	0
Collected by Miss Evelyn Thirkell Cox (third donation)	0	10	0
Mrs. Brown (fifth donation)	2	0	0
L. and O. R. J. (second donation)	0	15	0
	£10,993	2	7

Correction.—The subscription entered in INQUIRER last week under Miss M. Beard, for £2, should have been Miss M. and A. T. Beard.

Parcels have been received from :—Miss Warren; Horsham Free Christian Church Sewing Circle (per Mrs. Prewett); Mrs. A. R. Keating; Oat Street, Evesham, Congregational Sewing Society (per Mrs. Geoffrey New); Miss Bruce; Mrs. Bowen Evans; Miss Rowe and Miss Taylor; The Ladies of the Unitarian Chapel, Preston (per Miss A. Smith); Mrs. Bodell Smith; Miss Norah Furber; Hampstead War Hospital Supply Depot; Miss Dorothy Marshall; Anon.; Mrs. Reginald Wight; Miss Long; Clapham Ladies' War Relief Committee (per Miss Cooper); Monton Church Women's Union (per Mrs. Nanson); Miss E. Leigh; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Miss Ashton; Mrs. Robinson; The Misses Potter; The Church of the Divine Unity, Newcastle Ladies' Sewing Society (per Miss Johnson); Mrs. A. J. Gimson; Miss Woolley; Miss Joyce Cobb; Mrs. John Harwood; Essex Church Work Parties; Mrs. S. Wilson and Friends; Mrs. Notcutt; Miss Hervey; Miss Zweifel; Mrs. Hanna; Miss Agnes Moneychild; Miss Reinhardt; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Jolly; Miss D. Willey; Miss M. C. Smith; Rosslyn Hill Sewing Society (per Mrs. J. C. Drummond); Mrs. Holzapfel; Miss Christine McClure; Plymouth Branch Women's League; High Pavement Chapel, Nottingham (per Miss Guilford); Two Friends; Miss Short; Mrs. Sedgfield; Leeds Lady Mayoress's Committee (per Mrs. Grosvenor Talbot); Miss E. A. Evelegh; Miss M. J. Shaen; Millton Village Club (per Miss Colfox); Miss C. Harrold; Mrs. Green; Mrs. Greg; Mrs. A. J. Gimson; Anon.; Dr. Hargrove (a microscope).

SPECIAL WANTS.

For the Hospitals.

Gramophones.
Games (cards, chess, draughts, &c.), and football, quoits, nine-pins, &c., for outdoor sport.
Pyjamas, nightshirts.
Kitchen cloths.
Towels.
Pillowslips.
Slippers, handkerchiefs.
Shirts, socks.
Pants, vests.
Mufflers, belts, mittens.

For the Orphanages.

Clothes for boys and girls.
Boots and shoes for adults and children.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Copies of Annual Report have been sent to subscribers. More can be obtained for distribution by sending to Mrs. Allen.

Mrs. Allen has just received a large consignment of raffia baskets made by wounded Belgian soldiers in hospitals. They are of various shapes, some with covers, and some open (suitable for card trays, &c.). She will be very glad of any offers of help in selling them. The proceeds go towards providing comforts for men at the front, so enabling the wounded to help their comrades in the trenches.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN.

THE International Union publishes, in its Report of Affiliated Societies and of the Correspondence Bureau, covering a period of fourteen months to last October, some interesting details of its activities since the war began. Much of its work, of course, came to an end for the time being on the outbreak of hostilities, but it was not long before the English Secretary, Miss Brooke Herford, discovered that the machinery of the Union could still be put to use on behalf of those, both in enemy countries and in England, who were anxious for tidings of friends and relatives which could no longer be obtained in the ordinary way. The Correspondence Bureau, full details of the working of which have been given in our columns, was started in London in September, 1914, with Miss Van Eck of Leiden, President of the Fellowship Guild, as the connecting link between the English International Committee on the one hand, and the German society, represented by Fräulein Barth, on the other. It has done excellent work, the results of which may bear fruit in the time to come, for, to quote the Report, "Those who carry it on are at one in feeling that they owe more to it than it can ever owe to them, for the glimpse it has given them into so many deeds of goodness and love performed by so-called enemies." The English Secretary has now 350 correspondents on her list, and on the books of the Dutch agent there are 606 such correspondents. During the year 1,500 letters and cards have passed through Miss Van Eck's hands, and she has sent 70 telegrams, and postal orders innumerable. Sometimes as many as fifteen letters have to be written to ensure the successful transmission of one letter, and occasionally the difficulties in the way of forwarding money have been very complicated, as in the case of an Austrian lieutenant imprisoned in Siberia. The money left Leiden as gulden, was sent to Copenhagen, where it became kronen, and reached the Siberian prison in the shape of roubles. For certain cases the funds of the International Union have been drawn upon, and help has been forthcoming, both from the American Women's Alliance and the British and Foreign Unitarian Association. All the affiliated societies have co-operated in this work, with the exception of the Hungarian Women's Alliance, from which no report has been received; and the "Section Genevoise" of the Union has devoted itself specially to ministering to the crowds of refugees who have passed through Geneva, for whom food and clothing and rest were provided at the stations of that city.

NEWS OF THE CHURCHES.

Hastings.—The Annual Meeting of the Congregation of the Free Christian Church was held on Thursday evening, February 10. The minister (the Rev. E. Lockett) presided, and there was a good attendance of members and friends. Considering the times, satisfactory and encouraging reports were made of the Church's work during

the past year. The Treasurer (Mr. H. G. Proctor), was able to announce a favourable balance on the accounts, and a good feature of the financial situation was the generous response made by the congregation to charitable appeals in connection with the war. For the relief of Belgians in Belgium alone, over £20 has been raised since last August. A Meeting and a Concert (organised by Mrs. Malcolm Brown), in aid of the Belgian Hospital Fund, have also been held. The activities of the Church Guild (which has been re-organised during the winter), had to be somewhat curtailed owing to lighting regulations. The Minister's Study Circle for Adults has been suspended, but the Young People's Class has been held as usual, and is meeting weekly. The monthly lectures have also been continued, and have on the whole been well attended. Besides local gentlemen, the following have given lectures: Revs. W. H. Drummond, S. Burrows and Frank K. Freeston; and the Rev. Joseph Wood will deliver the closing lecture next month. The Guild Secretary (Miss Viner), gave an interesting report concerning the different sections of the Guild's work, and the Treasurer (Mr. D. Pilcher), reported a small balance on the right side. Mrs. Measures made a statement for the Ladies' Sewing Circle, which has been active not only on behalf of the Church, but also in making garments for soldiers, sandbags, &c.

Hungary.—The Rev. Alexis Kiss, Ph.D., formerly a student at Manchester College, who returned to Hungary several months ago, is now married and settled as the minister of the Unitarian Church at Kissolymus, in the County of Udvarhelymagye. The Rev. F. Hankinson received a letter from Dr. Kiss, in which he expressed a wish to be very kindly remembered to his friends in England.

Liverpool: Ullet Road Church.—A most informing lecture was given at the meeting of the Rathbone Literary Society on Friday, February 11, by Mr. J. L. Paton, M.A., High Master of Manchester Grammar School. There was a very large attendance. Taking as his title 'Germany and the Germans,' Mr. Paton spoke as having from early youth and throughout life had an intimate connection with Germany. The knowledge gained in German homes, schools and universities had been made permanent by unceasing relations carried on up to the very outbreak of the war, and assisted by the system of exchange between English and German schoolmasters and boys which he had inaugurated in Manchester Grammar School. He spoke with admiration of that massive organisation, that solid energy and sense of duty, that patient and co-operative research which raised brilliant ideas and inventions borrowed from minds outside Germany to a high power of practical efficiency within, the orderliness into which the nation was drilled, the disciplining and inclusion of individualities in certain categories outside of which was no social salvation, the general well-being worked out, so to speak, in official laboratories and applied from outside. But he also showed what is now so patent to the world: the hideous defects which accompanied these qualities, the results of putting Germany into Prussian uniform, body and soul. In moderate and admirably lucid terms Mr. Paton drew a picture of the Prussianising of Germany and contrasted the Prussian ideal with that of other nations. He examined the Prussian systems of government, education, modern philosophy and religion, considered as factors in the multiplication of the powers of true living and the achievement of spiritual results. For forty years the Prussian creed has been sterilising the soul of Germany. The results are the cynical blood-lust, the grotesque megalomania, the outrages of the criminal "superman" on the hard-won ascensions of the human spirit, with which she confronts a universal horror to-day.

Poole.—The Rev. G. B. Stallworthy of Tunbridge Wells has accepted an invitation to the Unitarian Church in succession to the Rev. W. B. Matthews. He will begin his ministry on March 5.

London: Kentish Town.—Last Sunday evening a special Service was held in celebration of the completion of the Rev. Frederick Hankinson's tenth year of ministry there. A congregation of about 120 past and present members of the Church assembled. During the course of his address, Mr. Hankinson dwelt on the importance of standing together in the effort to build up a living church. At the conclusion he made reference to the poor state in which he found the Church and its institutions at his coming, and how by the hearty co-operation and devoted labours of the few who had remained faithful to the cause, they had been able to surmount their difficulties and re-establish a centre of usefulness and enlightenment in the neighbourhood. A choir of about twenty voices led the music, and the whole service was bright and inspiring. Mr. Hankinson is to be congratulated on the evident affection and esteem in which he is held by all those who are privileged to work with him.

BELGIAN HOSPITAL FUND.

RECEIPTS AND PAYMENTS ACCOUNT

for the year ended December 31, 1915.

Receipts.

	£	s.	d.
To Donations received (as per acknowledgments printed weekly in THE INQUIRER newspaper) ..	9894	3	10
	£9894	3	10

Payments.

	£	s.	d.
By Surgical Instruments ..	2175	9	10
„ Hospital Equipment ..	2992	6	2
„ Drugs and Dressings ..	606	7	3
„ Clothing	771	18	5
„ Motors, accessories and upkeep	619	18	2
„ Maintenance of Civilian Hospices	261	1	6
„ Miscellaneous	21	6	9
„ Packing materials ..	198	7	2
„ Carriage and Distribution	181	19	1
„ Travelling and incidental expenses of foreign representative (covering a period of 6 months) ..	68	17	8
„ Bank Charges	0	7	6
„ Balance at Bankers and in the hands of representative	1996	4	4
	£9894	3	10

HON. AUDITOR'S CERTIFICATE.

To the Donors.

LADIES AND GENTLEMEN,—I report that I have examined the annexed Statement and find it in order. The payments have been allocated by the Organiser, who has produced to me all vouchers and documents, and has given me all the explanations I have required. The items for Packing and Carriage include considerable charges in connection with the handling of specific gifts of clothes and medical appliances. No charges have been debited to the Fund for printing, stationery, postage or clerical work, all of which have been privately met.

London, 31 Copthall Avenue, E.C.
February 12, 1916.

PHILIP H. WILLIAMS, F.C.A.

Gifts in Kind.

In addition to the money, 62,276 articles of clothing and hospital requisites were received during the year. It is not possible to put a money value on these, but besides clothing, they have included such things as a piano, bathchairs, microscope, bedsteads, &c.

Statement of Liabilities.

Orders have been given up to date for surgical instruments, beds, and hospital equipment amounting to about £1,500. In addition, beside the maintenance of the civilian hospice in Calais, we are committed to several schemes involving considerable outlay which are not yet fully matured.

ROSE ALLEN, *Hon. Organiser.*

14 Gainsborough Gardens, Hampstead, N.W.
February 16, 1916.

NOTES AND JOTTINGS.

MR. SARGENT AND THE RED CROSS SOCIETY.

The packets of Red Cross stationery which will shortly be on sale at the modest price of one penny will enable the poorest in the land to contribute their mite towards the relief of the sick and wounded, and to become familiar with a powerful drawing by Mr. John S. Sargent, which is reproduced on each envelope. The latter represents a classical warrior with a short sword in his hand being helped from a stretcher by a womanly figure in flowing draperies, against the background of a Red Cross. The original sketch has been presented by the artist to the London Museum, and will certainly form one of the most unique memorials of the present time. More expensive issues of the envelopes will be available for those who can afford the better qualities, the prices ranging from 3*d.* to 10*s.*, and there will be a limited number of complete sets, with all the different values, for collectors. The idea originated with Mr. J. G. Joicy, one of the most active members of the Committee organising the Red Cross Sale at Christie's, and it is hoped that the stationery, which will be on sale in all booksellers' shops and stationers throughout the kingdom, will be purchased in great quantities. The notepaper, it should be added, will be varied, original designs by well-known artists appearing from time to time. Half a dozen or more will be among the first issues.

THE GARDEN CITY MOVEMENT.

The industries of Letchworth, according to the Annual Report of the First Garden City, Ltd., are in a flourishing condition, by no means solely on account of temporary munition work. Two important Belgian engineering works have been established in the town, employing 1,200 men, and the present population is approaching 12,000. Three thousand, it is true, are Belgians, but there is every prospect that the demand for houses, as a result of which some hundreds of new cottages have been erected by various housing societies and the Hitchin District Council, will continue for some time to come. The necessary Government loans towards this work were only granted after close inquiry into the urgent need for them. The net profit for the year was £5,823, an increase of £2,621 over the preceding year.

THE FOUNDLING HOSPITAL.

Mr. W. W. Wintle, Secretary of the Foundling Hospital, has just completed fifty years' work in connection with that institution, the occasion being marked by a presentation from the Governors. The work and methods of the hospital have not changed very much during the half century, but the buildings have been considerably enlarged, and now accommodate nearly 700 boys and girls. The income has grown enormously—a fact which it is cheering to reflect upon in these days when most charitable societies are suffering from a diminution of funds. Fifty years ago the ground rents for the thirty acres or more of land surrounding the hospital amounted to £6,000 a year. Since that time great changes have taken place in the neighbourhood, large blocks of flats cover the space once occupied by small houses, and the income from the estate has risen to about £30,000 a year. One old custom—that of "giving instruction"—has recently been abandoned. When a child was about to leave the hospital, it was the practice to bring him or her before the Committee to receive a parchment inscribed with a number of injunctions, phrased in quaint, old-fashioned language, as to moral behaviour. Six months ago the Committee decided that, if the child really understood the document, it might reasonably be thought offensive, and the rule was, therefore, abrogated. A simple "good-bye" is now substituted for this rather formidable ceremony.

SUSTENTATION FUND.

AT the Annual General Meeting of the Contributors held in Dr. Williams's Library, London, at 12.30 P.M., on Tuesday, February 8, 1916, Sir Edgar Chatfeild-Clarke in the Chair, the Annual Report and Balance Sheet were presented, and the following resolutions adopted, *viz.* :—

THAT the Report and Accounts as now read be adopted and printed for circulation among the contributors and friends of the Fund.

THAT the retiring Managers, the Rev. F. K. Freeston, and Messrs. J. T. Perry and L. N. Williams, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby elected as Managers of the Fund.

THAT the sincere thanks of the Contributors be tendered to Sir Edgar Chatfeild-Clarke for his services as President during the past year, and that he be elected President for the year 1916.

THAT the thanks of the Contributors be given to Mr. Ronald P. Jones for his services as Hon. Treasurer during the past year, and that he be appointed to the office for the coming year.

THAT Mr. Harold F. Pearson be re-appointed Hon. Secretary, and the Rev. W. H. Drummond acting Hon. Secretary for the year 1916, and that the thanks of the Contributors be given to the Rev. W. H. Drummond for his services during the past year.

THAT the thanks of the Contributors be given to Mr. Herbert Gimson for his services as Auditor of the Fund, and that he be appointed Auditor for the year 1916.

THAT the Contributors heartily thank the Trustees of Dr. Williams's Library, who have granted the use of rooms for the meetings of the Fund during the past year.

Board and Residence, &c.

LONDON.—Board-Residence, MISS E. KINGSTON, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

BOURNEMOUTH.—"BEECHWOOD," WEST CLIFF. First Class Boarding Establishment. Close Winter Gardens, Sea, and Unitarian Church. Moderate charges.—Mr. and Mrs. CUMBERLAND.

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ARTIFICIAL TEETH (Old) Bought. —Up to 6*s.* per tooth pinned on vulcanite; 11*s.* on silver; 14*s.* on gold; £2 on platinum. Immediate Cash. If offer not accepted we return parcel post free. Satisfaction guaranteed.—S. CANN & Co., 69A, Market Street, Manchester. Bankers, Parr's. Mention INQUIRER.

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*** Regarding Advertisement Rates see inside Front Cover.

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THE FREE CATHOLIC

The Monthly Organ of the Free Catholic Movement.

EDITED BY

The Rev. J. M. LLOYD THOMAS.

February, 1916.

Contents:—

Strength and Weakness of Modernism.
THE EDITOR.
The Call of the Spirit.
Prof. FRANK GRANGER, D.Litt.
Religion and Labour.
A TRADE UNION OFFICIAL.
Christ or Superman?
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Thurs., Mar. 2.—The New Vikings—and Shakespeare.
Fri., Mar. 3.—National History—and Shakespeare.

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No. 4. THE WAR AND THE POSSIBILITIES OF A SATISFACTORY SETTLEMENT. (Arnold Lupton & Henri Lambert.)
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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, February 27.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. WALTER SHORT, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. C. HALL, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. E. W. SEALEY, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. T. P. SPEDDING.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. S. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. EDGAR DAPLYN.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. H. H. JOHNSON, B.A.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. T. DAVIS, B.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 5.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 5, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 11, Rev. L. GORDON RYLANDS, B.A. B.Sc.; 6.30, Rev. C. A. BREEDON.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

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TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.

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DEATHS.

BRIGHT.—On February 19, at 5 Huskisson Street, Liverpool, Harriette, third daughter of the late Samuel Bright, of Sandheys, West Derby, aged 80. Was interred at the Ancient Chapel, February 22.

LENNY.—On February 18, at 23 Westbourne Terrace, North London, Thomas Lenny, aged 86.

SWIRE.—On February 17, at Tunbridge Wells, Lucy Kate, widow of Charles Swire, and daughter of the late George Vallance, of Mansfield.

TALBOT.—On February 18, Charles Henry at his residence, 26 Cholmeley Park, Highgate, London, N., aged 73.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

IT is with great pleasure that we call attention to the letter from the Sunday School Association which we publish to-day. The proposal that the scholars in our Sunday Schools should unite to present the Hut for rest and recreation, which the Belgian Hospital Fund is anxious to provide for the Belgian Army at an important centre in France, is one that meets with our warmest gratitude and approval. Nothing could be more appropriate than that those who are still happy and secure in their own homes should unite to help the homeless Belgian soldier who has fought so bravely and suffered so terribly in the common cause. It is another illustration of the way in which the work of the Fund is drawing us all together in our churches and schools all over the country. There is no bond of union so strong as that of generous love which devotes itself to the service of human suffering and need. In coming days there will be more religion in our hearts and more happiness in our worship because we have done this great and holy thing together.

* * *

WE shall soon be able to describe the whole plan more in detail. Mrs. Bernard Allen left for France on Monday on a long tour of inspection. There are many things which require personal attention, and, of course, every visit of this kind brings with it the priceless gift of sympathy and friendship. Among other things Mrs. Allen intends to visit the colonies of Belgian children to which we have already sent out a large amount of clothing, and to discuss the proposal for establishing a small hospital for their use. She will also have an opportunity of considering the plans for the erection and management of the Hut with the authorities on the spot. We feel that there must be no delay about putting the work in hand, as the need is so urgent. We have no doubt whatever that the money will be forthcoming.

* * *

EVERYBODY in the country will wish as earnestly as Mr. Snowden and Mr. C. P. Trevelyan that we were in a position to formulate acceptable terms of peace and send them forward to Germany. Their own speeches in the House of Commons on Wednesday are the best illustration of the futility of doing so at the present time. They amounted to little more than counsels of despair. To accept a position of stalemate, as Mr. Snowden apparently wished to do, would not be peace but appalling disaster for the world. It is just our love of peace as a supremely good and holy thing, when it is based upon justice and honourable dealing, which stiffens our resolve to prosecute the war with vigour. It has taken many people a long time to grasp the unwelcome truth that in the present condition of Europe there can be no peace except through successful conflict. But they understand it now. If they do not listen with much interest to Mr. Snowden and Mr. Trevelyan it is not because their minds are drugged by militarism or have lost the clearness of moral judgment, which all Christian men must desire to possess. It is because these untimely pleas for peace are condemned by facts, and they are equally condemned by conscience.

* * *

FROM the strictly political point of view it is difficult to see how there can be any advantage in stating our terms in greater detail than has been done in Mr. Asquith's famous declaration. It is a clear pronouncement of the principles of international equity and common security which must underlie any settlement. Until Germany accepts them as the basis of discussion there can be no agreement between us, and there seems little likelihood that she will undergo any change of heart except through the sharp discipline of poverty and disaster. The time is not ripe for the preparation of detailed proposals for redrawing the map of Europe and settling the future of the German colonies which have fallen into our hands. Not only would it scatter our energies upon discussions which, at the moment, can have small practical value; it would also tend to weaken the bonds of moral idealism among the Allies, which have already stood the shock of many disappointments and grown stronger month by month.

* * *

A CONFERENCE convened by the Temperance Council of the Christian Churches of England was held at Sion College on Tuesday under the presidency of the Archbishop of Canterbury. It was resolved to request the Minister of Munitions to receive a deputation in order to call his attention to the need of a more stringent enforcement by magistrates and the police of the existing Licensing Laws and of the orders issued by the Central Control Board. All the speakers emphasised the deplorable extent to which excessive drinking still prevailed in the country. In spite of restrictions the sale of drink shows little decrease. General Booth pointed out that means of evasion were being rapidly contrived, and home drinking was undoubtedly on the increase, while Mr. St. Leo Strachey, whose campaign in *The Spectator* is worthy of all praise, emphasised the hardship involved in depriving newspapers of a third of their paper while the materials for making beer were left untouched. It is, however, very

good news that distilleries are to be taken over as "controlled" establishments, as the spirit which they produce is required for the manufacture of explosives. This means that no more whisky will be produced for consumption till after the war. Unfortunately the stocks already in hand are said to be large.

* * *

A deputation of Russian authors and journalists is at present in this country as the guests of the Government. They have really come in order that they may be eye-witnesses to their own people of our effort. They speak with complete cheerfulness of the spirit which animates the whole of Russia; it has been chastened and ennobled by its misfortunes. It is intended that they shall make an extensive tour through our camps, munition-factories, and hospitals, in addition to the more ceremonial courtesies which have been extended to them. They have arrived at an auspicious moment, when fresh glory has come to the Russian arms, and the Tsar has for the first time opened the Duma in person. Immense work has to be done in providing channels of communication between the English and the Russian mind, and cultivating a temper of mutual understanding. If the struggle had been over quickly we should all have come out of it with the old barriers intact, still blinded by our own ignorance and prejudice. Our difficulties, our disappointments, all the burdens which we have had to bear together, have revealed us to one another. Paradoxical as it may appear, the prospects of international friendship are far brighter at the present moment than they were in the days before the war. The idealists and those who dream of the federation of the world are the last men who ought to despair.

* * *

The work of the Tribunals which have to deal with claims for exemption from military service, is exciting a good deal of public interest. It is natural that it should be so, for it brings the whole matter home to our business and bosoms. We hope that it is also doing something to intensify the feeling of the sacrifices which are required of us, and of the complete willingness with which we must make them for the sake of ends that are greater than our own comfort or welfare. There is a tendency in some quarters to regard those who succeed in obtaining exemption as lucky, as though we ought to be glad if we can find some way of escaping from disagreeable duties and leave them to be performed by others. National service at the present time is a privilege—that is the only right way of looking at it. There are many who cannot go, and are quite rightly excused, but if life is to be measured by the wealth of the service which it renders to others, it is not they but the boys in the trenches who are to be envied. The Tribunals are quite right not to make the path of exemption easy, and in such a course we believe they will have the full support of public opinion. We must never forget the thousands of men who volunteered in the first months of the war, quite reckless of their private interests. They also had family and business ties, with urgent claims upon them; but they were not held back by them, and they never asked to be excused.

* * *

The churches may be expected to take a special interest in the way in which the plea of conscientious objection is dealt with, as in many cases it will affect some of their own members. We recognise the difficulty of the situation, though we cannot agree that any man ought to be entirely exempted simply because he states that his conscience forbids him to have anything to do with the war. None of us can renounce the common duties and obligations of citizenship in that way unless we are prepared to emigrate to a desert island. It is, of course, impossible for any Tribunal to search out the secrets of conscience and test their validity, though all of us know that conscientious objection is a capacious umbrella which shelters a great variety of opinions, and all of them are by no means worthy of respect. On the whole, the policy which the Tribunals seem inclined to adopt, of refusing total exemption and putting the objector into some form of non-combatant service, seems to us the most satisfactory. It does the minimum of violence to any possible scruples of conscience, and at the same time it honours the just claim of society upon the help of every man who accepts the protection of its laws. The man whose objection is based upon deep and tested moral conviction will surely be eager to show his willingness to accept the hardest alternative that can be laid upon him. He knows that his own security is being purchased by the blood of other men. If his conscience forbids him to join them in the trenches he must find some other way, which will be at once a pledge of his own sincerity and an act of severe self-sacrifice for the common good.

* * *

An interim report entitled 'Towards Christian Unity' has just been issued by a Committee representing the Church of England and some of the leaders of the Free Churches. The purpose of the Committee has been to explore the ground of possible union among churches of different historical antecedents and to set them forth under the two heads of Faith and Order. Under a third heading they have grouped the differences in relation to matters of Order which require further study and discussion. As it stands the report is a singularly unattractive document. It bears in almost every line the impress of the thought and phraseology of the technical theologian. Union, apparently, is to be sought through dogmatic agreement and not along the deeper lines of spiritual apprehension and the common graces and affections of Christian discipleship. For attempts of this kind we cannot profess to have much sympathy, nor do we regard them with any hopefulness. This report is to us a saddening proof of the deep rift which exists between the scholastic thought of theologians and the spiritual life of ordinary men. It is hard to believe that anybody outside narrow eccleisastical circles will take any interest in it at the present time.

* * *

"We shall have to be unconventional and sink a great many prejudices if we are to win these men"—these words spoken last week in the Lower House of Convocation by the Archdeacon of Lewes have a note of challenge in them to all the churches. They express a conviction which we know is working powerfully in many minds and changing for them their normal outlook upon religious work. We have tried ourselves several times lately to say the same thing and to explain some of our own reasons for holding it to be true. In this connection we may call attention to the letter by Mr. George Tarrant, which appears in our present issue. It comes to us straight from the fighting line, and is one of the plain human documents which teachers of religion at home will do better to ponder than to criticise. It is a fitting close to a discussion which has been running in our columns for some weeks. For ourselves we can only repeat our conviction that it is not a time to lay special stress upon the more external parts of religion. The things which unite men in a common brotherhood of suffering and triumph are within. We are deeply convinced of the presence of God in our life. We feel that we are instruments in his hand for purposes which reach far beyond our mortal sight. We know that his mercy is from everlasting to everlasting upon them that fear him, and that death is swallowed up in victory. For the moment this is enough. It gives us courage to do to-day's work, and trust to meet the end which may come to us swiftly at any time. Compared with this assurance dwelling in the hearts of men and uniting them in one brotherhood of the faithful, names and ceremonies matter not at all.

A FRENCHMAN'S THOUGHTS ON THE WAR.

In these times many of us have a feeling of isolation which cripples the mind. We have been accustomed in past years to an intercourse wide, and comparatively free, with our fellow-men. The years of war have brought fetters to our utterance, and broken our fellowships. The statistics of loss and waste have no place for facts of this kind; but their reality and tragic significance confront the more serious minds every day. What, actually, do men think, as the long struggle goes on? We partly know our own thoughts, certainly their chief currents. With less assurance, though still considerable, we may claim to know the mind of our own people—a very mingled mind in some respects, a remarkably settled mind in others. Our nation, with small exception, evidently remains convinced that no way of duty was, or is, open to us but that of enforcing order by the resistance and punishment of the law-breakers in the European family to which we belong.

What of other nations? We may infer much or little from such material as gets into our newspapers from abroad; but, as a matter of fact, the amount of this foreign evidence, apart from official reports and picturesque rumours of current events, is very small. Even as regards our closest neighbour and ally, France, we are mostly left to conjecture—more so, it might easily seem, than as regards our worst enemy, Germany; but some of us have long since concluded that, what with the rigorous supervision exercised over German newspapers on the one hand, and the selective bias of English journalists on the other, we are left very much uninformed where we are not gravely misinformed. Leaving that, however, as me must, till the time comes for the veil to be lifted—when we shall all learn how much mistaken many of our estimates have been—we may usefully avail ourselves of any direct means, restricted as it may be, of getting a wider outlook upon the fields of contemporary thought.

Among recent witnesses to the state of opinion in France three or four should be noticed specially. M. Loisy's eloquent and impressive little book on 'War and Religion' has, indeed, received some attention in this country, though it deserves more. For some of us the interest of this utterance is almost as much in the author as in his subject. The eminent scholar and critic, who a few years ago paid the usual penalty of fearless devotion to Biblical science, here writes a scathing indictment of the Rome that cast him off. While emphasising the deplorable failure of Christianity in any or all of its forms to arrest the downfall of Europe into war's pit of horrors and abominations, he particularly upbraids the Catholic authorities for abandoning, on the pretext of "impartiality," the cause of Belgium, whose priests and laity are among the most devoted of adherents to Rome, and whose injuries might well have provoked even a pagan pontiff to interfere. As to his own countrymen's state of mind since the war entered on its chronic phase, M. Loisy gives some information, supplemented by some prophecy. In the latter he forecasts a new organisation of the religious impulses upon an ethical basis, beginning with the fervour of patriotism, which, he maintains, has now practically superseded all other ideals, and progressing towards the universal brotherhood of human kind.

So far as M. Loisy's information goes, it tallies substantially with what we gather from a variety of sources, none more explicit or accessible than M. Paul Sabatier's work, 'A Frenchman's Thoughts on the War.' The book, indeed, originated in response to an invitation from London, and is addressed directly to English readers. The author lays stress on the significant fact that he is not a Parisian, but a dweller among the Cevennes hill-people, remote from the peculiar tendencies of the most centralising of capitals. He writes, too, as a lover of Alsace, for whose sake (as is well known) he long ago resisted a German preferment which would have entailed changing his nationality. He was then in Strasbourg, and his attitude having rendered him suspect to the German authorities, he was compelled to quit the captured province. That was a quarter of a century ago, but we gather that his warmest passion has never ceased to cling to it, and he gives us testimony enough that in this love and longing for its reunion with France he was far from singular. And yet, M. Sabatier's statement is emphatic, that, however, perilous for all the nations this suppressed attachment of Alsace to her motherland undoubtedly was, the greatest wish of the French people, as he knew them, was for peace. It was a "religion" with them. He tells of his experiences among the various groups of different churches and parties, into friendly touch with whom he was brought by his "Francis" studies; all shared the same intense longing for a quiet development of national and social life, for liberation from the perpetual menace of war, for a pacific solution of the issues upon which France and Germany differed. People of culture, peasants, all shared this longing, and received his warnings of Prussian designs as arrows that wounded not only their hope but their faith.

When, in a deeply calculated hour, these designs were turned into actions, the great peace-loving mass of Frenchmen very sadly, very solemnly, and with utmost self-dedication, accepted the call, not of their country only, but, as they believed and felt, of civilisation and humanity. M. Sabatier does not gloss over the faults of his people; he confesses them with shame and a true patriot's contrition. But nothing, as it seems to him, in all the nation's history can compare with this swelling tide of emotion, except that which in 1789 began the Revolution, and that which long ago gave birth to the Crusades. The months have rolled away, but this tide remains full and strong. Whatever the aspects of the struggle in detail, whatever the prospects immediate or distant, this unifying force of conviction remains. Vast efforts, of which we in England have no conception—but, indeed, we mostly know little of the efforts made in our own country—have been put forth and maintained; old party cries have died down; philanthropy has gathered all sorts of "religions" into cordial co-operation. And, says Sabatier, a great religious revival has truly taken place; only men must beware of looking for its signs and its results in merely external things. "The very basis

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A FRENCHMAN'S THOUGHTS ON THE WAR. By Paul Sabatier. London: T. Fisher Unwin. 4*s.* 6*d.* net.

of this war is in a sense religious or spiritual"; it is "an effort to defend, not material wealth, but the ideal tendencies of civilisation, against materialism erected into a systematic doctrine." And to those rather narrow minds that ask "which Church will profit by this revival?" he says, "It will profit all the Churches, even all the anti-churches. In drawing nearer to that ideal towards which, by divers paths, we seek to climb, we draw nearer to one another. *The religious revival will profit most those who serve it, not those who make use of it.*"

We italicise that sentence as one that applies nearer home. Is it not clear that the true well-being, not only of one country but of all, depends ultimately on those who make this principle of service their daily guide?

W. G. T.

Good Thoughts for Evil Times.

DEATH THE LEVELLER.

The glories of our blood and state
Are shadows, not substantial things;
There is no armour against Fate;
Death lays his icy hand on kings:
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill:
But their strong nerves at last must yield;
They tame but one another still:
Early or late
They stoop to fate,
And must give up their murmuring breath
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds!
Upon Death's purple altar now
See where the victor-victim bleeds.
Your heads must come
To the cold tomb:
Only the actions of the just
Smell sweet and blossom in their dust.

James Shirley.

Live your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will"; but must make your thought, your words, your acts all work to the same end, and that end not self but God. This is what we call Character.

Florence Nightingale.

O THOU loving and tender Father in Heaven, we confess before Thee, in sorrow, how hard and unsympathetic are our hearts; how often we have sinned against our neighbours by want of compassion and tenderness; how often we have felt no true pity for their trials and sorrows, and have neglected to comfort, help and visit them. O Father, forgive this our sin, and lay it not to our charge. Give us grace ever to alleviate the crosses and difficulties of those around us, and never to add to them; teach us to be consolers in sorrow, to take thought for the stranger, the widow, and the orphan; let our charity show itself not in words only, but in deed and truth. Teach us to judge as Thou dost, with forbearance, with much pity and indulgence; and help us to avoid all unloving judgment of others; for the sake of Jesus Christ Thy Son, Who loved us and gave Himself for us. Amen.

DR. DANIEL WILLIAMS AND HIS TRUST.

II.

Those who stood by the grave of Dr. Williams a few weeks ago were reminded that after these two centuries it was still found possible to work on the lines which he laid down and for the objects which he appointed. That is surely a striking proof of the sound judgment and practical sagacity which he applied to the carrying out of his ideas of benevolence. Neither the Court of Chancery, under whose supervision the Trust was administered during the greater part of its existence, nor the Charity Commissioners, under whom it is carried on now, have found it necessary to make any considerable alteration in the nature of the benefactions dispensed under the founder's will. The income of the Trust, after the cost of administration has been paid, is still divided in the proportions specified in the will, and the shares allocated as Dr. Williams directed. The simple machinery of Committees, to look after different branches of the work, is of no recent date; but it serves its purpose as well as, and, perhaps, better than any modern substitute. The system of Quarterly Meetings of the Trustees is enjoined in the will, and if the expense of the meeting somewhat exceeds the forty shillings which Dr. Williams allowed to his Trustees for the purpose, it is nowadays very moderate compared with what was expended sixty or eighty years ago for the same purpose.

But, though the objects of the Trust now are practically the same as they were when it was founded, yet time has altered, in some respects, the relative importance of them. Dr. Williams enumerated as the chief objects of his beneficence poor ministers and their widows, the poor who were to receive gifts of Bibles and catechisms, and other good practical books, divinity students, schools, and special preachers in Wales. His library was only mentioned later, and, although he made provision for the books to be housed and looked after, and intended it to serve as a public library, he does not seem to have thought of it as likely to become very large. Nowadays the Library is by far the largest department of the work of the Trust, and the number of persons who are benefited under the Trust through the Library is many times greater than the number of those who receive grants of money or books. The Library is, indeed, the only part of the Trust where any considerable expansion was possible. There is now an allowance of £600 per annum for the purchase of books and for binding. Any other arrangement of the Trust income would, no doubt, have made possible a few more doles to a few more deserving poor; but that would have been at the expense of what has become, in its quiet way, a very notable institution.

The Library will form the subject of special articles; but it should be said here that it is distinguished from most, if not all other public libraries, in that it is a lending library without subscription, intended especially for scholars and students. Moreover, its readers are not merely such as live in London, and can come for their books. Readers are found all over the British Isles to whom books are regularly sent, and, before the war, books were frequently sent to readers on the Continent. When it is considered how much a minister or clergyman in a country place, far from a library, and with often but small means, is hindered in his studies for want of books, it will be realised how great is the boon offered by Dr. Williams's Library. Nothing more is asked than that the reader shall pay the carriage of his parcel each way, and a fine if the books are kept beyond the time allowed. Any person of 18 years old and upwards is eligible upon the recommendation of two approved guarantors. The ordinary reader is allowed three volumes for one month. Students engaged in special research are granted, when possible, an extension of time and number of books, but only on application to the Librarian. There are now over 66,000 volumes in the Library, mainly in the lines of theology, philosophy, history, economics, or, in a word, the subjects of the serious thinking of the time. The Library was removed from its original home in Red Cross Street in 1864, to temporary quarters in

Queen Square, Bloomsbury. A building was erected in Grafton Street, which housed the Library until 1890, and might be still its home if the chance had not been offered, and taken, of acquiring possession of University Hall in Gordon Square, vacated by the removal of Manchester New College to Oxford. The Grafton Street building is now occupied by Messrs. Maple & Co., but is scarcely altered outside, and but little within.

In directing his Trustees how to dispose of the available income after the expenses of administration were paid, Dr. Williams ordered that a fifth part should be set aside for grants to poor ministers, a tenth to ministers' widows, an eighth to books for the poor, an eighth to divinity students, and an eighth to schools. The remainder to be divided between special ministers in North and South Wales.

The grants to ministers usually vary from five to ten pounds, and, perhaps, twenty or thirty grants may be made in a year. They are never given merely in augmentation of salary, but are intended to help a man who is obliged to meet some sudden expense, as on account of sickness, and the like. Even so, it has sometimes been asked whether there is much use in giving a dole of a few pounds, and whether it might not be wiser to give a larger amount to a smaller number of persons. But it is well to remember that these grants are made to ministers so poor that even five pounds bears a large proportion to their whole income. The majority of those who receive grants have an income of less than £100 per annum. In a case within my knowledge the annual income was stated to be less than £27! Where there is such poverty the gifts of the Trust may well be a godsend. It may be useful to add that these grants are restricted to ministers who are moderate and orthodox, and that, consequently, the case mentioned above is not that of a Unitarian. The gift is never treated as an annuity, although it is occasionally repeated for two or three years, as when it is given to help to keep a child at school.

The grants to widows are less numerous, as the available fund is smaller. There is no restriction to persons of orthodox opinions; but, in practice, the majority are widows of orthodox ministers. The Trustees have sometimes allowed the grant to a widow to become a virtual annuity, but the theory is the same as in the case of grants to ministers, *viz.*, that the grant is a special gift to meet a special emergency.

The next object of benefaction is that described in the will as the gift of "Bibles, Catechisms, and good practical books" to the poor. It would be interesting to know what class of persons Dr. Williams had in his mind when he made this provision for "the poor." It has been pointed out that in his time "the poor" did not read, if by the poor are meant ordinary poor people. On the other hand, it is certainly not usual to refer to ministers of scanty means as "the poor." Moreover, they would be probably already provided with Bibles and catechisms and the like. Be that as it may, the fund is now applied, with the sanction of the Charity Commissioners, in making gifts of books to poor ministers, or students or libraries intended for the use of the poor. Also, the books given are not restricted to the kinds specified by Dr. Williams. The Trustees try to help a struggling student with an equipment for study, often some great work of reference, such as Hastings' 'Dictionary of the Bible.' This is a very free rendering of the phrase, "Bibles, catechisms, and other good practical books"; but there is ground for believing that the modern usage may represent what Dr. Williams had in his mind more closely than it appears to do. For there was during the last years of his life, a society whose object was to make such gifts of books to ministers as are made now. Many of those whom he chose for his first Trustees were members of this society, possibly he was a member himself. I found recently a bundle of papers containing the records of the grants for several years (I was interested to find a grant to my great-great-great-grandfather amongst them), and these records suggest that Dr. Williams may have intended to carry on some similar work. Be that as it may, there is no doubt that the Trust, with its present generous interpretation of the founder's words, does an amount of substantial good which would surely have pleased him. The grants are made either on the recommendation of individual Trustees or of a Committee considering applications sent in to them; but all are finally the gift of the Trustees collectively.

Dr. Williams seems to have thought of helping his brother ministers at all stages of their career. Having set aside something for their poverty, for the relief of their widows, and for the furtherance of their studies, he turned his attention to their preparation for the ministry. Two sets of scholarships are now offered by the Trustees, both intended for men going in for the ministry amongst Protestant Dissenters. Those of the one set are for undergraduate students at Glasgow; and although the funds for this purpose were left by Dr. Williams, and although his Trustees appoint the scholars, yet the funds are held and administered by the University of Glasgow. The other scholarships are for graduate students, and are to be held at some approved theological college. They are given mainly, but not exclusively, upon the results of an examination held every year by examiners chosen by the Trustees. The candidates must, according to the terms of the will, be "of South Britain," a phrase whose interpretation has sometimes been much debated. Usually two scholarships are offered and won each year, and there is generally a fair competition amongst promising men from the leading Nonconformist Colleges. The benefactions under the head of schools were originally applied to the support of schoolmasters in various parts of the country, but especially in Wales, where much of Dr. Williams's property lies. The early records of the Trust contain frequent reference to the ill-will shown towards these schoolmasters, who were Dissenters, by the clergy of the places where they held their schools. Latterly, the benefactions take the form of a grant in aid of the maintenance of a girls' school in Dolgelley, known as Dr. Williams's School, though no longer under the chief control of his Trustees, and also of exhibitions in the Wrexham Council School to boys and girls approved by the Trustees.

Both these benefactions are now for the benefit of Wales. Dr. Williams, it will be remembered, was born at Wrexham, and throughout his life his heart was always warm towards Wales. He directed that his Trustees should appoint "persons of sober and moderate principles to preach the word of God in Wales." The practice now is to invite men of experience and ability to become "special ministers," and to undertake work in their neighbourhood with the object of helping weak and struggling churches. A fixed stipend is given for this work, and a report received. The appointment is for one year only, but is generally renewed. The usual term is five or six years.

There are other objects supported by Dr. Williams's bequests, but not immediately under the control of the Trustees. In the case of certain small benefactions they merely act as a channel through which a definite payment is made to a definite person, apart from their own choice or even approval. They pay a fixed sum to certain Trustees in Ireland to be applied towards the maintenance of an Irish preacher, meaning a person to preach in the Irish language. This is one of the few provisions of the founder's will which seems less suitable to our time than he thought it to be to his. Perhaps it may some day be modified, as was that other provision for reprinting periodically Dr. Williams's own writings. The money which would have been applied to that object is now more usefully spent in making grants for educational purposes, without distinction of creed.

Such, in brief, is the work done now by the Dr. Williams's Trust. Without being able to cover a very wide field of philanthropy it does, in a quiet way, a great amount of good. If the founder knew, or if he knows, what is being done at the present day by his Trustees and their officers, he will know that it is being done by those who honour him for a good friend to his fellow men, and who themselves are honoured in being allowed a share in carrying on the work which he began.

R. T. Herford.

THOMAS LENNY.

AN APPRECIATION.

There has passed away in his 87th year a brave veteran, "a grand old man" of humble origin, whose life, saddened by cruelty inflicted upon him in childhood and chequered by privations later, has been one long striving for noble causes—an outward expression of intense inward aspiration to realise his ideals for the uplifting of the people. Even during his last illness—the slow "breaking of the chains which bound the soul to earth"—when physical vitality was ebbing, the brave sufferer put aside weakness and pain, and with uplifted arm and flashing eye he spoke words of prophetic optimism as to the future of the people and the dawn of

religious unity when the night of misconceptions and of outworn creeds has passed away. "The people have tasted Freedom and the breath of anything less exalted will never satisfy them. The pendulum has swung back, but only to take a wider leap forward, God helping!" He spoke of "that bright particular star (Unitarianism), which will grow brighter and brighter and be the means of uniting sects in a common brotherhood. Faith in outworn creeds and the trappings of religious worship only hide the splendour of the teachings of Christ, and must ultimately dwindle in face of the rising dawn of a nobler faith." Many have been the hot discussions held with visitors belonging to the High Anglican Church who have tried to pilot Thomas Lenny into the "safe harbour" of the established faith; but with his whole being strung to the fight, arguments, texts, illuminating Scripture interpretations have poured forth, and finally driven the astonished assailant off the field, shaken, and, let us hope, humbled. He held a strong conviction that the Pauline theology was hiding the true light of Christianity under a distorting haze of misconception and unreality, and that the real beauty and simplicity of the message of Jesus were hardly yet understood.

Born in the early decades of last century his early life was full of hardship, tinged with romance. When a little child of 7 he was thrust out of doors on a winter's night by a cruel stepmother. Half starved and beaten he wandered in the direction of Uxbridge, and was finally sheltered in a barn by a drover, who let him sleep with his dog. Some passing gipsies took the little lad with them and taught him their tricks. In their company he wandered over England, gaining an intimate knowledge of nature and of the highways and byways of parts seldom then visited. By mending the gipsies' clothes he obtained a facility with the needle which helped him to become a tailor. All his book knowledge was self-taught in later life. His memory, keen to the last, went back to the miseries endured by the people before the Repeal of the Corn Laws, and before legislation had lessened the appalling privations endured by many with the silence of inarticulate despair. It has been a privilege to hear from an eye-witness (so few are left now) the graphic story of those "dark ages" of municipal incompetence, when pestilence was always present, when unadulterated food was not obtainable except at an exorbitant price by the rich; when the use of water—that beneficent gift of God—was jealously restricted; when the wretched hovels of the poor were disease-impregnated by bad drainage and accumulated filth. Indignation and pity at these things led Thomas Lenny to join the various agitations which had for their object the uplifting of the people, and no personal risk, no insult or privation, ever led him to abandon a cause he thought right. He has done "his bit" nobly and fearlessly. The fine face, now still in death, is eloquent of the spirit's long warfare on earth; it speaks of the "passing on" of a brave soldier of God to a grander realisation of His will.

Katharine Bruce.

THE CARTER'S POTATO-PATCH.

A few years ago some of the young fellows of the village, getting together of an evening outside the inn, surprised themselves by resolving on a plan of campaign. Slowly but surely, as days and weeks passed, the pros and cons were discussed, and at length a letter was written on a grimy half sheet of notepaper, signed by half-a-dozen of them, and delivered into the hands of the Chairman of the Parish Council; praying him at the same time to use his best influence to secure the realisation of their humble bequest. This was to the effect that the Parish Council should take steps to secure allotments for the signatories and others who had little or no garden ground. Things move proverbially slowly in the country, but in this instance before many months had passed an arrangement had been arrived at with a neighbouring landlord by which the Parish Council was to be allowed, for a nominal rental, to enclose a piece of useless waste on the common and cultivate it in allotments. Certain of the village elders who had good gardens were not above making fun of the enterprise, prophesying that no one would have the courage to break a bit of common which the cart wheels of generations had made as hard as the high road, and which, if it were turned up, would be worthless for cultivation. There was much to support this common-sense view. The land had never borne anything but gorse and a felt of short heather. If one took a pickaxe, which was necessary, to sample it, little was brought to light but sand and stones, so that those who smiled drily and said that they would not have the land as a gift seemed to speak with reason. Nevertheless, that strip of barren common is, to-day, a profitable garden. A barbed wire fence was soon put up to enclose the patch of two and three-quarter acres, which, when pegged out by the old schoolmaster into eleven quarter-acre sections, was let to the tenants at 5*s.* a year each. And now came the pull. To break up that land took several years. For a labourer in the country has only his evenings and an occasional public holiday on which to do his own work, and this had to be done literally foot by foot. First, as much as possible of the top growth cleared off with axe and hook, and burnt. Then the long strong gorse roots and stumps got out with the grubbing-axe, and the tough heath peeled off with turving-iron. Next the pick and the four-pronged fork and spade came into play, and I have seen more than one fork whose steel prongs were worn down to impotence like the teeth of an old horse over this back-breaking job. Not only had the stoney top-soil to be dealt with, but, within a foot or so of the surface was a bed of "callus," a black or red sandy hardbake which must be thoroughly broken up, or the ground will be water-logged. Again, this work can only be accomplished in the winter when the rain has done something to soften the soil. It is too hard for anything to be effected in the summer.

No wonder that some of the original holders lost heart and surrendered or neglected their pieces. But the majority held on bravely, and if they could get no time themselves employed a neighbour who happened to be out of work. Thus the first year's operations resulted in two or three sections being completed. Of the rest, one half, a third, or a quarter of the allotment was dug, or no beginning had been made. To-day all are in full cultivation. What does that signify? What amount and value of produce can be raised in such poor soil? Let us see. Lot 3 appears to have been handled in the most advantageous way. It is worked by an elderly man, a carter, who can write a scrawl for his name in receipting a bill, but nothing more. For the past two years he has planted his quarter-acre with potatoes. At the end of last August he dug his crop, which yielded thirty-six sacks or three and a half tons of large sound tubers. These at £6 a ton have fetched £21. Against that must be reckoned the cost of seed, manure, rent, and labour, which may be reckoned at £5, thus:—

Seed, two sacks of "Up-to-dates" at 12*s.* a sack ..	1	4	0
Sixteen loads of manure at 2*s.* 6*d.*	2	0	0
Rent	0	5	0
Labour, eight days at 3*s.* a day	1	4	0
Six pounds of mustard seed ..	0	2	0
To sinking fund for breaking up land	0	5	0
	£5	0	0

Net profit, £16.

As a matter of fact the working expenses were fully a pound less, as some of the manure was from the tenant's own animals, and the rest he bought at 1*s.* 6*d.* a load when he went to town with goods and brought back in his otherwise empty cart. Peter is a sensible man, who only expects to get good returns from land that he has fed generously, especially when that land was amazingly hungry to begin with. Moreover he does not depend wholly on the stockyard for manure. The day the potatoes were lifted the land was sown with mustard, which explains the item above, "six pounds of mustard seed." By December the piece was covered with a green crop a foot high, ready to be ploughed in. The mustard plant is an excellent fertiliser.

This simple story—commonplace if you will—is not without its application. The majority of the English people, far from the thought of potato bread, are living in unwonted abundance. But the need of economy, recognised already by the few, may yet have to be acknowledged by the many. On the vegetal side of our diet potatoes are a good second to the cereals, and invaluable for the feeding of farm animals and poultry. It may be that Germany would have had to cry "halt!" before now but for her large supply of potatoes. The best land is already in cultivation. People sometimes talk of land as they do of children's brains, as though it were possible to raise half-a-dozen crops at once on the same area. The need to-day is for a larger supply of home-grown produce,

but the good land is, in many instances, yielding its maximum. The question arises, What may yet be got out of the poor and waste land, either during or after the war. The carter's potato-patch is an answer—£64 worth of potatoes per acre. There are many such waste acres in England. H. M. L.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE SUNDAY SCHOOL ASSOCIATION.

To the Editor of THE INQUIRER.

SIR,—At the last meeting of the Committee, the Sunday School Association decided to support your appeal of January 29 for a hut for rest and recreation which the Belgian Hospital Fund is anxious to provide for the Belgian Army at an important centre in France. They are, therefore, inviting the scholars of our Sunday Schools and the young people of our congregations to make a united effort to present the hut to the Belgian Army through the Belgian Hospital Fund, as last year they presented to the British Red Cross Society the motor ambulance which has since done such splendid service in France. A fund is to be opened at once for this purpose, and a letter will be sent out in the course of the next few days calling attention to the appeal. Contributions should be addressed to the Hon. Treasurer of the Sunday School Association, Essex Hall, Essex Street, Strand, W.C.—Yours, &c.

BERTRAM LISTER.

(Hon. Sec. to the Appeal Committee.)

Essex Hall, Essex Street, W.C.

February 23, 1916.

'THE FREE CATHOLIC.'

To the Editor of THE INQUIRER.

SIR,—A plain layman, unskilled in ecclesiastical and theological dialectics, I have seen and known what religion means to men who are undergoing tests about the most severe that human beings could be called upon to undergo. May I, therefore, be allowed a word upon the subject so prominently in the minds of some at present.

Some speak, Sir, of "the Sacrament"—the highest act of communion with the Unseen that a man may experience. The men on whom we glibly say (not knowing what we are saying) the future of European civilisation depends, know what communion means, when they go with a smile to their death, and know the hand of the living God held out to them in the darkness. Worship, out here, is the same reality, whether in a little village church of Roman Catholic France, or at a Calvinistic Church Parade in some unlovely barn, or in the silence of the trenches, where the song of the bullets is the only music. It was said of old that worship must be in spirit—we, out here, have known what worship in spirit means. All of us, professed Atheist or Theist, Mystic or Agnostic, Individualist or Sacerdotalist, have met the same Divine Help and Comfort in the hour of our extremity. To us communion is a very real thing. It needs no priest nor consecrated bread to bring God's hand into touch with ours.

It is, therefore, with deep regret that I see the time and energy of men of our faith spent in academic discussion of the particular roads whereby we may approach the Divine Presence. If to some the Unitarianism that is to me the highest form of expressed religion is insufficient, and a more richly symbolic utterance is essential, let these, by all means, take the road that is to them the most direct. If, in the growth of the world the more symbolic faith is destined to become the inclusive religion, so be it—time alone will show. It used to be the pride of our liberal faith that any man could follow his own conscience whithersoever it might lead him. If it be to the Free Catholic position it is well. If to the simpler, and, to some of us, deeper and older Unitarian faith, it is also well. Is the world too small to hold both?

An intimate friend of mine out here, once found himself forced to remain inactive for some time, alone, in a position where death seemed inevitable and instantly imminent. By a miracle he escaped, unhurt. He told me that he felt, during that time of trial, strangely happy and contented; his only grief being that, perhaps, those he was leaving to mourn his death would not know and feel the Divine handclasp as clearly as he did.

So may I be bold to appeal, with all the earnestness that my position entitles me to use, to those to whom have not come the dangers and privileges of life here. We have gone forth, not knowing whither, and have left those near and dear to us in the charge of *you*. Must our appeal be drowned in these voices that wrangle over sacerdotalism and ceremonial? Is it not enough to comfort the mourner, to bind up the broken in heart, to carry light into the dark places, and to bring to all the good news of the help that we have found in *our* need and the assurance of the strength and support that wait for them in their extremity?

We have our duty to do, and shall do it at whatever cost; but we shall do it with a greater joy if we know that those whom we have left have found the depths of the Divine Love below the ripples of changing ceremonial and differing creed. It is to those who remain at home that a duty no less urgent belongs—the duty of setting aside petty differences and helping in the one common effort. We have set everything aside, and are but instruments whereby victory may be brought a little near. Surely, at home, men may be found who will feel the call to one common work, and the need for sinking differences and standing shoulder to shoulder for *their* part in the fight. They will learn, therein, how much deeper is the Spirit than the form of worship, and will know that all who seek the Father in Spirit and in truth will find Him by whatever road they come.—Yours, &c.

A. GEORGE TARRANT,
Corporal, R.E.

No. 4 Batt. Special Bde., R.E., B.E.F.,
February 20, 1916. *France.*

To the Editor of THE INQUIRER.

SIR,—I notice that Dr. Weston makes the genial accusation that we begin our movement in theft by "stealing" the word "Catholic," which, according to him belongs only to the Roman Church and the churches in communion with it. Thus, the Russian Church, numbering many scores of millions of members who claim the Catholic name, with the Roumanian, Serbian, Greek, and other "Holy Catholic, Apostolic, and Orthodox" Churches; the Church of England, with her children the Episcopal Churches of America, the Colonies, and other countries, and those non-Episcopal and Nonconformist Churches (like the Wesleyan), who use the Apostle's Creed, and say, "I believe in....the Holy Catholic Church," or "pray for the good estate of the Catholic Church"—all these, not being Roman or in communion with Rome, are also arrant rogues like ourselves. As Dr. Weston must believe what he says, I can only leave him to continue his researches in the ancient Fathers to whom our Free Churches notoriously defer.

The truth is we have not *begun* this movement at all either in theft or otherwise. We found it in being as the better tradition of our own group of churches. It is not merely that far away back certain heretical Reformers called themselves (as I remember Dr. Edwin Odgers telling me) *Liberi Catholici*, but that all our Baxterian strain of tradition has consistently claimed the word "Catholic." I wish very much that some one would reprint Richard Baxter's two great sermons on 'Catholic Unity' and 'The True Catholic; or, The Catholic Church Described,' and thereby shame every sectarianism of the Churches and make them claim to be properly within the Catholic Church of Christ. The older Unitarianism, of which you and Miss Hollins speak with an affection and piety not one whit too generous, was quite sound on this point, and never hesitated to "steal" the word "Catholic." J. J. Tayler, for example, wrote the pamphlet, 'A Catholic Christian Church the Want of our Time.' Martineau instructed me, through such essays as his 'Church-Life? or Sect-Life?' in my first lessons in Free Catholicism. We cannot remind our churches too often of his classical utterance, on a memorable occasion, that if any one "*being of our Catholic communion* calls his chapel or its congregation Unitarian, he is a traitor to his spiritual ancestry and a deserter to the camp of its persecutors." So far, at anyrate, we Free Catholics are entirely faithful to our best traditions.

But Christianity is something far more spiritually opulent and morally regal than any one line of tradition, even when it is so noble as that of the old Unitarian families. We must, therefore, beware of boasting overmuch, "We have Abraham to our father." "I

say unto you that God is able of these stones to raise children unto Abraham." That, in truth, with our Lord's words about his mother and sisters and brothers, and with St. Paul's claim to become an apostle to the Gentiles, indicates the best service any of us can render to our diminutive Israel, if it is ever to become something more than

A little garden fenced around
A chosen and peculiar ground,

and assume its proper place and function in the broad fields of national life and of the Catholic sentiment of Christendom.

I would, therefore, ask you patiently to permit Free Catholics to remind the better type of Unitarianism that still struggles to hold its own against the stealthy grip of the sectarian type, that it is a vain thing to try to live on the pride of its own traditions, however worthy they may be, and that it must not suffer itself to become a parasite on its own past. Nor must your readers become exasperated with us if we believe that the name Unitarian, like that of Arian, Arminian, or Calvinistic Trinitarian which it followed, has seen its day and had now better be abandoned. We have to contemplate all these phases of thought in a vaster perspective. Let the dead bury their dead but suffer us to preach the Catholic Faith of the Kingdom of God. No war will hinder us, though the earth reel under the shock of clashing armies, from carrying on this work while we have breath. We will try to deliver the full message of entire historic Christianity to our day, and do our little best to make straight, even in this desert of desolation and destruction, a highway for our God. If Christ is anywhere he is on the battlefield and here at home; he is now, and not merely in times of secular peace; he is always even unto the end of the world.

We regret to have to disturb the composure of those who, as you say, "temperamentally dislike being hurried into new points of view." Not only temperamentally, but with intelligent deliberation and conviction, we dislike standing still and silent while the churches are looking distractedly for firm and resolute guidance. If the lovers of soothing words and soft slumbers are agreed to remain where they are, we can only bid them an affectionate but regretful "Good night," and, sounding the advance, march on.—Yours, &c.

J. M. Lloyd Thomas.

Birmingham, February 22, 1916.

[We have received other letters on the same subject for which we cannot find room. We do not think that Mr. Thomas's attempt to trace his movement, with its highly-coloured sacramental language and its use of the word "Catholic" in an ecclesiastical sense, back to Dr. Martineau, is in the least justified. This correspondence is now closed.—Ed. of Inq.].

THE CASUALTY LISTS.

A Correspondent writes:—

Day by day the papers publish long lists of casualties from the various fronts of the war; month by month official figures are issued giving the total of killed, wounded, prisoners, and missing from our own forces. We cannot face these figures and realise all they mean—heroism and courage, suffering and tragedy—without at the same time feeling the very foundations of our life shaking, unless we have a great faith in God and a belief in immortality. Without that faith and that belief it is all such a waste, so unnecessary, so profitless. But the man who believes in God and immortality sees things from a different angle, has a truer perspective, and knows that those whose names figure in these daily lists are giving that which is invaluable, that which cannot be profitless. They—their deeds of heroism, their hours of suffering—will be the foundation on which a new heaven and a new earth will be built in our midst. The builders of this Kingdom of God must be we who are still at home, we who are too old or too infirm to take our place in the ranks across the waters. The task that awaits us, though we stay at home, is not the easier one: no excitement of battle gives us the dare-devilry needful for leaping over the parapets and rushing at the enemy's trenches; youthful blood has ceased to tingle in our veins; there is no mass consciousness to feed our failing courage. Ours is a fight in cold blood, with every detail calmly planned and the knowledge that the enemy before us has entrenched himself in the soul of the nation through long ages of disregard and carelessness, and the scarcely veiled hostility of the vested interests that have had matters too much their own way in the past.

But dare we face those who have borne the heat of the day, who return to our midst maimed and mangled, those who are mourning husbands and brothers and sons who will not return—dare we face these with cries of praise and patriotism on our lips and our hands empty? What shall we have to show them as earnest of our sincerity? Khaki brassard and war-work badge are not sufficient. The time will come when the nation will decide to erect some memorial to her fallen sons. And rightly so. But no memorial of carven stone can be worth a single subscription, no memorial can be worthy those who upheld her name and honour, unless there be erected at the same time another memorial of flesh and blood reclaimed from the follies of the past and dedicated to the regenerated future. The only memorial of any worth whatever must be a nation born anew. Shall our brothers and our sons have died in vain? They are fighting not merely against militarism and all that that stands for; they are fighting for the purification of our national and individual life. And it is for us who are left at home, who are anxiously wishing we could take our part side by side with them, to answer, shall it be in vain? It may be too early to talk of peace; it is not too early to talk of war, a war to the death against all the sins and injustices rife in the world to-day. The cry that comes insistently to non-combatants is, "Prepare. Make up your minds while yet there is time, and begin." The men in the trenches have fought gloriously. Shall we, in craven fear, do nothing to consolidate the new position? Shall we once more be unprepared and let the great opportunity slip by? Shall they fight and die in vain?

PUBLICATIONS RECEIVED.

The Cambridge University Press:—On the Art of Writing: Sir Arthur Quiller Couch. *7s. 6d.* net.

Messrs. Chatto & Windus:—Herbert Fry's Royal Guide to the London Charities. *1s. 6d.* net.

Messrs. Longmans, Green & Co.:—The Problem of Human Suffering and the War: F. H. Dudden, D.D. *1s.* net.

Mr. T. Fisher Unwin:—Instincts of the Herd in Peace and War: W. Trotter.

Miscellaneous.

The Free Catholic: Progress.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

58th List of Subscriptions.

	£	s.	d.
Already acknowledged	10,993	2	7
Mr. and Mrs. C. W. Chitty (seventeenth donation) ..	4	0	0
Members of St. George's Chapel, Exeter, per Mr. A. Mashford (second donation)	10	9	0
Miss A. Carstairs	0	10	0
Mrs. Buckton (seventh donation)	2	2	0
Mr. and Mrs. Aves	1	1	0
Mrs. Alfred Wilson (sixth donation)	5	0	0
Mr. W. R. Storr (second donation)	5	0	0
Mr. F. E. Shepherd (second donation)	2	2	0
Mr. and Mrs. Cliff (second donation)	2	2	0
Miss Snell (second donation)	0	5	0
"Liverpudlian" (sixth donation)	50	0	0
Mr. Henry Sharpe (fourteenth donation)	20	0	0
Mrs. Shannon (third donation)	3	0	0
Mrs. Helsby (fifth donation)	0	2	6
Mrs. Evers (monthly donation for seven months) ..	6	0	0
Mr. R. G. Lawson (third donation)	1	1	0
Mrs. Bredall (third donation)	1	0	0
Collection at Unitarian Chapel, Billingshurst	1	10	0
Mrs. Walter Minns	0	2	6
Miss E. Shannon (fourth donation)	1	0	0
From collecting box in First Presbyterian Church, Holywood, per Rev. G. L. Phelps	2	3	6
Mrs. M. E. Rye, M.B. (third donation)	1	0	0
Collection at Swansea Unitarian Church, per Mrs. Reid (third donation) ..	5	0	6
Contribution from the Social Union of the Matthew Henry's Chapel, Chester, per Rev. D. Jenkin Evans	0	10	0

	£	s.	d.
Thomasine Smith	0	6	0
Mr. and Mrs. Walter Reid	5	0	0
	£11,123	9	7

Parcels have been received from :—Mrs. Robinson ; Mrs. James Harwood ; Mrs. Maccall ; Bessborough Road Sewing Circle, Birkenhead (per Miss E. E. Hibbert) ; Purley Downs Working Party (per Mrs. Williams) ; Miss E. Thirkell Cox ; Mrs. F. E. Baines ; Mrs. Llewellyn S. Rowlands; Stockport Branch Women's League (per Miss New) ; Mrs. May and the Ladies of Richmond, Nelson (per Miss H. M. Arthur) ; Miss Carstairs ; Miss E. Hargrove ; The Misses E. and A. Fryer ; Miss Johnson ; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Slingsby Parish (per the Rev. A. S. Brooke) ; Mrs. Grant ; Ladies' Congregational Society, Brookfield Church, Gorton (per Mrs. Brockbank) ; Miss Hamerton and Miss Oxenham ; Miss Rowe and Miss Taylor ; Miss Snell ; Mrs. Hardcastle ; Mrs. Renold ; Mrs. Hodgson ; Miss Hall ; Mrs. J. H. Green ; Brian Green ; Miss E. W. Shannon ; Miss E. A. Ready ; Miss Fermor ; The Oat Street Congregational Sewing Society, Evesham (per Mrs. G. New) ; The Sidmouth Old Meeting Sewing Society (per Miss Barmby) ; Finchley Branch Women's League (per Mrs. Blake Odgers); Miss Evelegh ; Miss Minns ; Mrs. James Thornely ; Mrs. Keating ; The Rosslyn Hill Sewing Society (per Mrs. J. C. Drummond); Bury Branch Women's League (per Miss Johnstone) ; Mrs. Hopps ; Anon. ; Mrs. Jolowicz ; Mrs. Freeman ; Miss Newling ; and Miss Bendelack ; Mrs. H. A. Garnett and friends ; Mrs. Igglesden ; Mrs. W. Roeve ; Miss E. Russell ; Miss Boys ; Miss Norton ; Miss H. Beard ; Mrs. and Miss Barnes ; Mrs. Hunter.

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Clothes for boys and girls.
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The name and address of sender, and list of contents, should be enclosed in each parcel.

Mrs. Allen has received a large consignment of raffia baskets made by wounded Belgian soldiers in hospitals. They are of various shapes, some with covers, and some open (suitable for card trays, &c.). She will be very glad of any offers of help in selling them. The proceeds go towards providing comforts for men at the front, so enabling the wounded to help their comrades in the trenches.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

FIFTY YEARS' WORK IN DUNDEE.

JUBILEE OF THE REV. HENRY WILLIAMSON.

It is with sincere respect and hearty congratulations that we record the interesting fact that the Rev. Henry Williamson has completed fifty years as Minister of the Unitarian Church, Dundee. His ministry has been marked by unfailing missionary ardour and a deep interest in the public welfare of the community ; but its richest fruits can be known only to the people to whom he has been the beloved friend and minister for so many years. The jubilee was celebrated at a meeting held on Saturday, February 19, when Mr. Williamson was the recipient of many good wishes and congratulations, as well as gifts, which took the form of a cheque from the Scottish Unitarian Association, and an address from the congregation of the Unitarian Church, in addition to a gold pendant for Miss Williamson. It was in February, 1866, that Mr. Williamson first preached from the pulpit which he has occupied ever since, and in that time he has achieved a record both for pastoral work, and for untiring activity on behalf of all movements for social and educational reform in the city, of which both he and his friends may well be proud. Previous to his coming the church can scarcely be said to have had a positive and settled existence. Local Unitarianism had held its place for eighty-one years, since it originated in the freedom of thought of the Rev. Thomas Fyshe Palmer, who was banished later to Botany Bay among the famous "political martyrs" of Scotland, but it had languished considerably until about 1865, when it received an accession of membership, including several prominent citizens, and secured the support of the Scottish Association. Mr. Williamson was born at Godalming, and emigrated to America when 18 years of age, but returned home on the outbreak of the American Civil War. Even in those early days he took a warm interest in all social and religious movements that concerned the welfare of the working classes, and thus was brought into contact with the late Dr. John Relly Beard, under whom he studied for the ministry at the Unitarian Home Missionary Board in Manchester. When he began his ministry in Dundee the services were held at the Thistle Hall in Union Street, but after a time a determined effort was made to raise funds for the erection of a proper place of worship, as a result of which the present church was built in 1870. Ever since that time it has been associated, through its minister, with educational and industrial, no less than religious progress in Dundee, where Mr. Williamson's practical sympathy with the workers found scope in the institution of free evening schools, special classes for instructing girls in domestic economy, the introduction of manual training in the schools, and the institution of the Dundee Mill and Factory Operatives' Union, for women. After many unsuccessful attempts to obtain a seat on the School Board, he was returned fourth on the list in 1891, and since then has been indefatigable in his efforts to promote educational development and extend equal facilities to the children of the poor as well as those of the rich. He has often met with much opposition, but it has been overcome in a most patient and persevering way, with good results which have absolutely justified his labours for every good cause.

The chair was taken on Saturday night by Dr. J. K. Wood, and among those present were the Rev. A. Gordon ; Messrs. A. A. Tayler and H. Chatfeild-Clarke, representing the British and Foreign Unitarian Association ; Mr. A. MacLaren, Secretary of the Scottish Unitarian Association ; Miss Barlow, Senior Vice-President ; Miss Brown, President of the Sunday Schools Union ; and Mr. Twaddle, Glasgow. Prominence was given in all the speeches to the part which Mr. Williamson has played in building up the congregation and strengthening the cause of the church in Dundee. The presentation from the congregation was made by Mr. C. H. David, who had been one of those present at the minister's induction. Mr. Williamson, he said, had rendered valuable services to the community at large in the interests of education and the physical and moral uplifting of the working classes. He announced that a large stained glass panel is to be inserted in the centre of the west window to commemorate his long pastorate. The panel will depict an angel bearing a scroll with the words, "Behold, I bring you tidings of great joy, which shall be to all people," with the following inscription beneath :—"Erected by the congregation to celebrate the completion of fifty years' ministry by the Rev. Henry Williamson, 1866–1916."

In replying to all the kind things that had been said, and acknowledging the gifts, which were an earnest of the warm relations existing between him and those with whom he had been associated, Mr. Williamson gave an interesting account of the events that had marked his ministry. As to the value of the work he had done, however, it was left for other speakers to dwell upon.

Speeches were given by the Rev. A. Gordon, Mr. Twaddle, Miss Brown, Mr. A. A. Tayler, Mr. H. Chatfeild-Clarke, Mr. MacLaren, Miss Barlow, and Mr. Meldrum, one of the oldest members of the congregation, who, in moving a vote of thanks, recalled the services Mr. Williamson had rendered in organising the mill workers of the city.

The Rev. A. Gordon occupied the pulpit at both services in the church on Sunday, and preached discourses appropriate to the occasion.

NEWS OF THE CHURCHES.

Ringwood.—After a stay of four months here the Rev. C. E. Mercer has received and accepted a unanimous invitation to remain as Minister.

South Wales.—The Rev. W. H. Drummond has been on a visit to some of the churches in South Wales in connection with the work of the Belgian Hospital Fund. On Friday, the 18th inst., he spoke at a representative meeting at Llandyssul, when Mr. John Lewis, M.A., the Headmaster of the County School, was in the chair. The meeting had been organised under the auspices of an Inter-

denominational Committee at the instance of the Rev. T. Arthur Thomas. It was to be followed by a house to house collection on behalf of the Fund throughout the town. On Sunday, Mr. Drummond preached at Swansea for the Rev. Simon Jones, who is away in France on Red Cross service. Collections were taken at both services for the Fund. On Monday evening, the 21st inst., a meeting was held in the Highland Place Church, Aberdare. The Rev. Evan T. Evans presided, and opened the meeting with a short devotional service. Among others present were the Revs. W. J. Phillips, E. R. Dennis, and J. Carrara Davis, and much interest was shown in Mr. Drummond's account of the work of the Fund and his personal experiences during his visits to the Belgian hospitals in France.

NOTES AND JOTTINGS.

Museums and the Children's Education.

The possibility that the Government may extend its closing order in regard to the national museums and art galleries to similar institutions throughout the country, gives special significance to the interesting account of an experiment at the Manchester Museum described by the Keeper of the Museum, Dr. W. M. Tattersall. A most effective scheme is in operation here for giving instruction to school children who are at present on "half time," owing to the fact that several of the elementary schools in Manchester are now in use as military hospitals, and as many as 1,000 of these young scholars attend classes and courses of lectures on biology, geology, and Egyptology in a week. Nine classes of one hour's duration are held daily. Each lecture consists of from thirty to forty minutes' instruction, followed by a tour of the cases in the Museum in which specimens bearing on the subject of the lecture are exhibited. The teachers have been provided with a duplicate set of specimens, which may be handled freely by the children, and the keenness of the latter, as evinced by the regularity of their attendance and the essays which they write, is a most encouraging sign of success. Such work in connection with the elementary schools has long been needed, and Dr. Tattersall will not be alone in thinking that the economies which would be achieved by the closing of institutions where the foundations of real knowledge are being so well and truly laid, are more than balanced by the benefits received by our future citizens.

George Meredith's Last Letter.

Although in the volume of Meredith's Letters, published by Messrs. Constable four years ago one written to Mr. Watts-Dunton on April 13, 1909, is stated to have been the last he ever wrote, there is a later one addressed to the late G. W. Foote, written towards the end of April, and only about three weeks before his death. In it he refers to Swinburne's funeral, and referring to what he termed in an earlier letter Foote's "valiant fight that is destined for victory," says, "As a question of supporting your paper my name is at your disposal." In 1878, writing to Foote in a letter of four full pages, he said:—"To feel that men like you and 'B.V.' [James Thomson, the author of 'The City of Dreadful Night'] read and have a taste for what I produce is full of encouragement to me to write on with good heart.....As to my poems, I have lost the ardour for publishing them; perhaps in a year or two they may appear; I am well content to remain unpublished while the poems of 'B. V.' are withheld." Foote was an early and a staunch admirer of George Meredith, and eight autograph letters from the latter form one of the most interesting features of the well-known secularist's library, which has been bought by Messrs. Dobell of Charing Cross Road. Mr. Bertram Dobell and Foote were friends for over thirty years.

War Memorials.

The question of war memorials, and the opportunities which will be offered to artists and craftsmen by the demand for them when the present conflict is over, is exercising many minds. The Civic Arts Association, which was inaugurated last month, proposes to give counsel and aid in the designing of such memorials—national, communal, regimental, and personal—and Prof. S. D. Adshead, F.R.I.B.A., is giving a series of six lectures on the subject at University College, Gower Street, illustrated with lantern pictures. Canon Rawnsley naturally advocates the preservation of places of historic interest or natural beauty as one of the best ways of commemorating the heroic dead, and an offer will be laid before the National Trust at their next meeting of twenty-six acres of glorious moorland within reach of one of our large Lancashire cities "in memory of one known to be a lover of nature who has fallen in the war." Canon Rawnsley also suggests in the same connection, the endowing of our unendowed schools with scholarships that will admit the brighter scholars who are otherwise quite unable to do so to pass to the universities.

Youthful Offenders.

In spite of the belief held by Mr. Homer T. Lane, the founder and superintendent of the Little Commonwealth, that child-criminals generally have quicker brains and a richer fund of vitality than other children, most of us will probably agree with other experts that the lack of discipline and restraint is, in most cases, the real cause of youthful wrong-doing. At all events the decrease in the number of juvenile misdemeanants of late years—in spite of a recrudescence of bad propensities in some quarters, which we hope is only temporary, and for which the war is largely responsible—has been most marked, and this is undoubtedly due to such factors as the Children's Charter, the vigilance of school attendance officers, the Boy Scouts, and other similar organisations, and the prohibition of street trading for boys and girls under 14 and 16 respectively. In 1904, for instance, the number of cases of juvenile offences liable to prosecution reached 15,971. In 1913 the number had fallen to 8,772! During 1913 788 boys and 318 girls were committed to industrial schools, while at the actual reformatory schools the accommodation was considerably in excess of the requirements. Truancy, it is said, has become almost extinct in the London districts.

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THE

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A Magazine for Unitarian and other Liberal Religious Teachers.

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Robert Collyer.
Richard Acland Armstrong.
Mary Slessor.
Garibaldi.

Primary Department—N. Baines.

Holy Ground; The Holy Book; The Holy City; The Holy Name.

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12. Rev. FRANK HEMING VAUGHAN, B.A., of Gee Cross.
19. Rev. FRANCIS HENRY JONES, B.A.
26. Rev. JOHN CYRIL FLOWER, M.A., of Bolton.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, March 5.

LONDON.

Acton, Creffield Road, 11.15 and 6.30.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. Short, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. Weston, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. T. P. Spedding.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs.

Islington Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Dr. William Thomson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. W. Travers Herford, B.A.

South Norwood League House, 141, Portland Road, 7, Mr. S. Franklin.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. H. W. Hawkes.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. S. Burrows.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, Rev. D. Basil Martin, M.A.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

{Dean Row, 10.45, and
{Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. Charles Thrift.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. Edgar Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. E. G. Evans, B.A.

Leicester, The Great Meeting, 11 and 6.30, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 5.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 5, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. Thomas, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. Sealey, M.A.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Henry Gow, B.A.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. Joseph Wood.

Warwick, High Street Chapel, 11 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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MARRIAGE.

Poynting—Wilkinson.—On February 29, at the Withington Wesleyan Church, by the Rev. A. S. Geden, M.A., D.D., assisted by the Rev. Walter Ainsworth, and the Rev. William Whitaker, B.A., John Whitfield Elford Poynting, 2nd Lieut., 9th K.O.S. Borderers, son of the late Rev. Charles T. Poynting, B.A., of Platt Chapel, Rusholme, and of Mrs. Poynting, of Fallowfield, Manchester, to Margaret Marion Gault (Robin) Wilkinson, youngest daughter of Arthur T. Wilkinson, M.P., F.R.C.P., of Manchester.

DEATHS.

Cooper.—On February 25, at Anstey Grange Leicester, Edgar Franklin Cooper, aged 82.

Hollins.—On February 25, at 21 Mulberry Walk, Chelsea, Dorothea Louisa, youngest daughter of the late William Hollins, of Pleasley Vale, and 5 Queen's Gate Place, S.W., aged 52.

Tagart.—At Eastbourne, on March 1, William Henry Tagart, aged 75, only son of the late Rev. Edward Tagart, of Little Portland Street Chapel.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

IT will be good news to our readers, and especially to those with motherly hearts, that we have decided to provide the equipment for a small hospital for Belgian refugee children "somewhere in France." Mrs. Allen has inspected the proposed building and finds it quite suitable. There are in the neighbourhood twenty-two "Colonies Scolaires Belges," many of the children being orphans and all of them entirely separated from home and parents till the war is over. Hitherto there has been no provision for dealing with illness or for isolating infectious cases, and the hospital will be a great boon. It will contain thirty beds, and all the arrangements will be as simple and economical as is constituent with comfort. Nursing and medical attendance and the housekeeping expenses will be provided, but the rest it will be our joy and privilege to give. Can we make this a gift from the mothers among our readers? £150 will go a long way towards covering the cost.

* * *

IN spite of the very severe weather Mrs. Allen's tour of inspection has been full of encouragement. Everywhere our Fund is looked upon as a tried and trusted friend, and the improvements which it has introduced into many places are really remarkable. Thus Mrs. Allen writes this week about her visit to one of the Convalescent Depots which we saw under very different conditions last autumn. "The Belgian Convalescent Depot is in the same two villas on the cliff, but greatly improved—beds quite good and a room to the left of the entrance is now a sitting-room, with tables, chairs, open fire, library, gramophone, and quite nice.—More games wanted!" A consignment of children's clothes which we sent out lately has been acknowledged in the following terms: "The clothes for our little girls arrived last night, and I hasten to thank you for them. Some of them have had the clothes given to them already, and they are enchanted with them. If only you could see their delight!" An English nurse writes a letter of enthusiastic thanks for the comforts which we have sent for her Belgian soldiers. Her wards now look so much more comfortable and home-like. And, of course, she wants more! Who will say that there is no healing for our own hearts in this romance of human kindness?

* * *

THERE is no inconsistency in pleading as hard as we can for continued support of this work at a time when we are told that we must be economical if we want to win the war. Not one man in ten thousand can be described as extravagant in his charities. We must save upon what we spend upon ourselves, and make up our minds that we can be perfectly happy and contented with fewer luxuries and a simpler standard of living. This was the note which was struck at the meeting held at the Guildhall on Wednesday in order to inaugurate a national economy campaign. "The purpose of this meeting," Mr. McKenna said, "is economy, private individual economy, economy by local authorities, economy by Government departments, economy throughout the nation in the consumption of commodities. We have to make up our minds which needs are to come first, whether the capital and labour shall first of all be found for the service of the war, and only in the second place for our own individual private wants."

MR. MCKENNA went on to suggest that what was needed was an examination of conscience on the matter of expenditure.

> I turn to myself [he said], and I say, "Have you ever examined the ordinary course of your everyday life; have you looked at all the items of your expenditure and consumption; and have you made up your mind on which is the sound principle, how much of that consumption is necessary for the maintenance of efficiency, and how much is merely idle expenditure consequent upon habit?"

Fortunately there are a good many people who would come out unreproved even from such a severe test as this. They have always lived simply. Their food and clothing have cost them little. They have been quite happy without expensive recreations. The noble things of the mind have always meant a great deal to them, and their chief desire has been to give their children a good education. Such people are the salt of the community. At the present time they are quite unconsciously rendering an important social service in proving to many of us that we can live sparely without surrendering any of the enduring sources of happiness. Let the man who can no longer afford to ride a horse or drive a motor remember that he can get at least as much health and pleasure from long country walks.

* * *

WE cannot close our reference to the Guildhall Meeting without calling attention to the direct and practical speech of Lord Kitchener. He spoke not as an economist but as a soldier, and his appeal was to the chivalrous desire of the people at home to do their utmost to help the men in the trenches. His maxim was, Work harder and consume less.

> If we admit [he said] that those who are left behind are going to work only as hard as they worked before, and each man and woman is to produce only as much as before, and if all the consumers that are left behind—that is, all the civilian population—are going to consume as much as they did

before, whether in the way of food or clothing or luxuries, or anything else, then our problem will be insoluble.... If men and women do not work their hardest and do not save as much as they can, so far from contributing to the national cause they are in fact directly injuring it, and also are hindering their friends and relations in the trenches. I feel sure that this has only to be understood and realised for every one to do what is clearly and simply his duty to the utmost of his power.

* * *

Germany's announcement about a new form of submarine warfare has evidently been made for American consumption, for there is nothing new about it except in the attempted justification. Our Government has torn the whole German case to shreds by the publication of a long list of unarmed British and neutral vessels which were torpedoed without warning last year. President Wilson has refused to have anything to do with this fresh German manœuvre, and has appealed to Congress for a direct endorsement of his policy. "The honour and self-respect of the nation," he says, "are involved. We covet peace and shall preserve it at any cost but loss of honour." On our part we must, of course, be prepared for fresh developments of "frightfulness"; but it is of chief importance for us to note the admission that Germany finds resistance to attack on the part of our merchantmen highly inconvenient, and her failure to manœuvre President Wilson into lending a hand to curtail our legitimate use of sea-power.

* * *

An important letter by Dr. J. H. Jowett of New York on the subject of Anglo-American differences appeared in *The Manchester Guardian* last week. He states his opinion, with all courtesy and moderation, that immense good might result from an accredited English mission to the United States at the present moment.

There is in this country [he says] a considerable amount of feeling, arising, I think, out of misunderstanding, but which may easily darken into prejudice or harden into actual ill-will. It is, perhaps, at present no more than irritation, and I think much of it is without any legitimate foundation. But the misunderstandings are not entirely on this side of the water. The somewhat leisurely and even slow diplomacy of President Wilson has given annoyance to all of us, and the annoyance has often passed into indignation. But this very feeling is apt to cloud our vision and to make us entertain opinions which are altogether unwarranted. I feel perfectly sure that one of Germany's main motives in seeking a settlement of the Lusitania question is that she may be able to urge the American Government to bring a more irritating pressure to bear upon the English nation. Let my countrymen understand that the great solid body of American sentiment and conviction is with the Allies, and is stronger now than it has ever been. But I still think it would be an act fraught with the largest and happiest possibilities if our Government were to appoint some man in whom both peoples have confidence to settle all these difficulties and bring the relationships of the two nations into the most intimate concord. There is no man who could do this so well as Lord Bryce, and his very appointment would be hailed with acclamation by the American people.

* * *

We hear with great pleasure that Prof. Gilbert Murray has gone on a special mission of enlightenment to the Swedish universities. The visit has been arranged by the Union of Students' Societies in Sweden, who have heard a great deal of the German case and very little of the British, and determined to invite some English man of letters to visit them. It would be impossible to find any one better qualified than Prof. Murray for this delicate and important mission. He has the intellectual gifts, the ready sympathy and the charm of manner, which will command universal honour and respect. He is also a convinced supporter of our case in the war on grounds of the loftiest moral idealism. Without that his presence would do far more harm than good. A neutral Englishman, or one who thinks more of peace than of the claims of justice and freedom, would have no claim to represent us. International friendship is a valuable thing, and we are anxious to have a good understanding with all neutral countries, but it must be without any sacrifice of our integrity. To present the moral issue as something clear, convincing, and imperative, without any trimming of our sails, is the only way either to deserve or to win success.

* * *

A well attended meeting in support of the "Fight for Right Movement" was held on February 25 in the Rosslyn Hill Chapel Hall, Hampstead. The Rev. Henry Gow presided, and the speakers included Sir Francis Younghusband and Mrs. Stuart Moore (Miss Evelyn Underhill). Sir Francis Younghusband referred specially to the fine tradition of honourable dealing and respect for the rights of others which is the secret of the success of British administration. In this war our former enemies had become our enthusiastic allies. All this he felt was at stake in the war, which had been brought about by the brutal assertion of the contrary doctrine that might is right. Mrs. Stuart Moore pleaded in a simple and convincing way for the life of consecration, in which the strength of our devotion to our cause would be revealed by the daily discipline which we imposed upon our own lives. A subsequent speaker, referring to the selfishness of the attitude of those who claimed to live their own lives without honouring the claims of national duty, referred to a pacifist sect in Russia, whose members, acknowledging that some resistance was necessary to the terror of the German invasion, resolved to inflict the stain of fighting upon their own souls rather than impose it on others. This is a parable of escape from the self-centred life, with its timid scruples, into the heroism of self abandonment, which has many applications nearer home.

* * *

The death of Henry James is a distinct loss to literature, for he was a man of sensitive and delicate gifts, though they hardly amounted to genius. It is, of course, too soon to try to assign him his rank among English novelists, though we doubt whether posterity will pay much attention to his books. His intricate style, which corresponded to the strange meanderings of his analytical thought, is a stumbling-block to most readers. And rightly so. Anything which it is worth while to write in English can be expressed in English which all people of good taste will be glad to read. Most of the eulogies of him which have appeared in the Press bear the mark upon them of the clever disciple, and were probably written before recent events had shattered our literary affectations and inspired us with a glorious impatience of fads and coteries. We can admire his gifts, and the conscientiousness with which he plied his craft, without calling him a great artist; for great art has as its basis what is simple and universal in its appeal. It belongs not to the sect of the clever but to the world.

* * *

There will be a widespread feeling of regret among our readers at the news of the death of Miss Dorothea Hollins. To some of us she was a personal friend; to many more she was a writer who had charmed them by the brightness of her visions and the beauty of her verse. In the tribute which Mr. Wood pays to her memory in our columns to-day he speaks for us all. We remember her for her delight in music and art and noble literature, but still more for her ideals of a better social order and her devotion to the cause of womanhood, which made her the friend of working-girls and the keen and generous ally of those who are toiling to make the conditions of labour for women better everywhere.

THE RELIGIOUS PRESS AND THE PRESENT CRISIS

Has the religious Press any special function to perform at the present time? There are apparently some people who think that it would do well to fence itself off from the noise and tumult of the world and devote itself to its own quiet concerns. The churches must still attend to their domestic affairs; religious thought is independent of the whirlpool of politics or the fortunes of battle;—and these it is contended are its special ground. Why should it occupy itself with week-day events and allow itself to become obsessed with the war to the detriment of higher interests? There is in pleas of this kind, if not a survival of the old hard division between the sacred and the secular, at anyrate a claim that religion is meant to give us rest and has more to do with the invisible world of beautiful ideas than with the hard facts of daily life. It comes dangerously near to exalting the life of meditation above the life of obedience, at a time when self-sacrifice has become a practical creed and the chief virtues of the Christian character shine with greater splendour on the battlefield than in the church. It is because the war is not merely a vast welter of human misery calling for our pity and help, but a spiritual conflict between good and evil, an apocalypse of pain through which God is laying bare the moral foundations of human life, that men cannot forget it even in their prayers.

But the religious Press has to deal with these affairs in a way of its own. That is its high and difficult privilege. It is no mere chronicle of current opinions and passing events. Its comments and its judgments should be determined by the verdicts of an awakened conscience and a desire to look at everything in its relation to the manifest will of God. It is in this way that it can serve the national purpose best. Fortunately, many writers in the daily Press have been imbued with the same spirit. Many leading articles in *The Daily Telegraph* and *The Westminster Gazette*, and Mr. Clutton-Brock's 'Thoughts on the War' in the Literary Supplement of *The Times*, to name only a few conspicuous examples, have done much to keep their readers high-minded and hopeful, with their feet firmly planted on the rock amid the swelling of the sea. There is, however, unceasing need of the weekly religious message as well, and it certainly does not grow less as the struggle increases in intensity, and personal anxieties grow thicker around us, and the physical horrors of warfare almost blind us to the nobility of our duty.

We do not doubt, for instance, that we went into this war with clean hands and noble aims. None of us wanted it, and no man whose opinion is worth consideration has ever suggested an alternative course. It was the only possible path of national virtue and self-respect. But it is not enough to remember this occasionally. It must be a constant thought with us, and determine our attitude every moment of every day. Many of us have not much staying power unless we receive encouragement from others. Under the pressure of personal sorrows and public disappointments we find ourselves growing critical and fretful. Some of us are even betrayed into the peevish remark that we are tired of the war, not because we think it wrong, but because we do not like it, and under its shadow life is losing much of its attractiveness. It is in this way that a long struggle tests our principles. We must renew our vow of dedication continually, and apply our conviction of rightness to all the changing fortunes of the fight, and to every personal sacrifice which we have to make for its sake in our home life and our personal habits. It is our plain duty to help one another to keep the noble crusading spirit untarnished to the end, not only for the sake of our sons and brothers in the trenches but also as a simple act of loyalty to God.

There are also temptations which often take us unawares, and difficulties which must be solved not by the hot desires of the moment but by the calm exercise of a trained moral judgment. This duty to which we have been called is full of danger. It is dangerous to physical life, and it is equally dangerous to our soul's. Devotion to a cause does not always protect us from hatred of our enemies. Severe provocation may betray us into an appetite for reprisals. Familiarity with the slaughter and destructiveness of war may gradually dull the finer sensibilities of our nature and reduce us to a mood of weak and unprotesting acceptance. Almost every week there is something which calls for warning or reproof, or at least for a clear and dispassionate attempt to distinguish between right and wrong. There are also all the unsolved problems incident to a strange world. We have never travelled this way before, and many a step has to be taken in defiance of rules and prejudices just because there is some deep instinct of rightness within. It is over this territory with its hidden pitfalls that religion must keep an unsleeping vigilance. There is no moment at which it can withdraw its guard with safety, for this conflict cuts so deep into personal life and has worked such revolutionary changes in public affairs, that it affects every part of our duty. The future of organised religion in this country depends in no small degree upon the humility with which it seeks to understand an unfamiliar situation, and the moral energy which it throws into the task of grappling with the real facts of the world.

Let us also remember that it is the suffering and need created by the war which provide religious men with the finest opportunities of unselfish service at the present time. We cannot keep silence about them or pretend to forget them. Their appeal is as suitable for our prayers as for our week-day discussions. But there are special reasons why our religious journals should devote a great deal of their energy to the work of fostering and guiding the spirit of generosity. The first wave of public sympathy has spent its force. Appeals in the daily Press often fall upon deaf ears. People are beginning to be anxious about their own incomes and find that it costs them more to be kind. But Christian charity is not a fair-weather virtue, and we need to have its claims pressed upon us as something that is inseparable from any loyal following of Christ. It is only by a complete union of heart and spirit with the sufferings of this present time that we can preserve our own faith in the Divine Pity. We must bear all the pain and sacrifice which God lays upon us, without murmuring and without respite. Morning by morning He opens our ears to the most searching word which He has ever spoken to

us. If we do not listen we shall seek in vain for any other open revelation of His Will.

Here then are topics and duties sufficient to enlist all our energies. Let it not be said of us, because we have tried to the best of our ability to illumine the meaning and press home the obligations of these tragic days, that we are bemused and obsessed by the war. Obsession implies a state of mind in which a man becomes the victim of a single idea and loses the harmony and balance of his judgment. To that we cannot plead guilty, for we have always written, at least, with deliberation, with a keen sense of responsibility and a genuine desire to rise above the passions of the hour. It has been our aim to speak a message of confidence and encouragement, to disentangle some of the deeper spiritual meanings of the struggle, and to help men to carry the burden of their duty in the spirit of heroes to the end. If we have failed, or some tone of depression or anxiety has crept unbidden into our pages, the fault lies with ourselves and not with the timeliness and wisdom of our aim. And the moral of it is not that we should forget the war, and turn the attention of our readers to other things, but that we should gird up the loins of our mind and remember it henceforth in a right and noble way.

Good Thoughts for Evil Times.

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with his host of heaven came,
And lo! Creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find
Whilst flow'r and leaf and insect stood revealed
That to such countless orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

Joseph Blanco White.

The first feeling that we have on entering a church is one of peace and repose. The world is in such a hurry, and is moving, as some people tell us, so much faster than formerly, that we seem to want a few minutes of rest, an occasional breathing time before we go hence. We desire to be with God, as we believe that we shall hereafter be with Him. Here, at any rate, the strife of tongues is hushed, the strain of mind is taken off, the cares of life are no longer immediately present to us: "There is a great calm." Here we pause for a moment in our journey that we may proceed refreshed. Here we are raised above the mean thoughts of mankind; we hear the words of the saints and prophets of old; we live for a short time in the nearer companionship of God and of another world; we pass in review the last day or two, and ask ourselves whether we are doing enough for others; we seek to realise in our minds a higher standard of duty and character. Here are revived in us those aspirations after another and better state of being, which in good men are always returning and are never completely satisfied, but which, like wings, bear us up on the sea of life, and prevent our sinking into the routine of custom which prevails around us. Here we resign ourselves to the pure thought, to the pure will, to the pure mind, which is the truer part of our own souls, and in which and through which we see God. Benjamin Jowett.

O THOU who art our Helper, the Mighty One who respectest not the persons of men, be Thou the help of all Thy people. Thou art our Fortress and Defender, and none can pluck us out of Thy hand. There is none other God like unto Thee; in Thee is our trust. Sanctify us through Thy Truth. Thy Word is truth. Preserve us and all Thy people from all injury and deceit, from the fear of the enemy, from the arrow that flieth by day, and the mischief that walketh in darkness, and vouchsafe unto us the eternal life which is in Christ, Thy Son. Amen.

DR. DANIEL WILLIAMS AND HIS TRUST.

III.

The Library.

In the first of his articles on the Trust founded by Dr. Williams Mr. Herford has outlined the clause in the will relating to the Library, and has traced the early history of the old building in Red Cross Street, and the uses to which it was put.

It may help us to a clearer understanding of the doctor's intentions with regard to the library if we examine the clause in rather more detail. After giving instructions as to the disposal of duplicates, &c., purchase of an edifice "in some cheap and convenient place," and appointment of a librarian, it proceeds:—

"Two catalogues shall be kept, one by the keeper of the library, one by such as the trustees shall name of their own number (wherein any other person's gift of books may be inserted, under them the names of such donors as shall add to the said library): and the said trustees shall pay ten pounds per annum to the said library-keeper (a young preacher seems fittest for it), giving security for his fidelity and attendance in such times as they appoint. But if no fit edifice can be procured, then a small piece of ground shall be bought, and a building erected for this purpose, not pompous or too large....And the said trustees are to keep the said bought or built edifice in repair, and at due times a fire to preserve the said books."

Defoe in his 'Memoirs of the Life of Dr. Williams,' published anonymously in 1718, says, "I have been told that the Doctor design'd to recommend it to the Dissenters to leave legacies to the said Library, either in Books or Money, to buy such new and valuable Books as shall come out after his Decease....which recommendation, if it be followed, may in time render this the compleatest Library in Britain."

One does not wish to be unfair to the Founder, and certainly there is something large-minded, though somewhat vague and indefinite, about the expression "a public library." On the other hand, the minute detail as to the two catalogues, the fire "at due times," the recommendation of a throwster's (*i.e.*, a silk-twister's) workhouse, the meagre pittance allowed the library-keeper, and the absence of any provision for growth apart from casual gifts, make it hard to believe that any development such as that suggested by Defoe was contemplated by Dr. Williams.

However that may be, the Trustees, at any rate, seized upon the idea of a "public library," decided that no "fit edifice" could be procured, erected, and in part paid for out of their own pockets, a building (opened to the public in 1729), which, if not exactly "pompous," was certainly, judged by the Founder's instructions, "too large"; and while building operations were in progress, not only compiled but printed a catalogue (1727) of the original Library in the hope that other "munificent and public-spirited persons and lovers of literature might be excited to contribute to its augmentation."

No praise is too high for the Trustees at this period. Severely handicapped by want of funds they set themselves to the apparently impossible task of keeping the Library alive. They established a custom, amounting almost to a rule, by which every lay Trustee on his election gave a donation of £10 for the purchase of books; many of the clerical Trustees made handsome bequests from their own libraries, and there was a fair, but by no means considerable, response to the various appeals for donations from without.

Meanwhile, the edifice, as Mr. Herford has already pointed out, was not only "kept in repair," but was put to very considerable use, and became for a whole century the headquarters of the Three Denominations. It was to this circumstance that the building in Red Cross Street owed its celebrity and importance, much more than to the fact that it housed a comparatively small library accessible to a limited public.

Towards the end of the eighteenth century it was felt by the Trustees that some drastic steps should be taken to call the attention of the public to the needs of the Library. Accordingly in the year 1793 a special Committee was appointed on whose recommendation a three-page leaflet was drawn up for distribution. After remarking upon the absence of any provision for growth under the Founder's will, it continues:—

"It cannot reasonably be questioned but that it would be honourable to the Dissenters, and conducive to the interests of Literature among them, that a Public Library, chiefly, though not exclusively appropriated to their use, should consist of a numerous Collection of valuable and well-chosen books.... It is, therefore, much to be desired that those liberal-minded persons who may be inclined to promote an augmentation of the Library should make such donations for the purpose as they may judge proper."

The use of the term "Dissenters," which was conspicuously absent from the clause in the will, is specially noticeable, and leads one to consider how far the name "Dissenters' Library," frequently applied during the eighteenth century, was a fair one.

Though nothing is stated precisely in the will, it seems probable that the Founder had in his mind an institution which should be to the Dissenters what Sion College was to the clergy of the Established Church, though the wide permission "whereto such as my Trustees appoint shall have access," shows that it was not the intention of the Founder, as it was never the practice of the Trustees, to limit the use of the Library to the Dissenters. For all that it is undeniable that during the whole of the eighteenth century the circle to which the Library appealed was, for one reason or another, a very narrow one. As early as the end of the year 1731, the strict undenominationalism of the Founder's instruction was qualified by the order "That all Pastors and settled Assistants of the three Denominations of Dissenters.... be admitted a constant use of the Library according to the Rules." The foundation, in 1753, of the British Museum and the transference to that institution, in 1759, of the copyright privilege attached to the Royal Library, struck a death blow at the older unendowed and unprivileged foundation, considered as a "public library." But the appeal is always, in principle at least, to the wider public. We see it in the circular of 1793, which speaks of "such Authors, whether Dissenters or others, as may be inclined to increase the Library"; we see it again in the rules prefixed to the Catalogue of 1801, where the special privilege afforded to pastors of the three denominations is withdrawn; it appears in the preface to the catalogue of 1841, which speaks of the Library as "open without distinction to persons of all classes and parties."

And yet throughout the whole of this period the evidence of the 'Register of Books Borrowed' all goes to show how small was the use made of the Library by the general public. Dr. Towers, Dr. Aikin, Mr. Barbauld, the names repeat themselves with wearisome monotony. If we look for the cause of this we shall find it clearly put in a letter dated December 10, 1838, addressed by Mr. James Yates to his fellow Trustees, in which he suggests the transference of the main bulk of the books to the British Museum, and the conversion of the Library from a general to a special collection, devoting itself to some one specific department of learning. "With regard to the *contents* of the Library," writes Mr. Yates, "it appears to me to be a collection of the most indefinite and miscellaneous character; and yet not of a character suited to answer the only end which can be supposed to be contemplated under its present management, *viz.*, the supply of useful and agreeable matter for reading to the Trustees and their families and friends." Perhaps Mr. Yates had been examining the Register, and had seen that on September 20 of this very year "Mrs. Godwin, by order of John Taylor, Esq.," had borrowed 'Culpepper's London Dispensatory' and 'Cogan's Haven of Health'!

It is only just to point out that in the same year Benjamin Hanbury, then engaged upon his 'Historical Memorials relating to the Independents and Congregationalists,' was not only referring to but *borrowing* such books as Paget's 'Answer to the Complaints of Will. Best,' 1635; Bradshaw's 'English Puritanisme,' 1641; and Morton's 'New England's Memorial,' 1669, books which could probably not have been borrowed from any other library in the kingdom; while, in the previous year, Mr. W. H. Black, the well-known Seventh-Day Baptist, was able to borrow vols. i. and ii. of Crosby's 'History of the Baptists' on the order of Mr. Yates himself. Such cases are, however, the exception rather than the rule. A library which was opened with a miscellaneous collection of about ten thousand volumes, and which, at the time of its centenary, contained less that seventeen thousand, was not likely to attract the general reading public. Even these meagre accessions were the result, not of careful selection, but for the most part of promiscuous charity. The "Dissenters' Library" had to wait till 1774 before it possessed a copy of Calamy's 'Ejected Ministers,' published in the years 1713–27, and even then was indebted to the chance generosity of an unknown donor.

The 'Visitors' Book' tells the same tale as the 'Book of Benefactors' and the 'Register of Books Borrowed.' Occasionally we find the name of some interesting stranger, such as Nathaniel Hawthorne, who visited the Library on July 12, 1859; historians of Nonconformity, such as Prof. Lorimer, Dr. Waddington, Dr. McCrie, and Dr. Dexter were fairly frequent visitors, often coming several times in quick succession when engaged upon some particular question on which the Library treasures could throw light.

But all three books suggest not a live concern, but an ancient and venerable institution, valuable on account of a certain number of rare old volumes contained in it, and not easily to be found elsewhere.

Looking back we may be thankful that nothing came of Mr. Yates's suggestion or of the similar proposal made from the side of the British Museum by Sir Anthony Panizzi in 1863. But at the time one must admit that there was much to be said for them.

Meanwhile, other forces were coming into play. The income of the Trust had largely increased, so that in 1805 and again in 1830 the Court of Chancery was able to authorize the application of certain portions of the annual surplus to the purchase of books. This annual grant, small at first, but gradually increased, marks the beginning of a new era in the history of the Library.

It was followed in 1864 by an even more important event, already mentioned by Mr. Herford in his first article, *viz.*, the purchase of the building in Red Cross Street by the Metropolitan Railway Co., and the removal of the Library to Bloomsbury. Before we take our leave of this first home of the Trust it may be worth while to attempt some picture of it. Mr. Jeremy describes it as containing "two large committee rooms, a noble reception room of fine proportions, well suited for public meetings, together with a capacious room for the Library, besides house-keeper's rooms." There is a fine air of old-fashioned dignity about the room for the Library, as show in the old print. It is not so lofty as the present reading-room, having only a few feet between the ceiling and the tall massive cases, standing out, as at present, so as to form a succession of bays. At the far end is a fireplace with handsome overmantel, and there, in the place of honour, hangs the portrait of the Founder, flanked, as to-day, by the portraits of Mrs. Williams and her first husband. There, too, are the two pedestal reading-desks, which carried the catalogues till a few months ago.

Those were the days when Thomas Hollis, republican, *dilettante*, generous patron of all who fought the battles of civil and religious liberty through the seventeenth and eighteenth centuries, would stroll into the Library and leave there one of those countless gifts which, modestly concealed behind the phrase "By an unknown hand," adorn the pages of the 'Book of Benefactors' as richly as his beautiful and famous bindings adorn the shelves of the older part of the Library to-day.

It is pleasant to pause for a moment and look back into this haunt of ancient

peace. In a subsequent article we shall hope to give some account of the general scope of the Library and of the treasures which it contains.

Stephen K. Jones.

HOW BELGIUM STOOD THE TEST.

It is the moment of crisis that reveals the true character of a people as of an individual, and a story has recently been published showing how Belgium met her hour of destiny eighteen months ago and emerged a heroine among the nations. An article by a Belgian dignitary, which appeared in the *Revue des deux Mondes*, was reproduced last week in the *Indépendance Belge*, and gives a deeply interesting account of the critical hours of Sunday, August 2, 1914, and the two succeeding days.

On that Sunday afternoon all was comparatively calm in Brussels, the 3 o'clock editions of the papers had come out with an assurance given by the German minister that Belgian neutrality would be respected, and the news spread a feeling of relief among the people. But those who were more behind the scenes were uneasy, they knew that no official reply had been given by Germany to England's question sent two days before, asking for an assurance that Belgium's integrity would be upheld. France's assurance, full and unequivocal, had come the day before, but Germany was still silent.

At half-past seven the tall figure of the German minister was seen striding into the Ministry for Foreign Affairs, and after a few minutes disappeared again into the street. The bolt had fallen—Germany demanded a right of passage for her army across Belgian soil! Ministers began to assemble, and the terms of the note were read to them. "A silence, a long and tragic silence of several minutes," says our writer, "followed the reading. For the first time we had heard the words of this infamous ultimatum, and we were thinking. ....In the mind of each one of us rose tender memories of our beloved country, so sweet, so tranquil; and then arose, maybe, a haunting sense of the horrors that were awaiting her; but what dominated all our thoughts was unquestionably the fixed determination to be worthy of our forefathers in their hours of trial." "It is with a feeling of pride," he adds, "that I can truly assert that not for one moment did any one of us hesitate as to the answer which we should give to Germany—a blank refusal."

Meanwhile, Brussels knew nothing of what was in store for her. Our writer, passing out into the street, found the people chatting in the restaurants, gay and happy. He himself felt crushed by the weight of the secret which he was carrying, the secret which would be revealed the next day, and would bring such a rude awakening to all around him.

The Council of Ministers met that same evening under the presidency of the King. It began at 9 and did not rise till nearly 4 A.M. While it was sitting one of the principal officers of State occupied himself with preparing a draft reply, and it is a remarkable testimony to the unity of spirit pervading all Belgians at this hour that, when the ministers had concluded their meeting and went through the draft, they hardly had to alter a single word.

The next day (Monday) an official from the British Embassy called to hear the terms of the reply. "The Belgian Government, if it accepted the proposals that have been made to it, would sacrifice the honour of the nation and would at the same time betray its duty towards Europe." "As I read these words," says our author, "I felt a lump in my throat, and I nearly broke down; but I managed to read it through to the end." The Englishman stood by him without moving, then he grasped both his hands, looked into his face, and said, "Bravo, Belgium."

"Bravo, Belgium!" Is not that what every Englishman still feels in his heart as he thinks of the little country which faced overpowering odds and sacrificed herself to save Europe?

The following day (Tuesday) the Belgian Parliament met at 10 o'clock. Half an hour before news had come through that the Germans had crossed the frontier, and excitement was at its height. Crowds poured into the streets, flags floated from every window, and expectation was intense. Hardly had the clock struck when a tumultuous cheer rose into the air. The King had left his palace. On horseback, in simple uniform, his face pale but with composed expression, he advanced through the streets amid enthusiastic shouts of "Long live the King!" "Long live Belgium!" When he dismounted and entered the Parliament building the scene was almost indescribable. The deputies crowded towards him with eager faces and outstretched hands as though to testify, perhaps for the last time, their devotion to the cause of the nation.

"Those who were present," says our writer, "will never forget it, and there were few who would not have to admit that tears came to their eyes as the King passed by."

A few hours later the news of Belgium's heroism had travelled across the channel, and England, answering the call, stepped forth to champion her cause and to join her in fighting for the freedom of Europe.

Bernard M. Allen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

NATIONAL ECONOMY AND BREWING.

To the Editor of The Inquirer.

Sir,—In your last issue you refer to the hardship involved in depriving newspapers of a third of their paper while the materials for making beer were left untouched. Very few people realise what enormous quantities of foodstuffs are used in the manufacture of alcoholic drinks, *viz.*, about 100 million tons annually. In times of peace and plenty such destruction of the food of the country should call for much more serious thought than it has hitherto received; how much more so at the present time when economy is forced upon us by a long and costly war, and when the production of food has been decreased? The matter would be serious enough were the grain, sugar, &c., used to make a harmless beverage, but when the result is a drink which makes for degradation and inefficiency, a drink upon which a yearly sum of something like 160 million pounds is spent directly, and probably about the same amount indirectly, a drink the sale of which has to be greatly restricted when the country is called upon for its utmost efficiency, surely we shall be foolish, indeed, if we fail to give the whole subject the serious attention it demands. I have said nothing as to the labour involved in the transport of the materials, the brewing, distilling, and distribution of the drink. The Chairman of the Cunard Steamship Co. states that thirty thousand tons a *week* of barley and other produce are brought into this country for "the Trade," and that thirty-six thousand tons of coal have to be sent every *week* to the breweries and distilleries.—Yours, &c.

E. F. Cowlin.

19 *Northwood Road, Forest Hill, S.E.*
February 29, 1916.

MEMORIAL NOTICE.

MISS DOROTHEA HOLLINS.

It is with great regret we record the death of Miss Dorothea Hollins at her home in Chelsea on Thursday, February 24. Miss Hollins was a well-known woman of letters, a poet of no mean order, and an earnest social worker, especially interested in the lot of women and children. She was a frequent contributor to this journal; it is only three weeks ago that a singularly beautiful letter of hers, written in pencil, on what proved to be her death bed, appeared in our columns—a letter which revealed her gratitude to her spiritual ancestry in what she called "the older Unitarianism," and her adhesion to its ideals.

Endowed with abilities of a very high order, which had been carefully cultivated by training, travel, and a wide knowledge of men and books, Miss Hollins threw herself with ardour into literary work. Her early novel, 'The Marriage of True Minds,' revealed a temperament at once mystical and philosophical, yet full of warmth and human nature. Her subsequent works, mostly volumes of poetry, deepened the impression she made of a pure, delicate, sensitive soul, touched with the light of heaven and brimming over with human sympathy. In the 'Herbs of Medea,' 'The Seven Wayfarers,' and, above all, in a long and noble pageant poem, 'The Quest,' she gave the world her finest aspirations, winning to herself hosts of friends. Her artistic

sensibilities found a second sphere in music, both as a composer and a pianist. Later on she became deeply interested in social questions, and her last little book of lyrics, 'Songs of Labour,' told of her sympathy with all workers for social betterment, and with the widespread hope of a fairer social day. While her poems never achieved great popularity, she was accepted by all the best authorities as one of the divine company of singers. *The Times* reviewer said of her work :—"Whether in lyric or blank verse or sonnet it often achieves a flawlessness of rhythm and diction which is rare, and it always voices a true emotion."

Troubled much at one time with perplexing questions concerning the great problems of soul and destiny, she bravely fought her doubts, and won her way through much pain to assurance and peace. She found the truth in Dante's well-known line :—

La sua volontrada e' nostre pace.

A line which became afterwards her motto and guiding star.

Naturally of a somewhat diffident and reserved nature, she responded quickly and gratefully to every kindly encouragement of appreciation and sympathy. All who met her became impressed by her sincerity, simplicity—a sincerity clear as light, and a simplicity as of a little child. She possessed in her life as in her poems the qualities of high seriousness, artistic restraint, and a deeply Christian spirit. J. W.

The funeral took place very quietly on February 28. After a service in her house conducted by the Rev. Joseph Wood the body was cremated at Golder's Green. Subsequently the ashes were taken to Mansfield to be placed in the family grave.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

59th List of Subscriptions.

	£	s.	d.
Already acknowledged	£11,123	9	7
Mrs. E. T. Crook (third donation)	2	0	0
Mr. J. A. Herbert (fifth donation)	0	5	0
Miss A. E. Clephan (fourth donation)	2	0	0
Mrs. E. Ellis (fourth donation)	2	0	0
Miss H. Hankinson (third donation)	0	5	0
The Staff of Haverstock Hill Central School, per Mrs. Westaway (eleventh donation)	0	10	6
72, Compayne Gardens Belgian Hostel Fund, per Mrs. Jolowicz (monthly donation)	4	0	0
Mr. E. J. Blake (fourth donation)	10	0	0
Mrs. Wm. Tangye (tenth donation)	5	0	0
Miss A. Fricker (fourth donation)	2	0	0
Miss Edith Gittins ..	0	5	0
J. and E. Fletcher	1	0	0
Miss M. T. Worsley (third donation)	3	3	0
Mrs. Arnold Rink	10	0	0
The Educational and Administrative Staffs of the Edinburgh Provincial Training Centre (seventh donation)	2	0	0
Mrs. Thornely, Liverpool (sixth donation)	5	5	0
Mrs. Julian Winser (fourteenth donation)	1	0	0
A. J. A., Deal (thirteenth donation)	0	5	0
Miss Glead (third donation) ..	0	2	0
Highgate Unitarian Church, per the Rev. A. A. Charlesworth (fourth donation)	6	13	9
Miss Blake (eighth donation)	2	0	0
X. (thirteenth donation) ..	1	0	0
"League of Honour" members of the Lewin's Mead Mission Sewing Class, Bristol per Mrs. Kenrick Champion	0	5	0
	£11,184	8	10

Parcels have been received from :—Miss Snell; Plymouth Branch Women's League (per Miss R. A. Bond); Mrs. Bryan E. Johnson; Miss Gairdner; Cullompton Congregation (per Mrs. Broom); Mrs. Wurzburg; Mrs. Smeall (per Mrs. Mackay); Miss E. Kennedy; Mrs. Duncan; The Ladies' Sewing Society, Brook Street Chapel, Knutsford (per Mrs. Holt); Miss Rose Stable; Mrs. Brooks; Miss B. Davis; Mrs. Andrews; Miss Short; Miss Swaine; The Cairo Street Ladies' Sewing Society, Warrington (per Miss Houghton); Miss Ogden; Mrs. Brown; Miss Ruth Drummond; Old Meeting Church War Sewing Meeting (per Mrs. Lloyd Thomas); Mrs. Briggs; Mrs. Oliver; Mrs. Napier; Croydon Free Christian Church Ladies' Working Society (per Miss Green); New Road Work Party, Brighton (per Mrs. Mellor); Essex Church Work Parties; Mrs. Priestley Smith; The Misses G. C. and B. Harvey; Rosslyn Hill Chapel Sewing Society (per Mrs. J. C. Drummond); The Misses Garrett; Mrs. Woollons; The Leybourne Girls' Club, Dover (per Mrs. Chitty); Mrs. L. S. Rowlands; Mrs. E. Chitty; Mrs. Bundy; Miss S. S. Partridge; Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Girls' Club, Bridport (per Miss Colfox); Miss E. S. Hollins; The Lewin's Mead Domestic Mission Girls' Sewing Class (per Mrs. Gaylard); Lady Mayoress's Committee, Leeds (per Mrs. E. Powell Williams); Muswell Hill Congregational Church Working Party (per Mrs. Allbon); Miss J. Suttill; Mill Hill Sewing League, Leeds (per Miss Buckley); Miss Snell; The Ancient Chapel Girls' Club and Members of the Congregation (per Mrs. B. P. Burroughs); S.C.; Miss Joyce Cobb; Mrs. Edwards (Trefriw); Mrs. Wigley; Miss Gibb.

SPECIAL WANTS.

For the Hospitals.

Gramophones.
Games (cards, chess, draughts, &c.), and football, quoits, nine-pins, &c., for outdoor sport.
Pyjamas.
Shirts and socks.
Towels.
Pillowslips.
Slippers, handkerchiefs.
Pants, vests
Mufflers, belts, mittens.

For the Orphanages.

Clothes for boys and girls.
Boots and shoes for adults and children.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

HOME CAMP NOTES.

Where men are in camp it is comparatively easy to meet with those you are seeking, especially as the authorities everywhere show the utmost willingness to assist inquiries. It is more difficult to locate billets, because that involves first of all getting a plan of the town, then fewer men can be seen during the meal hour, company offices must be visited in case of failure, and half a dozen directions may have to be tried before you arrive. A social gathering, therefore, when it can be arranged, serves not only the useful purpose of making the men acquainted with each other, but also saves time, and enables the visitor to use the only means at his disposal of meeting some of the men.

In one of these billeting towns a dozen men were living in an empty house. One of them was on my list. He attended a Nonconformist chapel, the minister of which urged the young fellows to join the church of their own faith in their own town before they left for the front. Private D. was married to a member of one of our northern schools, he had attended some of the services at the old chapel, and now he wished to act on the advice of the minister before he went "across." Could I make him into a Unitarian? The request was a little startling and unusual, and for the moment I was nonplussed. Because what was this church that he desired? Had it a corporate fellowship into which a man could be ushered unceremoniously—in an empty house? Would the admission be valid? Would it mean anything? How could there be "a church" when we knew only churches priding themselves on their individuality? Would any one object to one minister saying a word of welcome on behalf of the whole body of these churches? And yet I could not say, "Friend, there is no Unitarian church, we have nothing to meet your case." It was necessary to give him the right hand of fellowship, to declare him a member of that church—and take the

consequences. Long years ago I baptised the dying child of some Roman Catholic parents, who assured me that its soul would be saved if I did as they wished even if I were only a theological student. It seemed to me what I was asked for now was a much less serious and a far happier happening, and that if so much could be done for the dying this little might be done without offence for the living. I don't know what the Roman Church thought of what was done for the child; but the sympathy of our own people must surely be with the desire of the young soldier who will go to the war happier in his mind because the request was granted. I have since sent to the minister of the church where the wife worships the name of this new adherent, asking that he would confirm my action by adding the name to the church roll there. Some day I may hear that it was all right.

There are lonely tracts in the soldier's life even under the best conditions. In the midst of the great snows last week men talked, with a feeling like hunger, of home. Only to meet them is to know that the ministry which matters is the ministry of sympathy and fellowship.

I recall an hour in the pack-room of a military hospital. Every day, in relays, men coming for sick treatment called at this basement office to deposit their field outfit in exchange for a suit of hospital blue—the colour which the country knows now best after khaki. One of our men was a keeper of this store. For over a year he has been making inventories for these sick, rolling up the kit, and noting especially the package of personal treasures, letters, photos, and the like, so that one day when the health sheet is clean the things the patient values most shall not be missing. But the monotony of it! Besides this yearly round of folding parcels, "forming fours" is a mild sort of excitement. To the packer as well as to the patient any diversion is welcome. In the same day I have had men who were not on my list ask if they might have a word with me; one because he had heard that I came from his native town, the other that he belonged to the place where I had spent twenty years of a happy ministry. Incidentally, too, it is surprising the number of men who are glad to pass a word when they know one is a Unitarian. "Oh no, I am not a Unitarian, but I took a prize in that school" so many years ago; or another, "No, but my best friends go to your place," and again, "I think that way myself, and I should be one if I were anything." The voice from the "outside" is welcome to them all. It is doubly so to the men with whom you claim any kinship of faith, and especially if you know their own chapel or school, and any of the folk connected with it. We turn ourselves to that which recalls the familiar and beloved. The sight of an English face after many days in the strange land thrills you, or the flag starts the generous tears after your exile. The new life teaches new values. The agony of the voyager on a great ship at a port of call, when he alone has not a soul to wave a farewell from the shore, will change a nature.

I wondered what were the thoughts of many minds one night not long ago. Ten thousand men or more passed in absolute silence beneath my window in a tiny town. They went past for hours and never the sound of a voice was heard. But who could sleep among it? Time and again I went to the window and watched. I called "Good-night, friend," but silence would have been better. What were they thinking as they passed on into the darkness, each man alone with his own folk—in the spirit.

So I am not surprised at the atmosphere in our little meetings here and there, and up and down the land. There was one not long ago that is typical. As usual there was an impromptu programme, and songs were forthcoming in abundance. But no one volunteered a comic item. A friendly sergeant looked in and gave us 'A Warrior Bold,' and time and again we turned back to 'Keep the Home fires burning till the boys come home.' While refreshments were being served one of our friends handed round the copies of 'On the March,' which I carry with me. This little booklet, compiled by Rev. W. E. George of Derby, is one of the best of its kind, and I am allowed as many copies as are needed. When the programme should have been resumed the only thing that was wanted was that the hymns in the little book should be sung, and after 'Lead Kindly Light' and 'Nearer my God to Thee,' I was asked to read the prayers on duty, and some others. And in that way we came to the close of a social gathering that, at the instance of the men themselves, had really become a deeply religious meeting.

Those who read of the service conducted by the Rev. Joseph Wood recently will be interested to hear that on Sunday night last the first of a series of monthly services was conducted in the Nonconformist Hut in the camp, "amongst the firs and snows." I wish also to acknowledge the receipt of ten shillings from Lieut. Bounds, and of a sovereign from Miss Swaine of Guildford, and I shall be glad of any other contributions in aid of the social side of this work that may be sent to me at Essex Hall.

Thos. P. Spedding.

ABRAHAM LINCOLN AND THE QUAKERS.

A letter by Abraham Lincoln to Miss Eliza P. Gurney of Burlington, N.J., has been published in *The Boston Sunday Herald*. Miss Gurney was a Quaker, and headed a peace movement during the Civil War. The letter is as follows:—

Executive Mansion,
Washington, Sept. 4, 1864.

Eliza P. Gurney:

My Esteemed Friend,—I have not forgotten—probably shall never forget—the very impressive occasion when yourself and friend visited me on a Sabbath forenoon two years ago. Nor has your kind letter, written nearly a year later. ever been forgotten. In all, it has been your purpose to strengthen my reliance in God.

I am much indebted to the good Christian people of the country for their constant prayers and consolations, and to none of them more than to yourself. The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible war long before this; but God knows best and has ruled otherwise. We shall yet acknowledge His wisdom and our own error therein. Meanwhile we must work earnestly in the best light He gives us, trusting that so working still conduces to the great end He ordains.

Surely He intends some great good to follow this mighty convulsion, which no mortal could make and no mortal could stay.

Your people, the Friends, have had and are having a very great trial. On principle and faith opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma some have chosen one horn and some the other. For those appealing to me on conscientious grounds I have done and shall do the best I could and can, in my own conscience, under my oath to the law. That you believe this I doubt not; and believing it I shall still receive, for our country and myself, your earnest prayers to our Father in heaven. Your sincere friend,

A. Lincoln.

"The letter has been preserved in a photographic copy by Mr. William H. Storr, a photographer of Burlington, N.J. "Eliza Gurney," he says, "cherished the letter as one of her greatest treasures. I remember that when she brought it to my studio to be copied she sat right beside it while I arranged the camera, as if afraid it might suddenly disappear."

A meeting to promote the purposes of The Fight for Right Movement will be held at the Mansion House on Monday, March 13, at 3 p.m. The Lord Mayor will take the chair, and among the speakers will be Mr. Andrew Fisher, High Commissioner for Australia, the Bishop of Winchester, Mr. Donald Maclean, M.P., the Chief Rabbi, Dr. L. P. Jacks, Sir Edward Beauchamp, the Hon. Treasure of the movement, and others.

NEWS OF THE CHURCHES.

Birmingham.—The 811th and Annual Meeting of the Monthly Meeting of Ministers was held at the Old Meeting Church, Birmingham, on Tuesday, February 29, when the following members were present: Messrs. Clare, Graham, Hawkins, Johnson, Shelley, Short, Thomas, Topping, Warnock, Whiteman, and Wrigley. The Rev. J. M. Lloyd Thomas took the chair at 3.15 p.m. After hymn and prayer the Secretary read the Report and Balance Sheet for the year 1915-16. The Rev. Isaac Wrigley was re-elected secretary and treasurer, and the Rev. Leonard Short was appointed auditor for 1916-17. At the close of business the Rev. R. J. Campbell, M.A., spoke for about an hour on the subject 'With the Troops in France.' The members afterwards adjourned to tea, kindly provided by the wardens and friends of the Old Meeting Church.

Coventry: Re-opening Services.—On Saturday, February 19, the Great Meeting House (Unitarian), Smithford Street, Coventry, was re-opened, after complete restora-

tion, and many improvements. Dr. Chas. Hargrove preached in the afternoon to a good congregation. Tea was served at 5.30 to over a hundred members and friends. Soon after 7 o'clock a public meeting was held in the chapel. Mr. Byng Kenrick, of Birmingham, presided, supported by the Revs. Dr. Hargrove, T. P. Spedding, Lawrence Clare, L. Short (the minister), George Bainton, and Messrs. Ronald P. Jones, M.A. (architect) and C. C. Johnson. The Chairman congratulated the congregation upon the complete success of their renovation scheme. In an interesting speech he reminded his hearers of the brave men who for conscience' sake were ejected from their livings in 1662, two of whom, Dr. Obadiah Grew, Vicar of St. Michael's, and Dr. John Bryan, Vicar of Holy Trinity, Coventry, were the founders of the Great Meeting House in Coventry. From these men and their descendants the present members had received an inheritance of pure religion and free worship. He urged them to put the same spirit into their church life as their forbears had done, and future success would be assured. The Secretary, Mr. C. C. Johnson, in a clear statement, told the story of the Great Meeting House during the last few years. He spoke of an unsuccessful attempt some time ago at renovation. But out of this a balance of some twenty odd pounds remained and formed the nucleus of the present fund. Since September last, by subscriptions from members, local and outside friends, and by the untiring efforts of the minister, the fund had reached over £600. On behalf of the congregation he thanked the British and Foreign Unitarian Association, Mr. Ronald P. Jones, and Mr. W. Byng Kenrick for sympathetic and valuable financial assistance, and Mr. Jones also for professional help and advice as architect. Mr. Ronald P. Jones, who had a very cordial reception, expressed his entire satisfaction with the work carried out, and impressed upon the congregation the fact that in the Great Meeting House they had a very fine specimen of the Religious Meeting House of over two hundred years ago. After some interesting remarks upon church architecture, Mr. Jones announced the welcome news that Mr. Charles Hawksley, of London, had promised £50 to the fund. He heartily congratulated the members upon the success of the scheme, and wished minister and people God-speed. The Rev. T. P. Spedding, who had had five months temporary charge of the congregation before Mr. Short s appointment, conveyed to the meeting the greetings and good wishes of the British and Foreign Unitarian Association. He spoke of the happy time which he had spent in Coventry, and was glad he had suggested Mr. Short's name to the congregation. After helpful words from Dr. Hargrove, the Rev. George Bainton, in happy mood, voiced the greetings and good wishes of the local Free Church ministers. The Rev. L. Short said there were to be no formal votes of thanks, but he wished to express the gratitude of his people to all who had helped in the success of the day. He especially desired to thank Mr. Potter and the West Orchard Congregational Church Choir for their splendid singing at that meeting. Speaking of the future of the Great Meeting House, he said it would not have to exist as a mere protest, or simply give expression to negations, but amid all the stupendous waste and sacrifice of life entailed by the war, it would have to bear witness to the great value of the individual; amid the gigantic display of physical force and many materialistic tendencies it would have to bear witness to the life of the spirit, Christ, and God; amid the spending of vast amounts of money, and the accumulation of great fortunes it would have to bear witness to the fact that all wealth was a trust. Admitting his great responsibility as minister of the Great Meeting House, he pointed out that much also depended upon the faithfulness of the members, and with their co-operation all would be well. The meeting closed with the singing of the National Anthem. On Sunday morning and evening Dr. Hargrove preached to good congregations.

Kendal.—The Trustees and congregation of the Market Place Chapel have received with sincere regret the resignation of the Rev. Herbert V. Mills, who will terminate his ministry at Kendal at the end of June.

Liverpool.—The Rathbone Literary Club, which has been a centre of education for the past thirty years, has lately helped to shed light on the present situation by certain notable lectures delivered in Ullet Road Church Hall. The Director of Education in Liverpool (Mr. James G. Legge) spoke in November on 'The Humbling of the Hohenzollerns in 1848'; Dr. Caton on 'The Monks and Monasteries of the Eastern Church'; the High Master of Manchester Grammar School (Mr. J. L. Paton) on 'Germany and the Germans'; and recently Mr. Evan Hughes, Staff Lecturer in Economics for the Liverpool University Extension Board, gave a very valuable address on 'Economic and Social Reconstruction after the War.' He urged the consideration betimes of the state of society which would confront us after the war, for two main reasons: (1) to take means to prevent a state of chaos following demobilisation; and (2) to know and take the necessary measures to make up our colossal losses. The country is at present, he said, consuming stored-up wealth which would have increased its productive capacity; it is using up its fixed capital and selling its foreign securities; it is making loans to other countries; its normal production is much less than before the war; its wealth-makers are in the army and navy, engaged indeed in the great work of necessity, but not producing wealth; its millions at home are in munition factories, hospitals, docks, engaged in supplying, feeding, clothing and nursing the vast army of non-producers, and so themselves no longer reproductive. We are now losing many of our potential producers by death and maiming, and we are going to lose many more after the war by emigration—and all these of our very best stock. We are losing industrial quality through industrial disorganisation, and we have already lost that great part of our foreign trade which covered Germany. The gain is greater than the loss; the economic sacrifice is worth while; but that we should definitely prepare for both short measures, to be taken swiftly, and long period measures after the war is a necessity if we are to have economic salvation. After a survey of social conditions in the nineteenth century, leading up to the state of things which exists at the present time, the lecturer proceeded to outline certain practical measures which would have to be prepared for if industrial chaos at the end of the war was to be avoided—such as the adequate support of the men who come home until employment is found for them, the conversion of the munition factories into centres of production, the retention of unskilled men in the army, where there should be new opportunities of mental and physical improvement, the development of small holdings under the state organisation of land, and the readjustment of labour, so as to ensure that losses are not incurred and wages cut down by the increasing employment of women. We must no longer be a nation of spendthrifts, careless about the development of our resources and the brains of the workers—who are not, the audience were reminded, at all satisfied with things as they are, and would have to be reckoned with. We had to make our people efficient, to pay them adequately, and give more attention to education, business organisation, and the training of human faculties. Above all, the national solidarity must be retained and the class war abolished. The new spirit of fighting shoulder to shoulder must be carried on into peace times, and friendship with the workers must take the place of the old divisions between rich and poor.

Sheffield: Upper Chapel.—The Annual Tea Party was held at Channing Hall on Thursday, 24th ult., the tea being given by Mrs. Wm. Holmes, in order that the proceeds might be devoted to the purchase of material for the War Distress Effort. The Annual Meeting of the Congregation, which was well attended, was held afterwards. Mr. J. R. Wigfull, A.R.I.B.A., occupied the chair. The report showed that, though the church had naturally suffered through the war, its various institutions were in a state of healthy and vigorous activity. The United Sewing Meeting, in connection with the War Effort, had forwarded 3,762 garments and other articles to Army and Navy, &c. For the Chapel Belgian refugee work £500 had been raised; Brandreth House and two cottages were maintained as homes for refugees, and several families had been helped to independence. During the year £50 had been given to the Unity Church Building Fund. Mrs. Sinclair, Miss E. Wilson, Messrs. W. McKinnel, W. R. Barclay, J. W. Bell, and J. H. Fisher were elected to vacant places on the committee. A warm vote of thanks for their ministerial services was accorded to the Rev. C. J. Street, minister, and the Rev. J. W. Lee, assistant minister, on the motion of Mr. W. Holmes, seconded by Mr. W. R. Barclay, and these gentlemen suitably responded. Thanks were also cordially given to the officers, trustees, and committee, on the motion of Mr. W. Sinclair, seconded by Mr. J. W. Bell, and the Hon. Secretary, Mr. Robert Stevenson, acknowledged the vote. A choice musical programme was rendered by Miss E. Cawley, L.R.A.M., Mr. Charles Scholey, and Mr. J. W. Harris, with Mr. B. Jaques as accompanist. Mr. W. G. Turner moved a vote of thanks to Mrs. Holmes, the artistes and the chairman, which was seconded by Mr. J. Figorski.

Bolton.—By the death of Mr. John Lawson, J.P., of Highfield, Sharples, Bank Street Chapel has lost one of its leading members, and many good causes in Bolton an earnest supporter. Mr. Lawson, who was in his 69th year, was treasurer of the Bolton Liberal Association, had been a magistrate for sixteen years, and was one of the oldest trustees of Bank Street Chapel, where his influence will long remain an inspiring memory to his fellow worshippers. At the funeral, which took place on February 21, there was a representative gathering, including members of various local institutions, as well as numerous relatives and friends. A service had been previously held at Bank Street Chapel, when the Rev. J. Cyril Flower gave a sympathetic address. He referred specially to Mr. Lawson's zeal for the work of their mission enterprise, and the loyal help he had given to the cause at Halliwell Road through the difficult days of early struggles, indeed, right up to the end. He was a supporter of all causes which aimed at the social uplifting of the town, and, although devoted to Liberal ideals in politics, was never a mere party nominee, and counted innumerable friends among his political opponents. Mr. Lawson always remained young in spirit, took great delight in the companionship of young people, and by his sympathy and interest very quickly attached to himself the comradeship of the successive ministers with whom he was a fellow worker and worshipper. He believed in the commandment, "Thou shalt love thy neighbour as thyself," and practised that fundamental religious principle in a natural and unostentatious way. The last rites took place at the Crematorium, Chorlton-cum-Hardy, the service being conducted by Mr. Flower.

York.—A new vestry and church parlour were opened recently at St. Saviourgate Chapel, having been built by the Colton Trustees. At a Congregational Social to

celebrate the event, Messrs. Lewin, Dodds and Wiseman expressed their pleasure in handing over the property for the use of the congregation. In acceptance, Mr. Beal (Hon. Secretary) and Mr. Currie (Hon. Treasurer) voiced the gratitude of the members and the new hopes raised upon the acquisition of a place of meeting for week-night events. Songs and a dramatic sketch were given by the Young People's Guild. The church organ has been recently overhauled and repaired. A new hymn supplement has been introduced. A satisfactory report and balance sheet were submitted at the Annual Meeting of the congregation, when the President, Secretary, Treasurer and Wardens were re-elected and three ladies were added to the Committee, viz.: Mrs. Atkinson, Miss Elsie Smith, and Miss Gladys Manning. The meeting expressed satisfaction in the appointment of Mr. Hempster as organist and choir-master.

NOTES AND JOTTINGS.

Rhodes Scholars and the War.

The Rhodes Trust has issued a report, in which it is stated that in 1914–15 nearly all the Colonial undergraduate scholars had entered the Imperial service for the period of the war. In all cases the Trustees had granted leave of absence to such scholars, reserving to them the right to resume their scholarships when they are set free from military service. Only eighteen Colonial scholars continued in residence up to the end of last term. Permission to postpone entrance at Oxford had also been granted to Colonial Scholars elected for 1916, so as to leave them free to respond to the call of national duty. Up to the present time 167 scholars and ex-scholars are known to have taken commissions or enlisted in the Imperial Army and its Colonial contingents. Six of them have lost their lives, several have been wounded, and some are prisoners, whilst one has been awarded the D.S.O., and four the Military Cross. There were eighty-seven American scholars in residence during the whole or part of the year.

Daylight Saving.

In view of the urgent necessity for practising economy at the present time, we might well turn our attention again to the question of daylight saving, which will always be associated with the late Mr. William Willett, though this is essentially one of the cases where an act of Parliament is needed to make the practice a success. The saving in coal and light alone, to say nothing of the benefit to health and spirits which would result from the habit of getting up and going to bed an hour earlier, would be well worth the effort to accommodate ourselves to a readjustment of our daily habits which would probably not be as difficult as it sounds. It has been estimated that the gain to the railways alone through the economy effected in artificial light would be £5,000,000. One of our public schools, Denstone College, has already set the country a good example, and the result is that there is probably no place more difficult to detect after dark from the point of view of a Zeppelin raider. The boys rise at 5.30, breakfast at 6.30, dine at 11.30, take their last meal at 6, and by 7.15 are in bed, with the last dormitory light turned off. The masters, it is said, are guilty of the crime of sitting up until 10 sometimes, but they burn the "midnight oil" so secretly that not a glimmer is allowed to escape from the windows, and in view of the early rising next morning they are probably quite content to go to bed, as a rule, at an hour when dissipated town-folk are enjoying their late dinner.

The Treatment of Mules.

We always think of mules as obstinate and intractable beasts, and probably most people find them so who do not know how to treat them. But patience and kindness will work wonders with mules, as with other stiff-necked creatures, and one man, at least,—an officer at the front, who has written a delightful letter on the subject to Mr. Cecil Chapman,—has been applying the method with great success. He describes the arrival of fifty mules from America which led his men "a real dance." The animals were all thoroughly upset by their voyage and many handlings, several were quite unaccustomed to harness or to being ridden, and all were in very poor condition. "One man was savaged, and several were kicked on the first day," says the writer, "but I made up my mind to try nothing but kindness in dealing with them. I have never allowed a twitch to be used, or a mule to be hardly treated by beating, nor have I allowed them to be put in stocks when being shod. Kindness has paid in a wonderful way. Our mules let us do what we like with them. . . . . I have always fed them on maize in preference to oats, because it is the food they were brought up upon in Argentina, and I have had no disease of any kind. Indeed, I was congratulated the other day in having the best conditioned mules in the division, not a poor one amongst them, in spite of the hard work which a field company under present conditions finds for them to do."

Mortality at the Zoo.

Prof. H. G. Plimmer, in a recent report presented to the Zoological Society, said that there was a considerable reduction last year in the death-rate at the Zoological Gardens, the numbers being as follows:—mammals, 280; birds, 706; reptiles, 179—representing, respectively, 21 per cent, 27 per cent and 29 per cent of the total there, including new arrivals during the year. If, however, they took only the figures for the occupants of the Gardens since the beginning of the year, which was the best test, the percentages in the three groups were reduced to 18, 15, and 14. Apart from the new arrivals, the cases of infectious disease had been very few, and deaths from tuberculosis had decreased very considerably. One of the only two cases in the reptile house was that of a crocodile, the first recorded of its kind. If they could prevent overcrowding and have proper quarantine he saw no reason why the disease should not be stamped out. There had been two cases of cancer, and, we are sorry to say, many birds had died from overeating.

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ANNUAL MEETING

of this Society

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7 p.m. Business Meeting, to be followed by an Address on

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March.

12. Rev. FRANK HEMING VAUGHAN, B.A., of Gee Cross.
19. Rev. FRANCIS HENRY JONES, B.A.
26. Rev. JOHN CYRIL FLOWER, M.A., of Bolton.

April.

2. Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D., of Manchester College, Oxford.

The Evening Services will not be resumed for the present.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

DURING the past week the weather in France has unfortunately been as unpleasant for travelling as it has been at home. Notwithstanding the difficulties and exposure Mrs. Allen and Mr. Kelland have been able to carry out most of their plans, and they will return next week, not only with a large fund of first-hand information about the Belgian hospitals which we are helping, but also with renewed confidence in the goodwill of those in authority gained in many personal interviews. Full official sanction has been given to our scheme for erecting a Hut for the use of the Belgian Army. The hospital for refugee children, for which we appealed last week, will be equipped as quickly as possible. Our readers will hear with cordial pleasure and approval that our Belgian friends on the spot insist upon calling it "The Rose Allen Hospital." Nothing could be more fitting. It will add to the pleasure and pride with which they respond to any appeal on behalf of its needs, which we shall have to make from time to time.

* * *

IT would be most unfitting that we should pass on to our usual review of topics and events without first of all paying our tribute of admiration and gratitude to the people of France. For the past fortnight they have sustained the full force of one of the most terrific battles of the war. The army has fought with magnificent courage, and the civilian population has stood behind, firm and resolute, without a word of panic or selfish fear or useless criticism. These are the conditions of victory. Even more than military equipment it is the moral factor which has made it an unequal conflict. The French have the advantage of fighting on their own soil, and no doubt about the rightness of their cause can impair their strength. They are upheld by their ideals. The Germans are the aggressors. They can appeal to no high standard of right. Their love for the Fatherland has in it no saving reverence for justice. They know in their hearts that they have no business to be where they are.

* * *

WE congratulate our friends in America most heartily upon the signal victory of President Wilson, both in the Senate and in Congress. We hope that they will believe us when we say that we do so chiefly, not on account of any advantage which may possibly accrue to ourselves, but because it is a victory for clean politics. Even more important than the question of international law about the right of merchantmen to arm themselves for self-defence is the need of clear and decisive action against base intrigue. Had the vote in Congress gone the other way it would have been a triumph, not for independent thinking, but for German plotters who desire to control the political life of a free people for their own ends. The effect which it will have upon the internal situation is not our affair, and we have no wish even to speculate upon it. As a blow struck for political morality it is the affair of the world. The instructions issued to our own merchant vessels which are allowed to carry guns, make it quite clear that all that is permitted is the right to defend themselves against murderous attack. This right is a common possession. It is as vital for America, and perhaps in the long run for Germany, as it is for ourselves.

* * *

WHEN Mr. Winston Churchill retired from the Admiralty nothing was lacking in personal dignity and reticence. His demeanour called forth general admiration. We ourselves praised it highly at the time. It is a pity that he has once again been mastered by his instinct for political sensationalism. Whether his speech on Tuesday had in it a large element of offended vanity or was prompted by the genuine anxiety of a man for a department which he no longer controls, we do not pretend to judge. In any case Mr. Balfour's condemnation of it as "very unfortunate both in substance and in form," could hardly be improved. When the speech is analysed it will be seen that it was a clever attempt to sow suspicion without any attempt to grapple with facts. It simply played into the hands of small groups of malcontents in Parliament and the Press, who are vocal quite out of proportion to their importance. The desire for our fleet to come out and make a splash, or that we should have a battle of Verdun every month in order to cheer our drooping spirits is natural to many people. Monotony and slow progress provide plenty of food for the grumbler. But let us remember that demands of this kind are usually the sign of petulant weakness, not of calm and conquering strength.

* * *

THE party of distinguished Russian journalists has returned to London after what may be described as an extended military and naval tour. The members were entertained on Monday by the Institute of Journalists. In proposing

the health of the guests the President, Mr. A. G. Gardiner, spoke of the need of unity—loyal, absolute, and unquestioning—and of the way in which this unity was reflected in their Russian visitors, who, though they represented many sharp divisions of opinion in regard to internal affairs, had at the present time one common purpose.

> Their visitors [he said] came not merely as journalists, but as unofficial ambassadors of a people with whom we were sharing in a common tribulation and a common glory. We had been separated from that people in the past by many things—by the hard, solid facts of geography, by the difficulties of an extremely obstinate language, by distrust, and, to some extent, by our own insular habit of thought. Those things were reinforced by the fact that we had in the past not been very adventurous in our friendships, and had not exercised very much wisdom in extending them. That had applied peculiarly, perhaps, to the case of Russia, which had come to a great maturity of thought and originality. He doubted whether there was any people with whom we had a larger potentiality of sympathy, of affinity, and of contact than the Russian people. There was in the Russian people a large humanity, a spaciousness of vision and atmosphere, and, above all, a spirituality of outlook which was one of the greatest assurances for the future of the world.

* * *

In the course of his reply M. Vladimir Nabokov spoke very hopefully of the political outlook in Russia. He acknowledged the difficulty of cordial relations existing between two countries, if one were governed by law and the other by despotism, and the fundamental elements of liberty and equity were accepted by one and rejected by the other. But he regarded the reassembling of the Duma as a most significant event. It meant the end of control by a section of the aristocracy with its devotion to Prussian methods of government, Prussian methods of dealing with minorities, Prussian contempt for higher ideals, Prussian admiration for the mailed fist as a supreme argument, Prussian confidence that right had to yield to might.

> It was [he said] one of the immediate consequences of this war that the Duma's existence had been strengthened and its absolute necessity for the welfare of the Russian people revealed to the dullest mind. "Made in Germany" theories of Absolutism had to disappear. The visit of the Tsar to the Duma, and the words which he was pleased to speak, had confirmed unwritten but morally binding guarantees. The people of Russia undoubtedly had before them a period of reconstruction and of reform. But that period would no more be troubled by the mischief-makers belonging to another and a darker age.

The National Council of Evangelical Free Churches has been in session at Bradford this week. The new President, the Rev. J. H. Shakespeare, who succeeds Sir J. Compton-Rickett, delivered an address on the dangers of Nonconformist disunion and launched a proposal for a vast scheme of federation. He has, in our opinion, chosen a most unfortunate moment for inaugurating his campaign. No doubt he is in close touch with the facts when he deplores the alienation of many of the best elements in our national life from the churches and the immense waste of spiritual energy in competitive efforts. But is the magic word federation going to accomplish what he desires without a much more thorough handling of the problem of religion as a whole? Will the men and women who are not attracted now feel any greater charm in a United Free Church, with the same theology and the familiar ritual? In any case a scheme of this kind will require the full energy of brain and heart on the part of the ablest men if it is not to peter out in futile discussion. Is it seriously contended that this is their proper business at the present moment, when we ought as far as possible to forget our divisions and to avoid every kind of sectional activity which will make us less sensitive to the teaching of experience and less capable of co-operation with men who, in old and narrower days, lived and thought in a different fashion from ourselves?

* * *

If a scheme of this kind is persisted in it will necessarily fail to enlist the interest of the best men, and that for several reasons. They are busy with more urgent tasks. They are away at the front, fighting their country's battles. They are deeply conscious that the whole world is in process of transformation, and they feel that we may be on the eve of far-reaching changes in religion. Every instinct of reverence forbids them to dogmatise about the new experience which is still being revealed to them in the unselfish devotion, the death and triumph of their fellow-men. It may be that many of the old forms, so precious to themselves, will not fit it at all, and will pass away because they have outlived their usefulness. They cannot tell. This is not scepticism or indifference. It springs from a more sublime faith in God than is possible to most of us in ordinary days.

* * *

It is for this reason that schemes and movements of the familiar pattern, organised by the ecclesiastical mind behind the ramparts of battle leave us cold. We find ourselves more in agreement with the position of Artifex, who wrote as follows in Thursday's *Manchester Guardian*:—

> I do not attack the Church. I write as one who loves the Church. But I do certainly think that the war has revealed, as nothing has ever done before, the weakness of the Church and the failure of organised religion as expressed in all the denominations to guide and inspire the nation. And the secret of that failure appears to me to be too deep-seated to be met by any ordinary means. National missions and similar special efforts may help the few that are within, and may draw in an individual here and there from without, but will, I am sure, leave the mass of the nation unaffected. The cure must be as searching, as far-reaching, and must go as deep as the mischief. That is why I desire some action on the part of the Church which would compel the most thoughtless to recognise her as the guardian of the spiritual life of the nation, and as existing not for herself and her own ends, but simply and solely for the service of God and mankind.

* * *

The fact that we wrote rather critically last week about Henry James and his books only increases the pleasure with which we quote the following tribute by Mr. Gosse to his greatness as a man. It appeared in a letter to *The Times* last Saturday. It describes the transfiguration which has come to thousands of men and women in these days, but evidently came to him in an unequalled degree:—

> No man has awakened greater loyalty or penetrated so many shy spirits with affection. But we want to proclaim to the sensual world that when the war with Germany broke out, he ceased to be merely the idol of an esoteric group He became a soldier; he belonged to England No one has suffered more in spirit no one was more tensely agitated by the war, than Henry James. Not that he doubted of our victory, which was to be his victory. In the deadliest trances of the night he never questioned the end. But his nature was like a violin string, and it was strained until it snapped. He was a supreme artist; but what we must remember and repeat is that he was a hero. He belonged to a neutral nation that he was attached to by a thousand ties. Yet he broke them all to devote himself, heart and brain and vibrating nerves, entirely to his passionate love of England. He was a volunteer in our great cause. Quite in the beginning of August, 1914, he said to two English friends, "However British you may be, I am more British still." He has died before we celebrate the catastrophe of wickedness, and perhaps it is as well, for his great heart might have broken with joy in the midst of the huzzas.

RUSSIAN POLAND.

It is one of the bitterest things in the present tragedy that it is often impossible to give our help where it is most needed. We ourselves are warm and well-fed, while thousands are perishing of cold and hunger, and there is no way in which we can send them even the barest necessaries of life without prolonging the war and thereby adding to the sum of human misery. A short time ago our Government had to send a dignified refusal to the impassioned appeal of the Poles in America that we would so far release our commercial blockade of Germany as to allow food to go through to their starving compatriots. To some people it seemed a terribly stern thing to do. With aching hearts they asked whether this was not one of the cases where the claims of humanity ought to override the stern laws of war. But a moment's calm reflection revealed the probability that any attempt to relieve the Russian Poles might only prolong their agony, because the food intended for them would go to supply the needs of the German army and civilian population. Without adequate guarantees, which have not been forthcoming, it was impossible for our Government to do anything.

We understand that sinister use is being made of this refusal by German agents in neutral countries. It is not the first time that Germany, with supreme cynicism, has attempted to exploit the feeling of outraged humanity for her own advantage; but our contempt for such tactics must not lead us to underestimate their influence. It was clear that Mr. Asquith's official reply was based on something more solid than suspicion. A plain statement of the facts which has just been issued by Mr. Arnold J. Toynbee is a complete vindication of his attitude. But it is something more, it is one of the most scathing exposures of the logic of brutality, which even this ruthless war has provided.

We must state the case in a few words, leaving our readers to consult Mr. Toynbee's pages for themselves. Germany has determined either to bend the Russian Poles to her will or to exterminate them. She began by commandeering the harvest for her own use, and cutting off all supplies of food except the small amount which was allowed to be sold at exorbitant profits by a German company. It cannot be pleaded that this was one of the harsh necessities of war, for she followed up this first step by strangling the whole industrial life of the country. The machinery of the mines was wrecked and the factories have been closed. Commercial jealousy of a thriving community has apparently led the German bureaucracy to aim at the permanent extirpation of Polish industry. All attempts to meet this appalling situation by the philanthropy of the wealthier citizens have been stopped and their committees have been disbanded, for the object is to drive the artisans to flee from starvation by the bribe of work and wages in Germany.

> The Germans [Mr. Toynbee writes] hoped high things from their "organisation" of Poland. They hoped to organise Polish food into German warehouses, and to organise Polish industry out of existence, and that much they have achieved. *But their greatest dream was this exploitation of Polish man-power, this drafting of skilled and docile helots into German workshops and mines, so that every able-bodied German might be free to take his rifle and enter the fighting ranks, with a vast impetus to German military power.* It was an audacious conception, but it has failed—failed, as so often happens with German schemes, through a radical mistake in psychology.... The spirit of the Polish people has not been broken, and Germany has been foiled of her expectation. But Poland is still in her power, and there is nothing to restrain Germany from her revenge. The suffering of Poland grows more terrible month by month.

It is a terrible alternative to accept starvation rather than yield to the lash of the taskmaster; but that is what the great industrial population of Warsaw and Lodz is doing. Here and there a corner of the veil has been lifted, but the full tale of their misery can only be told when the yoke of the oppressor is broken Here is one picture which must stand for many others, taken from the narrative of a visitor to Lodz quoted by Mr. Toynbee:—

> Wishing to acquaint myself with the misery in the factory towns, and to consider means of relief, I went to Lodz. What I found surpassed my most awful fears. The population is slowly dying, after exhausting its forces in a hopeless struggle. I went under the guidance of the relief caretaker of the district, and I visited only one street, Ciemna, in the suburb of Bluty. We went to the house of a boy, who is now in our Home for Children at Kutno. We were to take his love to his parents. "Our parents are gone," answered his eldest sister of about 15. "Father died a week ago of exhaustion, and the day after father's funeral mother died of typhus. It is the same next door. Both the father and the mother have died during the war, leaving four small children in the care of a brother of 18." When we entered this other tenement we found the youngest child of two dead, and the girl of 4 dying. There were others who had no strength left to fetch wood from the forests round the town, and were burning everything they had—tables, beds, and even picture-frames. In one of these tenements we found only a group of crying children. The mother had died and the father had gone out into the country to beg for potatoes. They had sold everything, even the bedding, the most precious possession of the poor.

In face of all this misery we are, for the moment, helpless. Why then should we torture our hearts with a recital of these things? For two reasons. First, because we ought to live day by day in conscious fellowship with it. It is part of the price which Europe is paying for her freedom. Our sufferings are insignificant compared with those of these martyrs for the common cause, ours as well as theirs; but we can at least avoid the guilt of the indifference which flings them a momentary tribute of pity, and then turns with relief to the pleasant scenes of our ordinary life. And let us remember, in the second place, that there is neither manliness nor safety in forgetfulness. We must conquer this evil spirit or it will strangle every good and holy thing in life. If the moment has not come when we can deal out bread to the hungry, we can dedicate all our strength to the holy tasks of deliverance, to loose the bonds of wickedness, to undo the heavy burden, and to let the oppressed go free.

The Destruction of Poland: a Study in German Efficiency. By Arnold J. Toynbee. London: T. Fisher Unwin. 2*d*.

Good Thoughts for Evil Times.

Whoso in noble spirit doeth favours
Sweetens them in the doing: they who do them
Grudging and late, theirs is the spirit of churls.
Lo, I will yield mine own child up to die!
Many thoughts prompt me: first, this land of ours—
None other better home might man inherit.
Again, for this cause children have we borne,
To fence the fanes of God and fatherland.
One name the whole state hath, but many dwell
Therein: how dare I yield to ruin these,
I, who for all can yield my one to death?
If aught I can compute—compare small things
With great—the fall of one house meriteth
Not more regard, nay less, than a whole state.
If flame of war enwrapped this very town,
Should I for dread of death not send my sons
Forth to the strife of swords? Nay, be my sons
Such as shall fight and win renown with men,
Not be vain outward shows our streets within!
Out upon women who, in honour's stead,
Choose for their sons life, counsel craven fear!
My child—mine only according to the flesh—
I give for the land's ransom! If this land
Fall, of my children then what profit have I?
Shall I not do my part then to save all?
Let others rule her, I will save my Country!
Countrymen, use ye this fruit of my womb;
Be saved, be victors! At one dear life's cost
This dear land to her children will I save!
My country, O that all who people thee
May love thee even as I!—then shall we dwell
At ease in thee, thou never suffer harm.

Euripides.

(From Dr. Way's translation of the 'Erechtheus.')

Suffer me not, O Lord, suffer me not to forget how at the very moment when, it may be, I am thus playing with a fantastic grief, it is actually faring with multitudes of my fellows, many times better and truer and holier than myself. Think, O my soul, of all those—the mourners who have survived everything, even hope itself, the incurables who pace the long halls of pain in the vast hospital of this world; its deposed, discrowned, and disinherited, for whom all the ornament of life has for ever departed, perhaps by their own fault, perhaps by that of others, but in either case gone, and so gone that it never can come back again; long pain the road by which, and death the goal to which, they must travel.

R. C. Trench.

Grant unto us, Almighty God, the peace of God that passeth understanding, that we, amid the storms and troubles of this our life, may rest in Thee, knowing that all things are in Thee; not beneath Thine eye only, but under Thy care, governed by Thy will, guarded by Thy love, so that with a quiet heart we may see the storms of life, the cloud and the thick darkness, ever rejoicing to know that the darkness and the light are both alike to Thee. Guide, guard, and govern us even to the end, that none of us may fail to lay hold upon immortal life. Amen.

DR. DANIEL WILLIAMS AND HIS TRUST.

IV.

THE LIBRARY (2).

With its removal from Cripplegate to Bloomsbury the Library leapt suddenly from the eighteenth—one may almost say from the seventeenth—century to the nineteenth. Contemporaneously with the opening of the new building in Grafton Street in 1873 came the drawing up of the list of names, lay and clerical, drawn from all denominations, "authorized by the Trustees to introduce persons to the use of the Library." The introduction of this new and wide scheme of guarantee transformed the Library from a proprietary to a public institution in practice, as well as in principle, and made possible the realisation of the pious hopes of earlier years. The number of borrowers rose in the next twelve years from about 100 to over 4,000 per annum.

And yet here, as in the other activities of the Trust, there has been no real break. The development of the last forty years is the result, not of any deliberate or drastic change of policy, but of the natural reaction of circumstances upon the old policy.

Mr. Yates's reproach that the contents of the Library are "of a most indefinite and miscellaneous character" is now its proud boast. The Library is in no sense a specialist's library. There is no department, not even excepting that of theology, in which the advanced research student will not find himself pulled up fairly early. On the other hand, the general reader, of a serious turn of mind, in theology, philosophy, history, sociology, literature, every subject almost except pure science, will find ample material to supply his wants.

The special collections which attracted students of Nonconformity in the first half of last century, have slipped back into a position of secondary importance, but it is proper to remember that by so doing they allow the present general library of modern literature to link itself up by a direct line of descent, to the original library left by the Founder.

The original collection, as shown in the pages of the catalogue of 1727, consists of the combined libraries of Dr. Williams himself and of Dr. Bates, whose library was purchased entire by the former, on Dr. Bates's death in 1699. Comparatively few of the books have a name in them, and it is dangerous to jump to conclusions from a few isolated instances; but judging from the autographs which have come to the present writer's notice, and from what we know of the two doctors, we may take it that, generally speaking, the choice editions of the classics and other books which appeal to the bibliophile are from the library of Dr. Bates, the solid theology from that of Dr. Williams himself.

But there is also a very large proportion of French, Italian, and even Spanish literature, and a much larger amount of secular English Literature, plays, and the like, than one would naturally expect. It has never, so far as I am aware, been suggested that we may owe the bulk of these, as well as the general endowment of the Trust, to the doctor's two wives. The second Mrs. Williams, Mistress Barkstead, came of a good Huguenot stock, and one has only to look at the portraits of herself and her first husband to see that she was a person, not only of substance, but of quality. Either of them may have brought from their first husbands a good gentleman's library, as well as a fortune.

If this be indeed the case, it makes it all the more satisfactory to be able to record that women were admitted to the use of the library at least as early as 1794, when Miss Sarah Thompson, by order of Dr. Towers, borrowed Dr. Robertson's 'History of Charles V,' and Dr. Blair's 'Lectures on Rhetoric'; and that when, in 1886, it became necessary for the first time to provide the Librarian with regular help, a woman was appointed as the first Assistant Librarian, a post which she still holds, proud of her thirty years' record, proud also of the fact that she was one of the first lady librarians in the country.

Side by side with the general library there has grown up, again more by chance than by design, a small but extremely valuable specialists' library. During the whole of the eighteenth century the Library was the natural depository for printed books, manuscripts, and portraits relating to Nonconformity. This special department cannot fairly be traced either to Dr. Williams or Dr. Bates.

Its nucleus is formed by the rare collection of Tudor and Stuart pamphlets relating to the early struggles of the

Puritans acquired by the Library on the death of Dr. John Evans in 1730. These include several Marprelate tracts, a few tracts by Penry, and a very scarce tract by Robert Browne, the father of Congregationalism. From the library of Dr. Evans came also what is known as the "Evans Manuscript," a statistical survey of the state of the Dissenting churches throughout England and Wales in 1715 and following years, and probably, though not certainly, the famous "Morrice Manuscripts," relating to the early history of Puritanism, an excellent calendar of the most important of which, the so-called 'Seconde parte of a register,' has just been published by Dr. Albert Peel.

About the same time Matthew Sylvester presented "Several manuscripts of Mr Baxter," including his correspondence and a number of holographs of published and unpublished treatises by him, also the original manuscript of his autobiography, the famous 'Reliquiæ,' which is mentioned in the old catalogue of manuscripts, but has, alas, long disappeared.

Mention must also be made of the original minutes of the Assembly of Divines, which sat at Westminster during the eventful years 1643 to 1649, and drew up not only the now forgotten 'Directory for Public Worship,' which, for a few brief years took the place of the Book of Common Prayer, but also the Confession of Faith and the Larger and Shorter Catechisms which are still in use in the Church of Scotland. A priceless little volume containing a number of pamphlets, all excessively rare, if not actually unique, by members of the Pilgrim Fathers' Church in Holland in the early seventeenth century, came to the Library in a large and very miscellaneous bequest from the Rev. John Archer of Hackney, who died in 1733.

Of the benefactions of Mr. Thomas Hollis, mention was made in the previous article: to his heir, Mr. Thomas Brand Hollis, the Library owes its fine collection of first editions of Milton's prose works; Dr. Disney, to whom the Hollis fortune and estates next passed, enriched the Library with a fine collection of early Nonconformist liturgies, of pamphlet literature arising out of the publication of Archdeacon Blackburn's Confessional, and of the subsequent controversy on the question of clerical subscription, not to mention many other works of a more miscellaneous character, all bearing the donor's neat monogram.

The section of original sources for the early history of Nonconformity may be said to close with the extensive manuscript collections bequeathed to the Library by the late Walter Wilson, author of 'The History and Antiquities of Dissenting Meeting Houses in London, Westminster, and Southwark,' together with his own interleaved and annotated copy of the work, and a superb copy, with pages inlaid and bound in eight enormous folio volumes, extra-illustrated with innumerable rare and valuable prints. If we add to the books and manuscripts already mentioned the fine series of portraits of Nonconformist divines, including Baxter, Isaac Watts, and Priestley, it will be easy to understand how the Library acquired in the course of the eighteenth and nineteenth centuries an unique reputation among students of Nonconformity.

But, quite apart from these Nonconformist treasures, an institution with a past of two hundred years can hardly fail to have acquired many objects of more general antiquarian interest. The mummy, mentioned by Mr. Herford, now shares a position of well-deserved obscurity in the cellars with a stuffed monkey. These departments have been taken over by the British Museum, which, it must be remembered, was not founded till four and twenty years after the Library was opened. The cast of Cartouche, the great Parisian robber, which figures in old guide-books and histories of London as one of the objects of interest to be seen at the Library, has long since disappeared. But we still treasure the christening-bowl, also a death-mask of Oliver Cromwell, doubtless an heirloom in the Barkstead family, Col. John Barkstead, the father of the second Mrs. Williams's first husband, having been steward of Cromwell's household.

The Library also contains a fine copy of the First Folio Shakespeare, perfect except for Ben Jonson's verses (one cannot help wondering whether these were removed by "Two gentlemen to examine Shakespeare Folio," entered in the Visitors' Book on February 27, 1864); there are at least two books containing Ben Jonson's autograph; all these three are from the original library bequeathed by Dr. Williams.

Other treasures are a contemporary transcript of George Herbert's 'Temple,' with alterations in his own hand, and Isaac Watts's pocket Greek Testament, in its original velvet case, with the owner's autograph on the fly-leaf.

Latest in date, but among the most important in both bulk and interest, comes the whole of Crabb Robinson's diaries, reminiscences, and correspondence. Henry Crabb Robinson was not himself a great man, but during the first half of the nineteenth century he knew every one worth knowing: Wordsworth, Lamb, Coleridge, Carlyle in England, Goethe, Wieland, Madame de Stäel on the Continent, are but a few of the names that could be mentioned as friends and correspondents. It has been estimated that his diaries, if printed *in extenso*, would fill about forty volumes of the length of one of Mrs. Humphry Ward's novels, and the diaries are supplemented by the reminiscences written in after years, and often by transcripts or returned originals of letters written at the time. Crabb Robinson was much interested in the foundation of University Hall, and left money to be spent on beautifying it. The chairs in the lecture hall bear his monogram, and the famous frescoes on its walls represent him surrounded by his friends. It is peculiarly appropriate that the diaries and correspondence should find their final resting place under the same roof.

In pure theology, curiously enough, the Library has few treasures. In this department its strength has always lain, quite properly, in the present rather than the past. We have no copy of the Complutensian Polyglot Bible of 1514, containing the first printed Greek Testament; we have no early edition of the Vulgate, no copy of the Authorised Version of 1611. In the manuscript department we possess an exceptionally small and beautiful Vulgate of the late thirteenth century, and of the late seventeenth century two curiosities, a very small complete Bible written in shorthand, and a very large New Testament in fifteen huge volumes, painted in white letters on a black ground. But of these the interest is antiquarian rather than theological.

Overshadowed by the British Museum, and the great libraries of Oxford and Cambridge, surrounded by rate-supported and subscription libraries, enough has been said to show that our own library still has a special place to fill, a past worth preserving, a present worth pursuing. What its future lines of development will be it is hard to say. One can scarcely predict for the coming years anything like the dramatic expansion of the past half century. But it must be remembered that there is a life of manhood which does not express itself in cubits. If the Library has passed through childhood's period of visible growth, and is settling down to the steady work of middle age, she need have no occasion to feel ashamed of her 22,000 issues per annum, or to doubt of her continued usefulness.

Stephen K. Jones.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

DATES OF FOUNDATION OF CONGREGATIONS.

To the Editor of The Inquirer.

Sir,—The Committee of the British and Foreign Unitarian Association, desiring to make the list of dates of foundation of the Congregations included in the Essex Hall Year Book as accurate as possible, has requested the Unitarian Historical Society to verify and revise it. In response to a circular issued last Christmas to the Congregations on the roll asking for information, no less than 158 replies have already come to hand evidencing a lively interest in the history of the several churches. May I ask those who have not yet replied if they would kindly send in the forms as and when completed? In some cases further research is, I hear, being made among the early papers and deeds for facts and figures bearing on the matter. I take this opportunity of thanking all those who have given assistance in this inquiry by filling up the forms, and, in some cases, forwarding the History of the Chapel or Meeting-House to which they are attached. Papers accompanied with a request for return will be sent back in due course when the information is filed.—Yours, &c. Walter H. Burgess, Hon. Sec.

Unitarian Historical Society.

4 *Ladysmith Road, Plymouth.*

March 6, 1916.

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.:—Above the Battle: Romain Rolland. 2*s.* 6*d.* net.

Cambridge University Press:—The Fourfold Gospel: Edwin A. Abbott. 12*s.* 6*d.* net.

Messrs. Methuen & Co.:—The Eyes of Our Children: N. Bishop Harman. 1*s.* net.

Mr. T. Fisher Unwin:—European International Relations: J. A. Murray Macdonald. 2*s.* 6*d.* net.

Miscellaneous.

Cornhill Magazine, Expository Times, The Free Catholic, Sunday School Monthly.

MEMORIAL NOTICE.

MR. E. F. COOPER.

We deeply regret to record the death of Mr. E. Franklin Cooper, which took place at Anstey Grange, near Leicester, on Friday, February 25. He was born in Leicester in 1833, and was educated privately. After a short period in business with his father, he entered Paget's Bank in 1854. In 1895, when the Bank was purchased by Lloyd's Banking Co., he was appointed to the responsible position of manager, and eventually retired in 1901. He was widely known and respected in business and financial circles in Leicester; but his interests were by no means confined to his official duties. He served for many years on the Museum and Art Gallery Committee, and also filled the offices of Vice-President of the Leicester Literary and Philosophical Society, and Treasurer of the Leicester Town Charities. His scientific attainments received recognition in the Fellowship of the Linnæan Society. But it is at the Great Meeting, with which he and his family have been so long and so intimately connected, that his loss will be most deeply felt. During the years of his active life he was not only a regular attendant at the services, he was also prominent as a wise leader and friend in all the activities of the congregation. Many ministers all over the country look back with gratitude to the bright and simple hospitality which they enjoyed in his home.

Mr. Cooper married in 1863 a daughter of Mr. H. D. Thew, of Liverpool. It will be remembered that one of his sons, Capt. Arthur Cooper, was killed in action in the early part of the war. Two others are in business in Leicester, and the Rev. Gordon Cooper is the minister of the Mansford Street Church and Mission, Bethnal Green. The following tribute to his memory appeared in *The Leicester Daily Post*:—

"Mr. E. Franklin Cooper, whose death we regretfully record to-day, was one of the rapidly narrowing circle of men who played an important part in the building-up of modern commercial Leicester. The responsible position which he held in Messrs. Paget's (now Lloyd's) Bank, brought him into intimate relations with its chief business men, and his unfailing courtesy and shrewd judgment won for him the respect and regard of a wide circle of friends. Spared to reach a ripe old age, he was a fount of information on the development of Leicester, the town, and its industries, and he was a link between the old and the new banking systems. Modern requirements, with trade ramifications to the uttermost parts of the globe, call for great joint stock institutions, with branches in all the great towns; but the old system of private banks was also suited to its age, and materially contributed to the building-up of the vast industrial system of to-day."

The funeral took place on Tuesday, February 29. A Memorial Service was conducted in the Great Meeting, Leicester, by the Revs. E. I. Fripp and H. Gow. There was a numerous congregation of relatives, friends, and the general public. The Rev. H. Gow, in the course of a brief address, said that reverently and lovingly they remembered the friend for whom God's swift and sudden call had come. They would pray God that their joy and their gratitude might be worthy of what he was, and all that he did through long years of happy, earnest, faithful work and love—that their joy and their gratitude might be deeper than their sorrow at his loss. They prayed that they might feel that death was swallowed up in victory. They would make that Memorial Service a service of thanksgiving for God's great gift of a brave, pure, true, and faithful life. He was so human, so kind, so gentle and loving until the end. Many grateful memories of him were in all their hearts that day. There were few men more widely known and more respected in that city. For many years he was one of the most familiar figures in their midst. They remembered the hospitality of his home, and with what genial, ever-ready welcome he received his friends. They remembered him as a trusted adviser, as a man of high standard of honour and of scrupulous integrity. There was a certain deep modesty and reticence in him which made him shrink too much from public office and from public speech. Those who knew him best realised what wide and deep knowledge he possessed. He had studied nature with a most loving care, and he was distinguished in some departments of antiquarian history. But they remembered much more than this, they remembered how good and loyal and affectionate a friend he was, how he loved life, how interested he was in little things, what confidence he inspired, how free he was from claims of self, how much happiness he felt and gave. They remembered his devotion to truth and duty, and a certain peaceful beauty and childlike joyousness of spirit which were behind all his work. He could never have said, in the best years of his life, though he had known much sorrow, in the sad words of Augustine, "Alas, my childhood is dead, and I am alive." He had known great sorrow, and they knew how deeply he felt recently the loss of a beloved son. He suffered that beautiful and noble sorrow without complaint and without fear. It gave him a new dignity which made them love him more. It did not break his spirit, though it nearly broke his heart. Pride in his son, and willingness to give him for his country, was deeper than his sorrow. He knew that the greatest thing in life and death was love. Might his memory help them to be strong and confident, and to look forward with deeper trust and hope to that life beyond the grave, when all tears should be wiped away, and where they would meet again those loved ones who had gone before.

A Memorial Service was held in the Great Meeting last Sunday morning. In the course of his sermon the Rev. E. I. Fripp paid an affectionate tribute to Mr. Cooper's memory, and closed with the following words:—"No one, I think, could love his home more than he did, and next to his home and his children he loved his chapel. It was almost a part of his household. Its simple faith, in which he had been brought up, the faith of his childhood and his old age, comforted him in his bereavements as it brightened all his happiness. He had learned to say, in sunshine and in storm, 'Our Father, who art in Heaven.'"

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

60th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged 11,184		8	10
Mr. Henry Marsden (fifteenth donation)	1	0	0
Mrs. Walter Mallett (fifth donation)	2	2	0
Miss Colton and the Misses Gillespie (twelfth donation)	0	7	6
Mr. H. Woolcott Thompson (seventh donation) ..	25	0	0
Mr. F. Maddison (twelfth donation)	0	10	0
Mr. W. N. Martin (second donation)	0	6	0
Rev. and Mrs. T. Bowen Evans (monthly donation)	1	0	0
Mr. S. Gilfillan (twelfth donation)	2	0	0
Col. M. Locke Blake (fourth donation)	10	0	0
Miss E. H. Lemaun (second donation)	5	0	0
Z. A. (monthly donation) ..	10	0	0
Miss A. Williamson (second donation)	0	10	0
Mrs. Aspland Jones (second donation)	5	0	0
Northgate End Sunday School, per Mr. J. Teal ..	0	6	8
Mr. J. Teal (fourth donation)	1	1	0
Mr. F. Burton (fourth donation)	0	5	0
Mr. A. F. Jones (fifth donation)	0	10	0
Mrs. H. Thomas (third donation)	2	2	0
Dr. John Campbell	1	0	0
Rev. Simon Jones	1	0	0

	£	s.	d.
Collection at a Meeting at Rosemary Hall, Belfast ..	6	3	0
Mr. J. E. Hilditch (fourth donation)	0	2	6
Miss Ethel M. Spiller (second donation)	1	0	0
Mrs. Todd (a mother) ..	1	0	0
Liscard Memorial Church and Red Cross Society, per Miss A. Johnson (eleventh donation)	4	7	2
The Cairo Street Women's League, per Miss C. E. Pemberton	1	5	0
The West Grove Women's League, Cardiff, per Mrs. Fox (eighth donation) ..	0	13	6
	£11,268	0	2

Parcels have been received from :— Stalybridge Branch Women's League (per Mrs. Stead) ; Bridport Girls' Club (per Miss Harcourt) ; Miss Edith Prance ; Mrs. Oliver ; Work Society of First Unitarian Church, Belfast (per Mrs. Lowry) ; Mrs. Wilson ; The Old Presbyterian Chapel, Nantwich (per Mrs. J. Park Davies) ; Finchley Branch Women's League (per Mrs. Blake Odgers) ; Mount Pottinger Unitarian Church, Belfast (per Rev. M. Watkins) ; Mrs. Shearman ; Lady Lockyer ; The Clapham Ladies' War Relief Committee (per Miss E. B. Cooper) ; Anon. ; Mrs. James Muirhead ; Mrs. Marsh ; Miss Beasley ; Mrs. C.- B.- Cave and Mrs. Titterton ; Mrs. Oram ; Mrs. Robinson ; Mrs. Hans Renold ; The Old Meeting Church Sewing Meeting, Birmingham (per Mrs. Lloyd Thomas) ; Miss G. Martineau ; Bank Street War Workers' Circle, Bolton (per Mrs. Hardman) ; Mrs. Grosvenor Talbot ; Mrs. Cook ; Miss Constance M. Vallance ; Mrs. Prewett ; Mr. T. S. Wicksteed ; Stratford Branch Women's League (per Mrs. W. T. Noel) ; The Oat Street Sewing Society, Evesham (per Mrs. G. New) ; Miss Ellen M. Brown ; Miss Kay ; Seven Little School Girls (per Miss Chadwick) ; Miss Mary Dendy ; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis) ; Mrs. Isaacs' maid ; Miss Brooks ; Ullet Road Sewing Circle (per Mrs. J. C. Odgers) ; Miss Nettlefold ; Miss Rosa Robins ; Miss Barnes and Miss Mole ; Mr. Charles Hummerstone (bed tables) ; Anne, Lady Scott.

SPECIAL WANTS.

For the Hospitals.

Strong calico bags, 3 ft. by 2, with a tape at the top to draw up.
Gramophones.
Games (cards, chess, draughts, &c.), and football, quoits, nine-pins, &c., for outdoor sport.
Pyjamas.
Shirts and socks.
Towels.
Pillowslips.
Slippers, handkerchiefs.
Pants, vests.
Mufflers, belts, mittens.

For the Orphanages.

Clothes for boys and girls.
Boots and shoes for adults and children.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

NEW Y.M.C.A. HUT AT THETFORD.

OPENING CEREMONY.

The largest Y.M.C.A. Hut in East Anglia was opened at Thetford Camp on Thursday, Feb. 24, by Mr. Ronald P. Jones, whose generosity provided the funds for its erection. The hut is 150 ft. long, and 65 ft. at its widest part. The main portion is set apart for recreation, and is fitted up with two full-sized billiard tables, and smaller tables for reading and writing. In addition there will also be a lending library, for which 600 volumes have been secured. Each end of the building is constructed in the form of a T. One of these sections is intended for a lecture room, measuring 60 ft. by 40 ft., and may be closed off from the main building by sliding doors. At the opposite end are all the accessories for catering : behind a 40 ft. serving counter are kitchen, scullery, larder, bathroom, manager's office, and staff dining and bedrooms ; the building is lighted by electricity.

Mr. H. Lee Warner of Swaffam, presided at the opening, supported on the platform by Major-General Kelly, C.B., Mr. Ronald P. Jones, Col. W. W. Whistler (Senior Chaplain to the Division), and other Anglican and Nonconformist chaplains, Mr. C. W. Fison, Chairman of the Thetford Y.M.C.A., and others.

The proceedings opened with a hymn, 'Fight the Good Fight,' and dedicatory prayers offered by the Rev. W. W. Whistler.

The Chairman spoke of the great work which was being done by the Y.M.C.A. among the troops. It stood for making a clean life, healthy friendships, and increased manliness ; it gave the men an opportunity of keeping in touch with their homes by providing facilities for letter writing. He reminded the men of the name of the Association to which they owed so much, and pointed out that it showed that the Y.M.C.A. appealed to men of all denominations. Both from a Christian and from a national point of view the Association brought men of different thoughts closer together.

Mr. Jones, in declaring the building open, said that though he was not qualified to speak for the Y.M.C.A. as a member, he was glad to unite with them in their work, just as they threw open these huts to all comers without restrictions. He asked those who were going to use the hut to remember that, although such huts and tents were found in almost every place where troops were stationed, they were not provided as a matter of course by the War Office, but were the result of a great voluntary effort, and that much trouble was taken to make them pleasant and comfortable and to provide recreation of all kinds. When they came into the hut they were practically the guests of the Y.M.C.A., and he hoped that they would treat the building and the officials with consideration, and observe such rules as it was desirable to draw up. He had much pleasure in opening the hut, and offering it for the use of the Division.

Major-General Kelly, in proposing a vote of thanks on behalf of the British Army in general, and the Thetford troops in particular, to Mr. Jones for his munificence, expressed on behalf of the soldiers present their very great appreciation of the work done by the Y.M.C.A., which, he believed, was the first Society in the field at the outbreak of the war. Since then they had done increasing work in huts and tents wherever the British soldier was located, some of the huts being quite close to the firing line.

Mr. Fison seconded the proposal, and, after acknowledging their indebtedness to Mr. Jones, said that the sum of £273 had been collected from over one hundred donors in Thetford towards the cost of equipping and furnishing the interior of the hut, and they hoped as time went on that this amount would be increased.

The proposition was carried with acclamation, and at the call of General Kelly, three hearty cheers were given for Mr. Jones, who briefly responded.

BELFAST DOMESTIC MISSION.

ANNUAL MEETING.

The Annual Meeting of the Belfast Domestic Mission was held in the Central Hall last Monday evening. The proceedings began with tea served in the Library under the supervision of Mrs. Harold Thomas. At 8 o'clock Dr. John Campbell took the chair, there being a representative attendance of subscribers and supporters of the Mission. After Scripture readings and prayer the Committee's Report was read by Miss Charlotte Bruce, who also presented that of the Mothers' Meeting. Mr. John Mackenzie submitted the Treasurer's statement of accounts, showing a satisfactory balance to the credit of the Mission ; while Mr. Hugh Erskine spoke of the work of the Provident Fund, and, while testifying to its increased operations, appealed for still wider support. The Missionary (the Rev. Fred. Woolley) then submitted a very interesting and comprehensive review of the year's work, making plain most satisfactory progress in every department of the Mission's many-sided activities. The Chairman formally moved the adoption of the reports and balance sheet, and called upon the Rev. W. H. Drummond, who had on the previous day preached the annual sermons of the Mission at the First Church in the morning and All Souls' Church in the evening. In seconding the adoption of the resolution Mr. Drummond expressed appreciation of the work to which all the reports bore testimony, emphasising that work as a convincing justification of the faith in the future possibilities of the Mission manifested some years ago when the Mission's affairs were far less flourishing. Nothing could be more apparent in the present day than the need of such a mission as a centre of moral and spiritual influence. While the work of the Provident Fund was most useful and necessary, and while he claimed that still more might be done in that direction to encourage habits of thrift, he considered that the collectors

accomplished even more, *viz.*, the establishing of friendly relations with the depositors, which told for incalculable good in the moral uplifting of their lives. Undoubtedly, the present war would be responsible for the rise of new temptations, against which the best safeguard would be the stronger and more religious characters nourished by the personal contact and care which a Domestic Mission existed to promote. He, therefore, rejoiced in the good accomplished, and wished for the Mission and its workers another year of increasing success and usefulness. A resolution expressing appreciation of the work of Mr. and Mrs. Woolley was moved in appropriate terms by the Rev. G. L. Phelps. The seconder was Ald. Wm. Tougher, J.P., who testified to the excellent impression made upon himself by what he had seen of Mr. and Mrs. Woolley's work. The Rev. M. Watkins reminded his hearers of the claims upon their gratitude of the voluntary workers of the Mission, mentioning particularly the readiness with which Dr. Malcolm Brice Smyth had placed his medical skill at the service of the needy. Mr. Eustace Gordon seconded the resolution. The Rev. J. A. Kelly proposed the election of the Management Committee and the Ladies' Committee. Mr. W. H. McFadden seconded the resolution, and this, like the preceding resolution, was carried heartily and unanimously. Mr. C. J. McKisack expressed the thanks of the meeting to Dr. John Campbell for presiding, and the Rev. H. J. Rossington seconded, and also included in the vote of thanks Mrs. Harold Thomas, for taking charge of the tea. The pronouncing of the Benediction brought a very successful meeting to a conclusion.

MINISTERS' PENSION AND INSURANCE FUND.

A Meeting of the Board of Managers was held at Essex Hall, London, on Wednesday, 1st inst., the Rev. Dr. Carpenter presiding. The Annual Report and accounts were adopted and ordered to be printed and circulated as usual. The result of the greatly improved advantages now made possible through the adoption of a new set of insurance tables, and the raising of the maximum contribution towards premiums of beneficiaries through the legacy from Mr. Philip Holt, was seen in the large increase of applications. Nine were granted for ordinary pension and life insurance, thirteen for the new Children's Education Endowment, and also six for special cases of insurance. The annual call upon the Fund was consequently increased by over £200. A resolution of regret and sympathy at the death of Mr. John Lawson, a former member of the Board, was adopted. The Annual Report showed that the number of beneficiaries at the end of 1915 was 120, of whom 112 were insured under the regular tables, 10 being already in receipt of their pension, and 1 having qualified for it. Four of these beneficiaries were also being helped for further insurance. Outside the regular tables 6 ministers were being assisted towards special insurance, and 2 aged ministers were in receipt of a small annuity. The Board continues to pay its proportion of premium to any minister who has undertaken war service. The Insurance Society generously decided to make no further charge for war risk upon policies effected before the war broke out. Death and other changes has reduced the subscription list from its proper level of £300 to £262, and appeal is made to those who are interested in this good work to rally to the support of the Fund, the claims upon which are always becoming greater.

On Friday, March 17, at 6.30 o'clock, Mr. Edward Clodd is to deliver the Seventh Conway Memorial Lecture at South Place Chapel, Finsbury, his subject being 'Gibbon and Christianity.' Sir Sydney Olivier will preside, and admission will be free except to a few reserved seats.

NEWS OF THE CHURCHES.

Belfast.—A meeting in aid of the Belgian Hospital Fund was held in Rosemary Hall (All Souls' Church) on Friday evening, March 3. The chair was taken by the Rev. D. Purves, D.D., of Elmwood Presbyterian Church, and a special address on the work of the Fund was given by the Rev. W. H. Drummond. At the close Dr. Robert Campbell moved a vote of thanks, which was supported by the Revs. H. J. Rossington and E. S. Pickering. A collection was taken on behalf of the Fund, and the meeting closed with a vote of thanks to the chairman, moved by Mr. J. F. Mulligan and seconded by the Rev. G. L. Phelps.

Bournemouth.—A special musical service was held in the Unitarian Church, West Hill Road, last Sunday evening, the music, in addition to hymns, including two anthems, and a beautiful setting of 'Abide with Me,' as a soprano solo. There was no sermon, but the Rev. V. D. Davis, who conducted the service, gave a succession of readings, first from the Bible, Psalm cvii., and passages from the Epistle to the Philippians, and then from Connell's 'Book of Devotional Readings' the letter, as he said, of another "prisoner of the Lord," John Hus, addressed on the eve of his martyrdom, five hundred years ago, to the Bohemian people; and, finally, as a present-day testimony, passages bearing on the reality and power of religion among the men at the front from the letter of Corporal George Tarrant, which appeared recently in The Inquirer. The readings harmonised well together, and with the whole course of the service. The attendance, in spite of the darkened roads and church, was most encouraging.

Carmarthen.—Mr. G. H. Clennell writes: "I think the following particulars of work which students of our College at Carmarthen are doing at Fort Scoveston, Pembroke, may be of interest to your readers. The Board has given special leave of absence to parties of students who undertake the work, three men going at a time who are then replaced by another group. Prof. Stephens, who has special charge of the organisation of this work, writes to me as follows: 'Since the beginning of last term, our men have served in their turns for three weeks at a time; three men going together each time. The Y.M.C.A. Secretary for South Pembrokeshire area thought it advisable to retain the camp leader, who was already stationed at the Hut in Fort Scoveston. The camp leader was the Rev. J. S. Jenkins, a young curate from Swansea. He seems to have been very pleased with our men, and they on their part testify to their very happy association and co-operation with Mr. Jenkins. His presence in the camp secured the continuity that is so necessary, and relieved our men from a great deal of anxiety and responsibility. I ought to state that Fort Scoveston is one of the chief military centres in South Wales, and has been the scene of great activity amongst the soldiers. The Y.M.C.A. Hut is one of the best, and was presented by Sir Stafford and Lady Howard of Llanelly. I may illustrate the high esteem in which our men and their work are held by an incident which occurred during the Christmas holidays. During a very severe gale the roof was blown completely away a distance of 40 to 50 yards. The Y.M.C.A. authorities at Pembroke Dock immediately sent a message to our men stating that it might be best for them to leave the camp for a few days while repairs should be attended to. On hearing this the military authorities in the camp, most especially in the persons of Major Ready and Major De Rees, who have been stationed there for several months, informed our workers that the camp could not afford to lose them for a single day. They therefore brought up a large number of engineers, who saw to the immediate repairing of the roof, even neglecting their own huts which had also been badly damaged. The cry was raised: "We must save the Y.M.C.A. first." For a night or two our men were put up in one of the military huts, and received the utmost consideration from all concerned. I am afraid my letter is becoming too breezy to be a sober report of the work accomplished. However that may be, it has been most encouraging to hear the men relate their experiences amongst the soldiers. It has brought them into close contact with human nature in a new relationship, and has helped them to realise the value of a true and manly Christianity in the present European crisis. I have on several occasions received most glowing reports of the work done by the students. The Y.M.C.A. Secretary has more than once emphasised that our men are just the type required, for the essential thing is not merely to minister to the material comfort of the soldiers, but to create an unmistakable spiritual atmosphere which has a deep and lasting influence on their lives.'"

From a Home Camp.—Mr. J. D. Jones writes from a military camp "Somewhere in the South": "Your readers who are interested in the 'Home Camp Notes,' by the Rev. T. P. Spedding, will be glad to know that the work commenced by him in this camp 'Somewhere in the South' is being carried on in a practical way. Three weeks ago we were gathered together by private circular, and we had our service in the village which is three miles from the camp; but on Sunday last, by the kind permission of the chaplain, Capt. Scott, we were able to meet in the Nonconformist Church Hut. It was also a great pleasure to many of us, but quite a surprise to some of our acquaintances, to see an official announcement of our service in the Divisional Orders for the day. This latter recognition, we believe, was secured by the energies of Lieut. Bounds. The hut is picturesquely situated in a wood of firs, and the recent heavy snowfall added considerably to the normal charm of the surroundings. It was a unique experience, and as we made our way through the wood and over—and sometimes into—the deep and untrodden snow, our thoughts wandered to our ain folk and to their well-ordered churches. There was a simple charm about the little hut, with its plain military benches, and its warm stove and oil lamps. Our numbers were very small, especially after the huge assemblies at the morning Church Parades and the Y.M.C.A. 'Sacred Songs and Service.' The smallness of our numbers, however, did not

detract from the value of our devotions, for in that hour we were in communion with God, and we thought not of the outward, physical forms of our neighbours. The service was conducted, and the sermon preached, by the Rev. Ralph Philipson, B.A., who through his work with the Y.M.C.A. here has come into personal contact with many of our lads, and we know is on very friendly terms with men here of all shades of opinion. One cannot pay too high a tribute to the splendid work done for the soldiers by the Y.M.C.A., and many of us shall be for ever grateful to that association. It is difficult, however, for the Y.M.C.A. here, with its huge gatherings, to get into personal relations with each man who enters its doors, and so there is an urgent need for the closer fellowship which our own gatherings provide. Our lads are especially fortunate in having the warm and active interest of Lieut. J. H. Bounds, 2/3rd East Lancs. F.A. and formerly a student of the H.M.C. Lieut. Bounds is energetically supported by Serjeant R. Rhodes, also of the 2/3rd East Lancs. F.A., and of our Oldham Road Church, Manchester. There are forty-two Unitarians in camp, and it is intended to have a religious service once a month and also a monthly week-night gathering.

London: Essex Church.—The Annual Meeting of the Essex Church congregation was held on February 23 at Lindsey Hall, Mr. Edgar Worthington in the chair. There has been a steady and continuous increase of attendance and membership during the past year, and the future outlook is full of hope and encouragement. Expression was made of a warm and unanimous appreciation of the earnest and inspiring ministry of the Rev. J. H. Weatherall and of the determination to work with him to further increase and widen the usefulness of the church. Last Sunday evening the Rev. Dr. A. Hurn took part in the service, and was warmly welcomed on his recovery from his illness contracted in Gallipoli on service in the R.A.M.C., and congratulated on his newly acquired degree of Doctor of Philosophy.—The following letter has been sent, on behalf of the Committee, to all members of the Church. The Rev. J. H. Weatherall will be very grateful if our readers can send him additional names, and thus aid this missionary effort in West London. "The Committee of the Church feel that the searchings of heart caused by the War impose upon us the duty of making our Church, its services and its message, known to a wider public. Believing that nothing but a Revived Faith, in God and the Human Soul, in the Supremacy of Righteousness, and in the Redeeming Power of Love, can make the present endurable or the future hopeful, we feel urgently moved to share this faith with others. A Publicity Sub-Committee has accordingly been appointed. One of their plans is to send out circulars. For this purpose it is necessary to have a large list of names. Every member of our congregation is hereby asked to increase this list. Please send the names (with addresses) of such persons, within reach of the Church, as are not known to be associated with any other Church or religious fellowship, to whom you think our Church would be a help. The larger the list you send, the more welcome it will be. We are acting at once; a reply to Mr. Weatherall, at Essex Manse, by return, will be a kindness; send your afterthoughts by a later post."

Nantwich.—Through the death of Miss Anne Parry the Nantwich Church has lost a good worker and a faithful member. She only had a short illness. After undergoing an operation she passed away at the local hospital in her 60th year on Wednesday, February 23rd. The interment took place the following Saturday. The large gathering that assembled, despite the inclemency of the weather, was a proof of the wide respect in which she was held. Previous to leaving for the public cemetery there was a short service in the chapel, which was conducted by the minister (the Rev. J. Park Davis), assisted by the Rev. T. P. Bullen (United Methodist). Last Sunday evening, the 5th inst., a memorial service was held in the chapel, when a good congregation of relatives and friends was again present. The pastor, who officiated, read extracts from appreciative messages that had been received from the Revs. Rowland V. Barker and W. A. Weatherall. The departed was in many ways an exceptional woman. She was one of those simple, quiet Christians who pour out their alabaster life-box of precious ointment freely and willingly in the service of their Master. She formed an interesting link with the Barker family. As Canon Barker put it: "She was a good and faithful friend and servant" to the late Philip Barker for the last twenty-five years of his life. Like her old master himself she was devoted to our Church and the cause it represents. She had been a member of the Committee for many years, and seldom was she absent from its meetings. Although she had little more of this world's possessions than what she had through her diligence earned, she yet has left small bequests both to the church and the Sunday school.

Northern Advisory Board.—Miss Helen Louise Phillips, having satisfied the Board that she has completed three years' good service as a Lay Worker and passed the prescribed examinations, has been granted the final certificate of qualification for the ministry.

Portsmouth.—Amid very impressive surroundings, the mortal remains of the late Mr. George Edward Pert, the Portsmouth victim of the sinking of the P. & O. liner, Maloja, were laid to rest at the Highland Road Cemetery on Saturday afternoon. The deceased, who was 32 years of age, was a skilled labourer in the boilermaker's shop at Portsmouth Dockyard, and was on the way to Malta Dockyard when the catastrophe occurred. His body was conveyed to his mother's residence in St. Thomas's Street—and the first portion of the service was conducted in the Unitarian Chapel by the Rev. T. Bond—thence to the cemetery, there being present his widow, mother and seven brothers, beside a large number of friends and workmates. From early life he was attached to the congregation at St. Thomas's Street. He leaves a widow and two young children. At the memorial service Mr. Bond referred to the fearful outrage on human life caused by this disaster.

Sidmouth.—The congregation at the Old Meeting is mourning the death of Mrs. James Samuelson, which took place last Sunday in the 82nd year of her age. Since her removal to Sidmouth four years ago she has lived in quiet retirement, but she was well known in the Liverpool district as an active philanthropist. With her husband she helped to found the Liverpool Service Camp for girls in Wallasey about twenty-two years ago. It has been of great benefit to destitute girls in Liverpool and Birkenhead, and has received recognition from the Liverpool Corporation. Hundreds of poor girls of school age have been enabled in this way to enjoy an annual holiday. The funeral took place on Tuesday, the service being conducted by the Rev. T. Bowen Evans, M.A.

NOTES AND JOTTINGS.

A Shakespeare Hut.

The site of the Shakespeare Memorial Theatre, near the British Museum, has been offered to the Y.M.C.A. for the period of the war by the Shakespeare Memorial Committee for the erection of a hut or huts for soldiers. Prof. Gollancz, who will be glad to receive subscriptions towards this object at King's College, states that the land will allow of three huts, one of which might be used as a recreation hut, another for cubicles to accommodate four or five hundred men, and a third as a canteen. Mr. Bernard Shaw and others have strongly opposed the utilisation for this purpose of any money from the funds which they have in hand, and which were subscribed for another object, but it has been decided that a sum of £1,000 shall, if possible, be raised independently for the purpose of providing a Shakespeare hut. This hut, which will be designed in the Elizabethan style, will now be temporarily erected on the site for the use of soldiers.

Literary Relics for the Red Cross Sale.

Among the valuable literary relics which Mr. Edmund Gosse has gathered together for the Red Cross Sale at Christie's are some treasures from the Rev. Stopford Brooke's collection, including a rare Shelley MS. which was given to him by Jane Lady Shelley in 1894. The MS. is really the first draft of Shelley's little known essay on 'Life,' written in a notebook, enriched with some curious jottings. Another valuable gift is a beautiful first edition of Byron's 'Hours of Idleness,' his first publication, and Rossetti's signed copy of Swinburne's 'Atalanta,' the cover of which was designed by Rossetti.

The Inquirer.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, March 12.

LONDON.

Acton, Creffield Road, 11.15 and 6.30: Rev. HENRY DAWTREY, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. L. TUCKER, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. H. SMITH; 6.30, Mr. S. FRANKLIN.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS.

Islington Unity Church, Upper Street, 11, Dr. G. DAWES HICKS; 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. A. PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. E. HILL of Manchester College.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

South Norwood League House, 141, Portland Road, 7, Mr. E. R. FYSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. H. SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. F. H. VAUGHAN, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. S. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11, REV. J. HARWOOD, B.A.; and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. GORDON COOPER, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Dr. J. E. EWART, M.A., B.D.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. F. K. FREESTON.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. A. DULSSON.

LEICESTER, The Great Meeting, 11 and 6, Rev. C. M. WRIGHT, M.A., of Mansfield.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 5.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 5.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. PERCY JONES.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. W. H. DRUMMOND.

WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, March 19.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. Dawtrey, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. Weston, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. Rosling; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs.

Islington Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Munford, B.A.

Kilburn, Quex Road, 11 and 7.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. J. Kinsman.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. Robson, B.D.

South Norwood League House, 141, Portland Road, 7, Mr. W. R Marshall.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11. Mr. S. Franklin; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. F. H. Jones, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. S. Burrows.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11, Rev. Lawrence Clare; 6.30.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

{Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11, Rev. Thos. Graham; 6.30, Rev. L. Clare.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. Edgar Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. J. J. Marten.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Hargrove.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11, Rev. J. Crowther Hirst; 6, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11, Rev. Dr. Mellor; 6.30, Rev. C. Roper, B.A.

Liverpool, Ullet Road, Sefton Park, 11, Rev. J. C. Odgers, B.A.; 5.30, Rev. H. Taylor.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. Thomas, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. Sealy, M.A.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Odgers.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Mr. W. Russell.

Warwick, High Street Chapel, 11 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11, Rev. C. Roper, B.A.; 6.30, Rev. R. Philipson, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

NEXT week we hope to publish an account by Mrs. Bernard Allen of her recent visit to France. The tour of inspection has been a very successful one. Important arrangements have been made in personal interviews and many new needs discovered. The plans for the Hut for rest and recreation, which we have promised to provide for the Belgian soldiers at the base, have been settled, and the chaplains who will be in charge of it are full of hope and enthusiasm at the prospect which it opens up of nobler influence among the men. Now we hear that there is urgent need of a similar Hut on a smaller scale just behind the firing-line. All this will cost money, and still more money, but our pockets are not empty, our cupboards are not bare, and hearts full of generosity are to be found everywhere. We on our part are doing our best to make the money go as far as possible, and nothing is wasted. May we call special attention to the list of wants for the "Rose Allen" Hospital for Refugee Children at Yvetôt, which we publish to-day.

* * *

SHORTLY before her return home we received from Mrs. Allen a most interesting account of a visit to the hospice for refugees which we have been supporting for several months. It is still continuing its beneficent work as an asylum of rest and safety for many weary women and little children on their journey of exile. Sometimes as many as twenty children find shelter and refreshment there for the night as they travel from some place which has become dangerous to a "Colonie Scolaire Belge" further south. But the following passage will enable our readers to see the work with their own eyes:—"We arrived here on Monday afternoon from Paris, and found the weather just as bad as it could be—snow, hail, sleet, and underfoot beyond words! You know C——, and it was at its very worst, and has been ever since! We went off at once to see Madame L——, and as she was not at home we went on to the hospice. A sad-faced woman opened the door, and called the sister, who is in charge, to see us. We went first into the dining-room, which was very clean and neat, with long table and chairs and a few little pictures—of the King and Queen, and so on—about, and some flower-pots tied up with Belgian colours. We then went into the kitchen, where we found the woman who let us in, and her beautiful little boy of 2½ years, eating his supper of soup and bread very heartily, in fact, too heartily to take any interest in us. The mother is French—her husband disappeared a year ago. She rather pathetically asked us if we thought he might still be living? What could we say? The child, whom she evidently adored, is her one consolation, and she is now living at the hospice to do the cooking and cleaning, and generally to help, as she is of better class and education than the refugees generally."

* * *

"IN another room," Mrs. Allen continues, "there was a mother sitting by the fire with a month old baby on her knee, too utterly crushed to care to say a word. She just rocked herself to and fro, and held the baby close. Three little children were in the room, two of them were in their village last week with their mother—a bomb fell and the mother was torn to bits and killed before their eyes! They bore traces of their terror still, but can play about happily now. Only at night they still have nightmares, and the sister cannot keep them quiet in their beds. In a corner of the room sat an old woman with her pillow on her lap, while her withered old fingers went on throwing the bobbins mechanically to and fro, and a piece of lace grew as I watched. There were other inmates, fourteen in all that evening, all women and children, as it has been decided to exclude men altogether. A week or two ago Madame L—— was suddenly asked to take in sixteen children and two ladies who were bringing them down to a 'Colonie Scolaire,' and she never knows how many or how few may claim our hospitality."

* * *

WE wish that some of our people would remember that "I serve" is a much nobler motto that "I criticise" or "I object." We are being severely tried in these days not by our sufferings and privations but by our security and the softness of living which is still possible to us. These are the things which more than anything else seduce us from the high loyalty of soul which alone is worthy of us. A certain inertness of imagination seems to blind us to the fact that for our Allies the struggle is far more tragic and terrible than it is for ourselves. And so we find ourselves engaged over small points of domestic controversy while Europe is in flames; or we sulk and grumble behind our barriers because our leaders do not make a quick job of the war. We know that this is not the real spirit of the nation, and at the first sign of a serious menace to our safety we believe it would disappear. But it is just in these days of watching and waiting that we must support those who bear the burden of the State by generous encouragement, by large and unselfish views of our own

duty, by quick obedience, and by the stern repression of all frivolous objections and personal complaints.

* * *

We are in complete agreement with *The Spectator* when it pleads that people who engineer attacks upon the Government in general and the Prime Minister in particular, are morally bound to suggest an alternative. A war ministry must be either supported or rejected. Lukewarm middle courses can only lead to disaster. To indulge in a campaign of suspicion and innuendo and stop short of impeachment is simply to play into the hand of the enemy. "The moment a Chatham appears above the horizon we will all clasp him to our bosoms. Till then let us not hunt chimeras, but get on with the war with the instruments which we have at hand." This is sound advice. But for ourselves we would go a great deal further. We do not admit that a more impulsive and imperious man than Mr. Asquith would have done better for the country. It is just in his patience, his coolness of judgment, his capacity to take the people with him, that he has shown political genius and proved himself to be the man for the hour. A Prime Minister who had tried to rush the country against its habits and convictions at the beginning of the war would almost certainly have landed us in disaster. Let the critics and the grumblers say what they will, what has been accomplished is simply staggering, both in its efficiency and its magnificence. And behind it all there is a united people.

* * *

A good deal is being said about the sacrifices which are being demanded from the married men who have attested under Lord Derby's scheme. We have no desire to understate them in any degree, and we hope that they will receive the most generous consideration which the circumstances permit. But it seems right to remember that sacrifice is of the essence of the situation. Tens of thousands of men joined the army in the first few months from a deep instinct of duty, knowing quite well that they were risking all their earthly prospects and the future welfare and happiness of their dependents. We heard little about it because it was their own free-will offering to the country's need. In our discussion of the hardship imposed upon the men who are joining now, the richness and spontaneity of this initial sacrifice must always be borne in mind. There is, perhaps, a little danger, now that the first impulse of self-devotion has spent its force, to regard national service as a matter of bargain with the State, as though in joining the army a man were serving an alien master instead of accepting his share in the defence of his own hearth and home.

* * *

The formation of a new Non-Combatant Corps affords fresh evidence of the anxiety of the Government to do all in its power to meet the case of the genuine conscientious objector. It is clear that the young men who are pleading for exemption before the Tribunals, cannot simply be left to their own devices. They cannot renounce the citizenship which they have enjoyed without a murmur ever since they were born, just at the moment when the country is in peril and something hard and disagreeable is demanded of them. Those of them who really understand what a solemn thing it is to refuse grave public duty in the name of conscience will be eager to do everything in their power to prove that they are not asking to escape from hardship and danger. They will accept an alternative without a murmur, and feel that it is only fair that there should be the same interference with their daily life and habit as in the case of a soldier.

* * *

For we are face to face with a much more serious danger than the possibility of doing violence here and there to a sensitive and highly trained conscience The reports of cases of "conscientious objection" which have appeared in the newspapers are helping to debase the moral currency. Thousands of men are saying to themselves, if conscience involves this crankiness of mind, this lack of manly fibre, and this shallow contempt for public interest, then the less of conscience we have the better. There are two ways in which this danger can be met. For ourselves we would say with all the emphasis in our power that if we want to see conscience at work we must go not to the tribunals but to the camps. The highest forms of conscientiousness lead men towards their country's need not away from it. The quiet dignity with which our sons, our brothers, our friends have gone forth, without any military glamour, simply because it was their duty to go and the cause is just, is the most splendid proof of the living power of conscience which we can possibly desire.

* * *

But there is also a duty which must be discharged by the objectors themselves. We speak not to the cranks but to the noble-hearted among them. They must adorn their doctrine and make it beautiful in the eyes of brave men. Hitherto they have failed to do this. Their programme seems to most people to be one of negations. Conscience limits itself to an act of refusal to do anything to preserve our liberties or to defend our country. To put it quite frankly there is nothing inspiring or attractive about this attitude, and no man of generous temper wants to agree with it. Can it under present circumstances be made anything else? It is for the conscientious objector to prove that it can or to find himself driven off the field by moral ideals loftier and more animating than his own. He can at least try in his personal life to prove his right to plead in the name of conscience by his eagerness to accept for himself as heavy a burden of suffering and sacrifice as falls to the lot of others.

* * *

We have received an important communication from the "State Children's Association," signed by Lord Lytton as Chairman, and Mrs. Barnett as Hon. Secretary, on the increase of juvenile crime, especially among boys. "The darkened streets, the lessened number of police, and the absence of social workers from boys' clubs, church brigades, and scout organisations, all have their widespread effect. To these, though not a consequence of the war, must be added the exciting influences of sensational cinema shows, inciting imaginative youth to imitation." The letter points out the interesting fact that while similar accounts of an increase in juvenile offences come from Germany, this is not the case with France. "This may be because the French Minister of Education, in March, 1915, addressed a circular to the local authorities, urging them to enforce more rigorously than ever the usual regulations as to school attendance."

* * *

The object of the letter is to suggest that if the children are to be saved at this crisis it must be through friendship and not through penal measures. It closes with the following practical appeal:—

> With all the earnestness born of a long experience of work for children, we would appeal to the public, and in particular to women of education and experience, to take up the task of befriending those boys who are rapidly graduating for citizenship. Let them offer themselves (*a*) to the Justices of the Children's Courts as Probation Officers for one, two, or more children as their time permits; (*b*) for work in connection with boys' clubs and kindred organisations, many of which are in abeyance for lack of helpers; (*c*) as guides for educational visits to places of public interest, and in every personal way to counteract the lack of recreative occupation which has left the children more than ever open to the abnormal influences of the times.

"ABOVE THE BATTLE."

Why is Romain Rolland's book, 'Above the Battle' so disappointing? To say that it stands apart from most war books in the beauty of its writing and the unselfishness of its ideals is faint praise, for it is by one of our few master minds who is also an artist in words. It contains many things which are deeply interesting, and others for which we are sincerely grateful; there are passages as fine in their spiritual perception as they are noble in style; thoughts inspired by the just judgment and the brotherly kindness, which men of coarser fibre forget in the excitement of conflict, glow with a quiet lustre in his pages. And yet we close the book dissatisfied, and it seems worth while to ask ourselves why.

But let us first of all pause to pay our debts, and we can do so best by quoting two passages which exhibit both the national and the human sentiments of the author in the purest light. M. Rolland bears the sufferings of his country in his heart, and he has a Frenchman's scorn for the brutal fury which destroys the fairest memorials of her national life.

> Our France [he writes] which bleeds with so many other wounds, has suffered nothing more cruel than the attack against her Parthenon, the Cathedral of Rheims....A piece of architecture like Rheims is much more than one life; it is a people whose centuries vibrate like a symphony in this organ of stone. It is their memorial of joy, of glory, and of grief, their meditations, ironies, dreams. It is the tree of the race whose roots plunge to the profoundest depth of its soil, and whose branches stretch with a sublime *élan* towards the sky. It is still more; its beauty which soars above the struggles of nations is the harmonious response made by the human race to the riddle of the world—this light of the spirit more necessary to souls than that of the sun. Whoever destroys this work murders more than a man; he murders the purest soul of a race.
>
> Let the men who clamour for reprisals on Cologne consider these words and the sharp sting of their rebuke, remembering that "a great nation does not revenge itself, it re-establishes justice."

The second passage is a plea for the sovereignty of thought and spiritual endeavour, a warning that even now the finely tempered soul must not prostitute its gifts to the service of anything lower than the good of humanity.

> Even in time of war [he reminds us] it remains a crime for finer spirits to compromise the integrity of their thought....For the finer spirits of Europe there are two dwelling-places: our earthly fatherland, and that other City of God. Of the one we are the guests, of the other the builders. To the one let us give our lives and our faithful hearts; but neither family, friend nor fatherland, nor aught that we love has power over the spirit. The spirit is the light. It is our duty to lift it above tempests and thrust aside the clouds which threaten to obscure it; to build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble.

Many of us, as we are whirled along in the tumult, need this grave reminder, and we hope that none will be too obstinate for his own opinions to take it to heart. But even as we listen we seem to catch the faint breath of something which is not wholly good. Is it meant that the élite of the human race, its artists and poets, its thinkers and priests, should stand above the struggles of ordinary men and offer the medicine of their ideals to the miseries which they do not share? Many pages of M. Rolland's book are infected with this spirit of detachment. Its title, 'Above the Battle,' suggests the lonely hill-top vision of the spectator. Here, if we mistake not, is the source of much of its weakness—its superficial view of the real causes of the war, its conventional judgment of Russia, its sad preference for warning and rebuke, its general insensibility to the fine bearing and temperate spirit of the Allied countries in a war which they hate and did nothing to provoke. We are deeply conscious of the bitter disappointments which the war has brought to the friends of international ideals all over Europe, and among them M. Rolland must occupy a chief place; but the cure for disillusion is not to retire to some neutral zone above the battle, where we can keep our dreams of peace and goodwill whole and unstained till the day of their return to the forum and the market-place. They must be brought to the sharp test of facts; they must be searched out mightily by the fierce winds which blow over the fields where men suffer and die; and we ourselves must win our right to help the world in the future by the steadiness and courage with which we do our duty now.

Here then is the root of our dissatisfaction. We need heartening comradeship in the common struggle, the health of soul which comes through bearing our burden together with a sense of the gladness and glory of sacrifice, and M. Rolland gives us musings from a lonely watch-tower instead. He is, indeed, no pacifist, and a hundred sentences reveal that he is quite definitely on the side of France in the war and desires victory for her arms. But he is not quite happy in his choice. His patriotism is mingled with fears and regrets. He could have played the part of a neutral with a grander air. And so he is at best a minor prophet, a little futile and pathetic in his own despite, never striking quite home to the moral heart of our problem, never thrilled by the spectacle of whole peoples going forth to battle in defence of justice and freedom. As we read these pages we find our minds travelling back to the dreams of harmony and contentment which were to come so quickly in the days before the flood. We begin to taste the poisoned sweetness of regret. Then, in a flash we remember that we are here not to wish that things had been otherwise, but to do our duty in the world as it is. To carry it through with stern determination is the only way to serve the need of the present hour and to create a better future for mankind. We must fight valiantly as well as love tenderly, if we would keep the treasures of the soul. "No man having put his hand to the plough and looking back is fit for the Kingdom of God." These are words of warning and protection to write on the door-posts of our house and to bind as frontlets between our eyes. They will banish paralysing regrets and save us from the sin of simply watching the tumult from afar.

Above the Battle. By Romain Rolland. Translated by C. K. Ogden. London: George Allen & Unwin. 2*s*. 6*d*. net.

Au-Dessus de la Mêlée. Par Romain Rolland. Paris: Librairie Paul Ollendorf. 2 frs.

Good Thoughts for Evil Times.

Dagworth.—Thousands of souls must leave this prison-house,
To be exalted to those heavenly fields
Where songs of triumph, palms of victory,
Where peace and joy and love and calm content
Sit singing in the azure clouds, and strew
Flowers of heaven's growth over the banquet-table.
Bind ardent hope upon your feet like shoes,
Put on the robe of preparation!
The table is prepared in shining heaven,
The flowers of immortality are blown;
Let those that fight fight in good steadfastness,
And those that fall shall rise in victory.

William Blake
('King Edward the Third.')

Perhaps it is what I have seen of the misery and worthlessness of human life (few have seen more), together with the extraordinary power which God has put into the hands of quite ordinary people (if they would but use it) for raising mankind out of this misery and worthlessness, which has given me this intense and ever present feeling of an Eternal Life leading to perfection for each and for every one of us, by God's laws.

Florence Nightingale.

Give me, O Lord, purity of lips, a clean and innocent heart, and rectitude of action. Give me humility, patience, abstinence, chastity, prudence, justice, fortitude, temperance. Give me the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and godliness, and of Thy fear. Make me ever to seek Thy face with all my heart, all my soul, all my mind; grant me to have a contrite and humble heart in Thy presence and to prefer nothing to Thy love. Amen.

OUT OF DOORS IN MARCH.

March came in like a lamb, if mere absence of bluster constitutes a lamb-like entry. All through the mild days of the first weeks of February promises of an unusually early spring abounded. If St. Valentine cared to look for such things he would, on his own festival, have found yellow hazel catkins shedding pollen on the tiny pistillate flowers growing on the same twigs. I do not remember to have seen in any previous year such a wealth of these ruby-coloured flowerets. Many people who admire and even gather the trailing catkins never see, do not even suspect, the presence of these minute crimson stars, dotted about on the hazel bushes. This year they have been so abundant that only the hopelessly unobservant can have failed to notice them. On sheltered slopes lying open to the morning sun the larches showed specks of green some weeks ago, the pear tree buds swelled early, as did those of the lilac, and the trailing honeysuckles in the coppice had unfolded so many green leaves that the birds thought that the winter was surely over, and began mating rather before their usual time. Even in January one trustful pair of starlings at Braithwaite, in Cumberland, had gone so far as to make a nest; the brood hatched out early in February. Of the sixteen birds which may, on a liberal calculation, be expected to sing in February the greater number could be heard producing trial notes as they sat on wet branches under a grey sky. The dullness and the drizzle did not deter them; it was open weather; grubs could be had without much grubbing; and when the rain clouds parted now and again so as to let a few feeble sunbeams pass, flies could be seen to dance in small parties above stagnant pools, over damp patches of the high road, and even in sheltered nooks on the lower fells.

On a topmost bough of an oak or poplar the thrush continued and improved on the attempts at voice production which had occupied him at intervals on very mild days in December and January. He was then very careful not to overtask his powers. It was amusing to hear him begin a practice. He seemed to be trying to sing in a whisper, as though not sure of hitting the desired note, and being afraid the other birds might detect blunders or hoarseness, and laugh at him. The criticism of a rival thrush cannot be a light matter.

By the eve of St. Valentine, however, he had gained confidence, and sang his two or three notes more boldly. In a few minutes he felt able to add another note, or even a short trill. Next day the same hour found him on the same spot. The overture was run over once or twice, then suddenly he knew that he had arrived; he flung aside all shyness, all care for his throat, and as the delicate scent of the closely clustered elm-blossoms on a neighbouring tree-top was wafted to him on a breeze from the south, he gave us the old familiar strain which each of us syllabised as our fancy dictated. It reached this listener's ears as "Judy, Judy! How-d'you-do? Pick it up! Pick it up!" There is more than one bird lover who delights in the music of the thrush and yet feels just a little bit jealous for the smaller birds who are too often out-voiced by this favourite of poet and painter. But for him, more ample justice would be done to the song of the hedge-sparrow, whose pretty warble has been uttered in mild weather right through the winter. The robin holds his own fairly well against the thrush, but it is chiefly because he does not need a tall tree top for a platform, but will sing from rail or bush within four feet of your open door or window. The "fee-dle, fee-dle" of the great tit is so monotonous that one is not sorry to have its wearisome reiteration interrupted or overpowered. But the great tit has a song which is not so penetrating and insistent as this call note. It is this song which is only heard when the noisy thrush is silent, and not often even then.

The thrushes like to sing on the outer edge of a wood, or one of a small group of trees; but if you go into the heart of a wood in early spring you are sure to hear the clear "te-tzoo, te-tzoo" of the cole-tit, the little black and grey bird with white cheeks and a dab of white on his black nape. It is this white dab which distinguishes him from the marsh-tit, which closely resembles him.

The rivers, full fed by melting snow, are still haunted, especially near towns or villages, by the brown-headed gulls, usually called black-headed, but the colour of the hood in summer is really a warm chocolate.

The brown hoods are assumed gradually. Already many of these gulls are changing white head feathers for brown ones. The ploughman—may we not now add ploughwoman?—is closely attended by parties of these gulls. No sooner are thirty yards, or even less, of new furrow turned up than these graceful birds alight on the damp soil, still gleaming from contact with the polished plough-share, and snatch eagerly at the fat grubs and larvæ so suddenly exposed. The farmer knows his friends, and a scaregull is an unknown institution, though sometimes a dead gull is seen hanging on a scarecrow, put there, perhaps, because the gull is more confiding than the rook, and more likely to come within gunshot. Snow seldom lies long in March, and when warmer winds blow and the white covering has disappeared from the valley floor and the lower fells, the blackbird will begin to vie with the thrush in eager song, and his mellower, more passionate, but less joyous strain will be heard from snow-white pear boughs, or the sunny side of the hawthorn hedge.

Emily Newling.

CORRESPONDENCE.

SERBIAN RELIEF FUND.

To the Editor of The Inquirer.

Sir,—Will you please allow me a few lines in your widely read newspaper to express my heartfelt gratitude to your many readers who have responded so kindly to the Serbian Relief Fund, for which I made an appeal first on February 23, 1915, and again on December 10, the same year? I closed my Fund on February 28, having celebrated my 93rd birthday on February 23. To all, rich and poor, I tender my cordial thanks; and these include sympathisers from England, Scotland, Ireland, Wales, Canada, and France. Many donors have subscribed twice to my two appeals sent out during the last twelve months, in spite of the urgent calls made on their purses, which goes to prove that the hearts of the people beat true wherever suffering humanity is to be found. I also thank you, Mr. Editor, for your kindness in allowing me to appeal through the columns of your newspaper. The accounts have been duly audited from the counterfoils of my receipt book, and are certified as being correct, by Mr. Graham, manager of the London City &

Midland Bank, Ambleside, to whom I am also indebted for his gratuitous services, and are as follows :—

SERBIAN HOSPITAL AND REFUGEE FUND.

FIRST APPEAL, SPRING, 1915.	£	s.	d.
Hospital Fund (Mrs. St. Clair Stobart's Unit), donations received	235	5	6
Remitted to Serbian Hospital Fund	235	5	6
SECOND APPEAL.			
Donations received	364	19	6
Remitted to Hospital Fund ..	38	8	6
Remitted to Refugees' Fund	326	11	0

Total amount remitted, £600 5*s*.

Audited and found correct,

W. GRAHAM.

The total expenses incurred in collecting the above amounted to £12 4*s*., and these have been defrayed by myself, so that every penny has gone to the Serbians.—Yours, &c.

E. C. HARDING.

Eller Nook,
Ambleside.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

61ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Previously acknowledged	11,268	0	2
Mr. George Banks (fourteenth donation)	1	0	0
Collection at All Souls', Belfast, per the Rev. E. H. Pickering (ninth donation)	1	13	4
Mr. J. Bredall (second donation)	1	0	0
Mr. F. C. Creak	1	1	0
Mrs. E. J. Roberts	1	1	0
Mrs. J. D. Skirrow (second donation)	3	0	0
Mrs. Mary K. Jervis	2	0	0
Mrs. W. Bruce (fourth donation)	5	0	0
A. M. B. (third donation) ..	5	0	0
Rosslyn-Hillite (third donation)	0	5	0
Miss E. Rawson (seventh donation)	1	8	0
Mr. John Dendy (eighth donation)	2	2	0
Miss Sarah Jane Gregg (thirteenth donation)	1	0	0
Mrs. Wm. Kenrick (seventh donation)	5	0	0
Mr. and Mrs. C. W. Chitty (monthly donation) ..	4	0	0
Mr. E. Wadsley (sixth donation)	5	0	0
Mr. Russell Swanwick (third donation)	5	0	0
Mrs. Duncan (second donation)	5	0	0
Mr. and Mrs. J. H. Green (fifth donation) ..	1	0	0
Mrs. Wm. Mitchell	2	0	0
Mrs. Schultz (fourth donation)	1	1	0
Mr. and Mrs. L. Hall (thirteenth donation)	1	0	0
Highland Place Church and Old Meeting House (Welsh) Aberdare, per Mr. Evan Jones	3	10	0
Mr. J. C. Hollins (fifth donation)	2	10	0
Miss E. S. Hollins (fifth donation)	2	10	0
"J.," Leicester (third donation)	1	0	0
Bootle Free Church, per Mrs. Short (tenth donation) ..	1	3	6
Mr. A. J. White (second donation)	0	10	0
Miss Swaine (fourteenth donation)	2	0	0
Mrs. E. Hecht (fourth donation)	2	2	0
Mrs Renold (second donation)	1	0	0
Mrs. Tremain (third donation)	0	10	6
Anon. (seventh donation) ..	5	0	0
Mr. Wm. Mackey (third donation)	0	10	0
Mr. and Miss Hirst (fourth donation)	2	2	0
Miss Katherine A. Finer ..	0	5	0
From a Mother (Mrs. Roscoe) (ninth donation) ..	10	0	0
Friends in the Newbury Congregation, per Mr. T. H. Stillman	3	7	6
	£11,360	12	0

Parcels have been received from :—Mrs. Griffiths; Mrs. E. F. Grundy; Miss Guilford; Mrs. Mottram; Miss Short; Mrs. Arthur Read; Plymouth Branch Women's League (per Mrs. Bond); Mr. G. Alfred Bond; Mrs. E. K. Bond; Mrs. F. Hopps; Miss E. Teggin; E. T.; Monton Church Women's Congregational Union (per Mrs. Nanson); The Essex Church Girls' Club and Miss Julia Ponder (per Miss V. Preston); A Friend (per Jesse Argyle); Mrs. Penst; Miss Anna Sharpe; Miss R. Fairbrother; Ilminster Branch Women's League (per Mrs. Holmshaw); Miss Dowell; Mrs. T. H. Brook; Miss Horton; Mrs. and Miss Norman; Mrs. Haigh; Mill Hill Sewing League, Leeds (per Miss Buckley); Bury (Chesham) Branch Women's League (per Mrs. Jackson); Essex Church Work Parties; George's Chapel, Exeter (per Rev. R. H. V. Bloor); Oat Street Sewing Society, Evesham (per Mrs. G. New); The Misses Pearse; Hackney Branch Women's League (per Mrs. Clennell); Great Meeting Sewing Club, Leicester (per Mrs. A. J. Gimson); Miss Snell; Clapham Ladies' War Relief Committee (per Miss Cooper); Miss Gittens; Great Meeting, Leicester, Little Sisters (per Miss Nesbit); Miss E. Fyson; Miss T. M. Morton; Mrs. Fellowes Pearson; Mrs. Basil Hardcastle; Mrs. Edwards; Miss Swaine; Miss A. Beard; Ilford Branch Women's League (per Mrs. Fyson); Miss Heavisides; Rosslyn Hill Chapel Sewing Society (per Mrs. J. C. Drummond); Chapel Lane Chapel, Bradford (per Mrs. Paxton); West Kirby Branch Women's League (per Mrs. Richman); Mrs. F. K. Freeston; Miss E. A. Evelegh; Mrs. Morgan Williams and her household; Mrs. Wilson and her niece Elsie; Miss Pearse; Miss Sharpe; Mrs. J. Byles; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Ursula Grundy; Miss A. Baumann; Mrs. Woodhouse; Miss G. Martineau; Mrs. Walter Baily; Mrs. Atkins; The Misses G. and E. Coe.

SPECIAL WANTS.

For the "Rose Allen" Children's Hospital at Yvetôt.

A spinal carriage (in which a sick child can be wheeled about the garden).
Nightgowns.
Bed jackets and dressing gowns for children.
Bedroom slippers.
Towels, household cloths, table linen.
Any invalid comforts, pictures for the walls.

For the Civil Hospital at Chartreuse de Neuville.

Wheel chairs for the aged.
Boots and stockings for women and children (boots for women especially needed, but must be broad and a good size, as these are peasant women.)
Underclothes for women and children.
Towels, handkerchiefs.
Knickerbockers and jerseys for the boys.

For the Orphanages in Normandy.

Clothes, and especially boots and stockings for boys and girls.

For the Military Hospitals.

Warm underclothing, &c., for the men as usual.
Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

FIGHT FOR RIGHT MOVEMENT.

MEETING AT THE MANSION HOUSE.

A LARGELY attended meeting in connection with the Fight for Right Movement was held on Monday afternoon, March 13, at the Mansion House, the Lord Mayor presiding. Among those present on the platform, in addition to the speakers, were the Lady Mayoress, Mr. Robert Bridges, Sir Cecil Harcourt Smith, Lady Brassey, Lady Pollock, Monsignor Moyes, Mrs. Stuart Moore (Evelyn Underhill), the Rev. H. Gow, and Miss Busk. The Hon. Secretary, Mr. Robinson Smith, stated that letters expressing agreement with the objects of the Movement or regrets at inability to be present had been received from Mr Balfour, Mr. D. Maclean, M.P., Sir Frederick Pollock, Sir Henry Newbolt, and Mr. Arthur Stanley (British Red Cross Society).

The Lord Mayor, in welcoming those present to the Mansion House, and expressing his sympathy with the purpose actuating the Fight for Right Movement, emphasised the fact that the nation

was fighting in a just, noble, and righteous cause, and that, having absolute faith in its ultimate triumph, they were prepared to make every sacrifice in the furtherance of this object. They must keep steadily before the country the ideals for which they were striving, and constantly and unceasingly show their significance and importance in order to hearten the people in the conflict. They must have faith, as Abraham Lincoln had said, "that right makes might," and, in the light of that, dare to do their duty to the end.

The Bishop of Winchester said that the occasion was unique. The nation was faced by a quite unprecedented challenge, whether they measured it in terms of men, or money, or munitions. The appeal made to its chivalry by the peril of Belgium and the instant response to that appeal were, however, spiritual in their nature, and it was a spiritual force which made the homes of England send out their sons to danger and death, and made the women fling away their amusements and embark on great works of mercy. This truth needed to be reiterated, especially when there was a tendency to quarrel among ourselves, to spend time in mutual recriminations which dissipated our energies at a time when every effort ought to be concentrated on the task in hand. For Great Britain and her Allies, but especially for Great Britain, the first thing of importance was to keep up the energy of her purpose and the spirit of her chivalry. It was a great thing to fight well; but it was a greater thing to fight with a high knowledge of what it was for which they fought. A great war like this, if fought in the temper that ennobles a great nation, might leave behind it a precious legacy, not only to our children and grandchildren, but to our great-great-grand-children. If their League did its work well, it would not be bounded by these shores. They had received from the Dominions an amazing gift of loyalty and courage for which it would be well if they could make an honourable and respectful return. They also wanted the neutral countries to know what their spirit was, as they knew the glorious spirit of France. He hoped they would not be prevented from issuing publications setting forth their ideals by lack of funds. Such a paper as he had recently listened to by Mr. Buchan, which had sent him home vibrating with high emotion, ought to be printed and distributed by the hundred thousand.

Mr. Appleton, Secretary of the General Federation of Trade Unions, spoke with enthusiasm of the spirit of the workers, and their absolute determination to carry on the war till triumph was assured. He, personally, had never hated war as he hated it at that moment, and yet he was quite convinced that they ought to go through with it to the end, for there was no question in the mind of any sane person that they were fighting for the right. The sacrifices which had been made and the achievements which had been accomplished, in spite of our unpreparedness for war, were almost past belief, and he thought when the time came to learn the truth that it would astound those who were inclined to grumble and criticise now.

Dr. Jacks, Principal of Manchester College, Oxford, spoke as follows:—I want to underline the first word of the Fight for Right Movement. For my part I take that word in a somewhat literal sense. To me it is no mere figure of speech. It does not mean that we are engaged in a controversy about the origins of the war, or that we have formed this Movement merely for the purpose of discussing and proving the righteousness of our cause. It does not mean that we are conducting a mere wordy battle about militarism or pacifism, or that we are occupied in the easy process of killing the Germans with our mouths. No, it is something far more serious than that. We, as civilians, are prepared to endure hardness and losses, to practise self-sacrifice, and to face all the dangers and difficulties that the service of a righteous cause may require. The Fight for Right means that we want to send a message to the brave men at the front, telling them that we, as citizens, are with them and behind them, and that they can count on us to the end. I am sure I speak for others as well as for myself when I say, I want to be able to look those men in the face when they come back. It will be a somewhat stern ordeal for all of us. There will be something in these men's eyes and manner which will say to us, "What were you doing when we were fighting your battles? What hardships were *you* facing. What risks were you running? What self-sacrifices were you practising in that great day when we were risking our lives?" Now, what are we going to answer to that? Are we to be content to say to these men, "We talked a great deal about the war, we abused the Germans and criticised the Government, and admired you for the heroism you displayed, and were very sorry for the killed and the wounded; but, for the rest, we spent our time very much as usual?"

I am very sorry for the man who will have no better answer than that upon his lips when he looks in the face of his sons when they come back from the front. That man will feel all the shame and humiliation which properly come to an individual when he stands in the presence of those who have done their duty, and knows that he has not done his own. That is one of the reasons why I joined the Fight for Right Movement. I was getting a little tired of talking and writing about the right; I wanted to fight for it. Of course, I knew very well that this movement would not put a gun into my hands, but I did think that by banding ourselves together in this way we should discover our duty more clearly, get rid more effectively of our criticisms and unnecessary complaints, and that having learnt together what our public duty is, we should also encourage one another to do it. It would help to make us all fighters for the right in a sense not unworthy of the men who are fighting at the front, and enable us to give them a good answer to their questions when they return. And what is the enemy whom this Fight for Right Movement is going to fight? Ultimately it is Germany, who, to the astonishment of the world, has revived that barbarous spirit which builds itself up on the abasement and oppression of other nations; but *we* cannot get at that enemy. We must begin with one nearer home—ourselves. I am no ascetic, I hope I am no sour-faced Puritan, but I do say that the duty of every civilian in this crisis is to lay aside his pleasures, to abandon his habits of self-indulgence, to give up every form of luxury, and to live a hard life of self-denial until the struggle is over. That is what I mean by the Fight for Right, and it is a very difficult fight. I venture to think that it becomes easier if we try to do the difficult thing together. That is why a concerted movement like this is so valuable; it brings home to us all what are the high moral reasons and the grave economic reasons which make it an absolute duty to make these sacrifices. We have first of all to act ourselves, then we have to persuade other people to do it. This Movement wants a great army of missionaries who will be content to do their work in the homes of the people, at the street corners, in the factories, and at the pit-head. What we want is not so much great meetings but intense personal work. Our missionaries should go to places where wages are high and where money is plentiful, and where ever they can gather together half a dozen women or a dozen men they should hold up to them the standard of public duty, explain to them the tremendous nature of the crisis we are passing through, and preach to them the gospel of thrift and self-denial. It would be well if we were to go about this business in the way that the Salvation Army has gone about theirs—not with brass bands and drums, but with self-devotion, flexible organisation, and intense personal work. Wherever you can persuade a man or a woman to save 5*s*. a week you have dealt an effective blow against the enemy. One of the best things which I have read about the war is the remark of a French officer to Rudyard Kipling that Germany has revealed to us what evil is: the power behind her is naked evil, and our task, therefore, is not only to fight for right, it is to fight against the foulest form of wrong that has ever been attempted in the history of the world. And that fact seems to me to give to this Movement a genuinely religious character. Religion is something very much more than the fight for right, and yet I cannot help thinking that no religion is worthy the name if it shrinks from the fight for right when the challenge goes forth.

The Right Hon. Andrew Fisher, High Commissioner for Australia, in a forcible speech, bore testimony to the absolute determination of the Dominions to sacrifice everything in this fight for human liberty against the might of a tyrannous aggressor. Nothing we could give was too much at such a crisis. It was far better that their sons should die honourably facing the foe, than that they should be enslaved in mind as well as body after the heroic stand for justice and freedom which our forefathers had made in the past. He was not blaming the Germans for fighting for their country, and he did not hold all Germans equally responsible for the war; but we were fighting for a great ideal which the lovers of freedom in Germany desired as ardently as we, and his hope was that as a result of this war, though the ideal was, perhaps, a distant one, we should have an organised group

of nations ready to deal with tyrant nations in the same way as the policeman deals with the outlaw in his native town. There was no doubt about the mission we were engaged in; it was a fight, in the name of that ethical justice which ennobles a people, for all that was greatest and best in the world.

Other speeches enforcing the same note of self-sacrifice for a noble end were made by the Chief Rabbi, Sir Edward Beauchamp, M.P. (Hon. Treasurer), (who concluded an earnest appeal by inviting those present to become supporters of the Movement); and Monsignor Bickerstaffe-Drew (John Ayscough), who urged that they should make their work a message of encouragement to the soldiers at the front, among whom he had been for the past fourteen months, and that they should not grow weary and desire to hurry things unduly when the strain of waiting for the final triumph became irksome and they were inclined to become weary.

The meeting closed with a vote of thanks to the Lord Mayor, proposed by Sir Francis Younghusband, the founder of the Movement.

THE NORTH END DOMESTIC MISSION.

(From a Liverpool Correspondent.)

Annual Meetings, like persons, differ greatly in temperament. The collective spirit of a meeting is more than the sum of the individual spirits of which it is composed; it partakes, in fact,—we say it with bated breath—of the characteristics of the mob. That is why we come away from meetings, composed often of practically the same persons, with curiously different feelings. How often we have known that which is divine in us, ready to tremble into life under the touch of an inspired and consecrated spirit, shrink back into futility at the clash of opportunist, or uncharitable, or materialistic speech. And how often, too, has our faith in the divine, in man, and in the universe, been stirred and strengthened because by some happy chance or choice the right people spoke to us at a meeting as fellow-pilgrims of eternity.

There is a certain Annual Meeting in Liverpool where this antithesis between the higher and the lower values is never forced upon us. It is usually a small affair in point of numbers; a few ministers, a few sympathetic laymen and women, the same persons, practically, brought together by the same sequence of events year after year. We meet, it is true, on the official occasion, but there is very little of the official, the artificial, or the clever about it. The possibilities of a world where simple love of men and women as they are is the rule of life, not the text of a discourse—the master motive, permeated by the poetry of the soul we call religion—confront us. This is the meeting of the North End Domestic Mission, and it took place this year on March 8, under the presidency of Mr. C. Sydney Jones, Chairman of the Mission. To it, undeterred by the darkness of the streets and the dim religious light of the Ancient Chapel Room interior, came the usual small band to listen, to speak simply, and to go away refreshed.

"Never many people at that little meeting," was the remark of the Chairman to the writer next morning, "but always such a *good* meeting. And I believe Mr. Haigh understands and likes it like that." Incredible as it sounds to the self-advertising, it really seems that he does, which should be a comfortable reflection for all who are so ready to take a religious effort of the first rank in Liverpool on trust.

The Chairman, in a brief speech, emphasised the loyal feeling of the subscribers for Mr. Haigh. There was the same thing to express every year: admiration for his work at the North End. One great thing was occupying all our minds at this tragic moment, and the work was not easy to carry on in face of it; but we did feel in our hearts that our contest was for a great ideal, and of that ideal Hamilton Road had been profoundly conscious. It was really a fine tribute to the justice of our cause that fifty-two of Mr. Haigh's young men had given up all for it; and some had given their lives.

The Rev. C. Craddock seconded the Chairman's tribute in very appreciative terms. He always read Mr. Haigh's report with much interest and even envy of the power and activity manifested at the Mission. Mr. Haigh had the power of expressing things so that people realized and *felt* them. He was always greatly sensible of the true value of this work.

In his reply Mr. Haigh touched chiefly on two points: The effect of the war upon his people, and the drink question. He showed how the feeling awakened by the war varied according to temperament, and bore witness to the sacrifices willingly made by some families, especially those whose sons went first on that first rich and noble impulse. By a series of gradations one arrived, he said, at those who seemed quite callous, who had sent no volunteers, who were making money—often large sums—out of the war, whose personal comfort had increased by means of it, who made no sacrifices, who seemed to recognise no obligation as having any reference to themselves. At one end of the scale were those whose religious feeling, made more poignant by sacrifice, circled round the war, paradox of horror and nobility as it was; at the other were the people to whom the war meant—making more money. He had even heard it said: "I'm glad we have nothing to do with it," and other men were dying that these might live in enhanced comfort. Another contrast forced itself upon him: the churches closing at 6.30 and the public-houses opening. The great people of the land were preaching economy and economy; the greatest waste of all waste was allowed to go on. So much more money, so much more drink. Were we really going on allowing these heroes of ours to come back and fall into the same old snares? Khaki we could not insult; but what was more horrible than a drunken soldier? We dared not touch the drink, and so that stupendous evil and supreme wastefulness was left at our very door. Even now it was sapping our vitality. Those who lived among the people knew that. Drink was the cancer of England. We were fighting for righteousness, and yet we were letting this curse rage on in our midst. We had the chance to stop it now—now when people would accept anything—and we did not stop it. Leaving this point Mr. Haigh said that it was a sort of triumph to know the appeal their work made to certain minds. Orthodoxy had its spectacular people and pageants and prestige; Nonconformity had its emotional and gospel appeal. They at their Mission had no sensational appeal, or appeal of wealth or power, yet they got home to a certain section of the community of the poor (though, for the moment, poverty was almost gone) that but for them would be churchless. The young men they had lost were their actual workers who had been keeping the place going. They must have had an influence in their new place. The experience of these, and also of our ministers who had given themselves, should be a splendid testimony of the working value of real religion. He wished to say there how the Rev. H. D. Roberts had got, now more than ever, the true admiration of Hamilton Road.

The Rev. H. W. Hawkes said that year after year they came with the same appreciation of this noble work and then they left Mr. Haigh alone for another year. Mr. Haigh was impressed with the necessity of making religion a tremendously *real* thing. He agreed with him about the drink and the failure in our rulers of the moral courage to grapple with it. The war was in many ways ennobling us; the drink was degrading us. It was, he knew, no use raving there, but moral indignation should be kept alive. One of the joys of his life of too many failures was that he had discovered Mr. Haigh.

The Rev. J. C. Odgers glanced back at the time when he first set foot in the mission, and bade his hearers look on this picture and on that. "Which of us ministers," he said, "can show the real success in our ministry that is shown by Mr. and Mrs. Haigh, and their religious and spiritual force?"

The resolution for the appointment of the Committee for the ensuing year was moved by the Rev. J. C. Hirst and seconded by Mrs. H. D. Roberts. These added their tribute of gratitude for the beautiful service carried on unostentatiously and with utter faithfulness by the missionary and his wife. A hearty vote of thanks was proposed by Mr. Kenneth Cook to Mr. C. Sydney Jones for his services as President of the Mission and as Chairman of its Committee.

THE LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING.

The Fifty-Fourth Annual Meeting of the Liverpool District Missionary Association was held on Saturday, March 11, in the Hope Street Church Hall, Liverpool. The meeting was well attended, practically all the churches in the district being represented. The President of the Association, Mr. A. S. Thew, was in the chair. The Report and Statement of Accounts for the year 1915 were, on the motion of the President, seconded by Miss H. M. Johnson, unanimously adopted. The Report of the Association was declared by Miss Johnson to be a most optimistic one. In the circumstances of the times the Report naturally showed little in the way of

any forward movement on the part of the Association; but much had been done during the year in bringing the churches and ministers of the district into much closer union with each other, in awakening the sense of common life, and in quietly preparing for the future. The Report recorded the fact that, during the year, three prominent members of the Association had joined the army, these being the Lay Secretary, Mr., now Major, B. P. Burroughs (with a battery in France), the Rev. H. D. Roberts, Minister at Large (now in France with the 10th Labour Battalion, R.E.), and the Rev. W. Short of Bootle (now in training with the Inns of Court O.T.C., London). A special resolution was proposed by the President, seconded by the Rev. C. Craddock, and carried unanimously, expressing the respect of the members of the Association for these friends in their loyalty to conscience, and their prayerful hope for a speedy and safe return for them. The Report recorded the interesting fact that a Lay Preachers' Union had been established for the district on a firm basis. The Report concluded with the following paragraph:—"Your Council feel that this Report is, perhaps, somewhat bare and meagre, and does not show any marked forward movement. But, as every one must, they realise that the circumstances of our times are not propitious for advance: the thought and energy of men and women are naturally concentrated in one particular direction, and no one feels ready to launch out into new spheres of enterprise. But the year has not been wholly barren. In various ways your Council has been using the time of waiting to consolidate the inner life of the Association, and to establish it on a firm basis for work in the future. There is no doubt that there has been a distinct quickening of the sense of unity in the district; ministers and churches have been drawn more closely together, and this unifying of interest must make for good in the future. No one can say what effect the war will have on the life of liberal religion in years to come; but, from practically all the churches in the district there come reports, not, indeed, of increasing numbers flocking to religious service, but of deepening religious feeling amongst those who do attend, intenser devotional life, and a new longing for a more vivid and vigorous personal, spiritual faith and fellowship. And this intensification of religious life, if not widespread, is inestimably valuable and significant. To those who feel its power, a free, simple Christian religion becomes more precious every day, whilst the number of those who need such a faith surely increases, and it is this fact which forms the ground of hope for our churches and their Association in the future."

In speeches filled with the fine traditional spirit of Liverpool laity, Mr. C. S. Jones and Mr. Harold Coventry proposed and seconded a resolution of deep sympathy with the labours of the ministers of the churches in the district, a resolution not confined, as in previous years, to ministers of "assisted churches," but extending to ministers of all the churches alike, all of whom belong to the District Association, and are equally engaged in its religious work. To this resolution the Rev. C. Roper, West Kirby, the Rev. G. Pegler, Crewe, and the Rev. W. Short, who wore the uniform of H.M.'s Army, replied. The Rev. J. C. Odgers, Rev. Harman Taylor, Rev. W. Jellie, and Mr. James Houghton of Gateacre, also took part in the meeting, which was felt by all to have been inspiring and helpful, and full of good omen for the future of the Association.

THE MIDLAND CHRISTIAN UNION.

ANNUAL MEETING.

The Annual Meeting of the Midland Christian Union was held at the Old Meeting Church, Birmingham, on Monday last. Mr. W. Byng Kenrick presided. Among those present were the Revs. Chas. Hargrove (President of the National Conference), Joseph Wood, J. M. Lloyd Thomas, Lawrence Clare, and A. H. Shelley, Mr. Wm. Cheshire, Mr. Herbert New, and others.

Mr. W. Byng Kenrick, the retiring President, after occupying the position for fourteen years, moved the adoption of Report and financial statement. He remarked that at the beginning of last year he expressed the opinion that those left behind in certain occupations would experience a time of difficulty and trial, and their experience during the past year had confirmed that view. Gradually as the months had passed by to a greater extent they had felt the strain of little inconveniences jarring on a nervous system which, with nearly all of them, had been weakened by anxiety, and in some cases also deep grief. To a very large extent they were left without any specific rules or certain guides. What they did was largely the result of a compelling force, and also the result of individual effort. It was obvious the present was not a time when they should in any way relax, give up, or set on one side their own meetings and their own activities as specifically in connection with the religious side of their life. More than ever now they felt a need of religious consolation, and more than ever now they should meet from time to time to maintain those organisations which they had had handed on from the past for the support and assistance of religious effort. If they took their little group in the Midlands he was not dissatisfied with what had been done. There had been a certain progress. Those who knew the position of some congregations twelve years ago and knew them now, knew well there was distinct progress. He did not claim they had made great strides. Still, he did know there had been no stagnation. The body was there alive, waiting for any exceptional impulse which might come to it at any time. The resolution was seconded by the Rev. A. H. Shelley, and carried unanimously.

The Rev. Dr. Hargrove, who moved that the best thanks be given to Mr. Kenrick for his services, eulogised his worth during the fourteen years he had been the President. He said it seemed to him that their President had set an example to the laity of what a layman might do for the Church and its ministers. He imagined that the number of years Mr. Kenrick had served in the office of President was a record without precedent.

The vote of thanks was unanimously carried, and Mr. Kenrick, suitably acknowledging the compliment, explained that other duties had been thrust upon him, and he had reached a time when he could not adequately perform all, but he should always look back upon the long period in which he held the Presidency with considerable joy and satisfaction. It had been a great education to him, and he had made many good friends.

The Rev. J. M. Lloyd Thomas, who was unanimously elected as the new President, in accepting the position explained that one of the great encouragements he had in taking up the work was a sense that in the Midlands they had the kind of laity who worked with the ministers in the manner which they had already heard described.

Mr. Philip J. Worsley, Jun., was re-elected Treasurer, and Mr. E. Ellis Townley, Secretary.

At the close of the meeting an address was given by the Rev. B. H. Streeter, Canon of Hereford, on 'The Divinity of Christ in its Bearing on the Problem of Evil.' We do not attempt any summary of Canon Streeter's deeply interesting argument here, as we understand that the Address will appear in full in a volume of essays on the lines of 'Foundations.' This volume, which will be published by Messrs. Macmillan in about a month's time, will be called 'Concerning Prayer.'

The Rev. Lawrence Clare of the Church of the Messiah, proposing a vote of thanks to the lecturer, said in recent years they had been living in a fool's paradise. They had tried far too much to ignore the existence of evil.

Canon the Hon. J. G. Adderley, in seconding, said, though they might not say creeds together in the same form, they were united in the light which the Lord had thrown on the realities of life.

The Rev. J. M. Lloyd Thomas, supporting, said suffering was a thing which brought them near to the mystery of Divine love.

The preacher at the Service in the evening was the Rev. J. H. Weatherall of Essex Church, London.

WINIFRED HOUSE.

INVALID CHILDREN'S HOME.

The Twenty-Fifth Annual Meeting was held at the Home on Monday last, Mr. F. W. Turner presiding. A good attendance of friends took the opportunity offered of seeing the children and the ward-rooms, visits which seemed to give equal pleasure to both patients and visitors. The Report read by the Secretary, Mr. Ion Pritchard, told of the terrible anxiety caused one night in October last by a Zeppelin passing over the Home, and by the noise of the gun-firing all round; of the Nurse-Superintendent, Miss Phillips, being called away for military hospital duty, her place being taken by Miss M. Baker; of the general good health of the children in spite of a six months' visitation of mumps, the good health due to the open-air life, efficient nursing care and medical assistance.

The finance statement, presented by Mr. W. M. Blyth, showed that the year's expenditure had exceeded the receipts

by £36, nearly absorbing the balance brought forward from 1914. The total outlay was £817, a little less than last year in spite of the increased cost of food, coals, and other things.

The Chairman, in moving the adoption of the reports, referred sympathetically to the nurses and their anxieties during the year of war, to the value of the work they were doing, and its success, as shown by the bright, happy faces of the children. He congratulated the Committee on the healthy condition of the finances, seeing that there was a balance of £3 on the right side and no overdraft of the bankers.

Mrs. Henry Herford, as representing the Holly Hill Guild, which is very substantially supporting the House, seconded the resolution. Mr. Pallister Young referred to the various sums received year by year from the four Hospital Funds, amounting in all to £135, and pointed out that these awards were proofs that the general management and finance of the Home were satisfactory and able to bear the searching examination to which they were put.

The resolution of thanks to the Medical Officers and staff was moved by Mrs. Wooding and seconded by Mrs. Blyth, both members of the Committee since the foundation of the Home. Mrs. Blyth mentioned from personal knowledge several cases of old patients now strong, healthy, and doing well. One of these, a cripple patient in 1902, is now a superintendent of a cripple boys' home in Blackheath.

NEWS OF THE CHURCHES.

Aberdeen.—At the Committee meeting of the Aberdeen Free Library, held on March 9, and presided over by Prof. J. Arthur Thomson, Aberdeen University, an oil-painting by the Rev. Lucking Tavener was presented to the Public Library by Simon McLeod, Esq., and accepted with the thanks of the Committee. It was a picture painted three years ago by Mr. Tavener of Old Ruthrieston Bridge, by Deeside at Aberdeen. The bridge was built in 1663, and is the only example in the North of Scotland of the old pack-horse bridges, and shows on the side the painter has selected for his view some weather-worn and battered, but well-carved coats of arms. The picture gives a distant view of the Dee and the Old Bridge around which two Scottish battles were fought.

Birkenhead.—On Sunday morning, 12th inst., the Congregation of the Unitarian Church passed a vote of sympathy with Mr. James Samuelson on the great loss which he has sustained in the death of his wife. In moving the resolution, the Chairman, Mr. A. W. Willmer, spoke of Mrs. Samuelson's long connection with the church, of her very valuable help in everything connected with their congregational life, and of the affectionate remembrance in which Mrs. Samuelson was held by those who had been her friends and fellow worshippers.

Bolton: Unity Church.—The Annual Meeting of the members of the above Church was held on Wednesday, March 1, Mr. William Taylor in the chair. The report of the Committee on the year's work was read and approved and the Treasurer's accounts were passed. The proceedings were most harmonious and a spirit of optimism prevailed. At the annual Christmas Fair over £260 was raised, a splendid result considering the times. Over eighty scholars and members have enlisted in the army, three of them having been killed in France. During the year thirty-two new members were added to the membership roll. At the close of business the minister, the Rev. Edward Morgan, B.A., took the chair; and amid much enthusiasm the chairman asked Mr. Walter Makin to accept the gift of a roll-top desk as an acknowledgment of over twenty-three years of faithful service. The minister, Mr. Taylor, and Mr. Joseph Lancaster spoke in feeling terms of the splendid work done by Mr. Makin. The latter fittingly responded. The tone of the whole meeting was one of high hope and augured well for the future of the cause.

Canada: Edmonton.—The Rev. C. F. Potter, B.A., B.D., Minister of the Unitarian Church in Edmonton, Alberta, Canada, reports as follows: The war has been a severe test of all phases of Canadian life. It struck Western Canada at a time of financial depression, and the sudden tightening of the money market precipitated something of a commercial crisis. Edmonton has the record percentage of recruiting for all Canada, as over thirteen thousand men have enlisted here already, and the response is still good. All the churches of the city are hard hit. We have been able to hold our own, largely through the generous assistance to all the Western Canadian churches from the special fund authorised by the biennial Conference of Unitarian and other Christian churches, and raised by the noble co-operation of the Unitarian churches of the United States. In spite of a very cold wave since the beginning of the year, the temperature reaching fifty below zero Fahrenheit, and lower in some districts, the interest at the church is good. Last Sunday, February 6, three new and valuable members were received into membership. The Board of Managers also authorised a movement for reaching the scattered Unitarians and Liberals in the small towns of the province. Lectures are delivered on Sunday afternoons on the north side of the river, and the results are gratifying. On January 9 Mr. Potter assisted Dr. Westwood of Winnipeg at the installation of the Rev. Wm. Irvine as minister of the Unitarian Church in Calgary.

London: Islington.—On Saturday afternoon, March 11, a well attended meeting was held, and the Rev. J. Vint Laughland was formally "welcomed" as minister of Unity Church, where he has been doing duty temporarily for some months. The chair was taken by Mr. Waters, in the absence of Mr. Alfred Wilson, who was kept away by a cold. After a hymn and prayer, led by the Rev. Basil Martin, Mr. F. L. Sargent, Secretary, read letters of apology and cordial good wishes from the Vicar, several local Congregational ministers, a Jewish Rabbi, Dr. W. Walsh of the Theistic Church, and Mrs. Bartram, one of the oldest supporters of the congregation. The Chairman explained that it had been considered wise to combine their social gathering with something of an "induction" service, and he expressed much satisfaction that so many London ministers had joined them on that important occasion. Mr. Laughland had, indeed, already won the esteem of the congregation, and they were hopefully looking forward to an extension of its life and influence under his ministry. The Rev. W. G. Tarrant, as one of the ministers longest settled in London, heartily welcomed Mr. Laughland to their fraternity. He had brought high commendations from one well known and esteemed by some present, Prof. Hutcheon of Meadville, U.S.A., and they would now look to him to justify their confidence. If he himself were as young as Mr. Laughland and could use the experience he had gained in the years of his ministry, he would resolve more than ever to work, and work hard, alike for the pulpit and in pastoral duties. He would work to avoid giving his hearers hastily improvised materials on the one hand, and things too hard for average hearers on the other. He would try his best to be a friend with all, old and young, in the congregation; and he would strictly avoid debt, that snare which had, to his knowledge, ruined several promising careers. The illustrious ministerial line of their church looked to him to be a worthy successor, and all would wish him the truest success. The Rev. H. Gow, speaking especially on the duties of the congregation, summed them up in the word "loyalty"—not to the minister merely, nor to the Church merely; but to that which was above both—loyalty to great ideals, to worship, to God. In these days, loyalty to their country, and to the liberty and right for which they believed their country to stand, was the surest protection against the miserable temptation to find fault with the nation s leaders. So a congregation, imbued with loyalty to the highest, would gladly co-operate with their minister. "Unity," the name of the church, should be a good omen for their future. The Rev. W. Copeland Bowie also testified to the excellent reputation Mr. Laughland bore to this country from the United States. These were times to test any man's faith and courage, especially a minister's; let the congregation support him with their earnest sympathy and appreciation while he sought to strengthen their hearts. Mrs. S. Titford added a few words of gracious welcome to the new minister and his wife, and pledged the congregation to do its best for their happiness and prosperity in all their work. In reply, the Rev. J. Vint Laughland expressed his grateful appreciation of the kindly counsel and welcome he had received. He trusted that all this, added to the goodwill and assistance he had already received in his new sphere, would stimulate him to be their true helper in every way. He realised how much he needed such support, and he thanked those who had in any way helped his work thus far, by suggestion and co-operation. He hoped they would take him as a sincere man, doing his best; they could not fail then to get on well together, and do something for the district as well as for the congregation. Mrs. Laughland also spoke, and warmly invited the young people to share fully in their Church's life. After another hymn, the benediction was said by the Rev. F. Summers, and the meeting ended.

London Sunday School Society.—The annual meeting of the London Sunday School Society was held on Wednesday evening, March 15, at Essex Hall, the President, the Rev. A. H. Biggs, in the chair. The Report, which was read by the Hon. Secretary, Mr. A. Stephen Noel, showed that in spite of the paralysing influence of the war upon the work of the Sunday Schools, the Society had continued a large proportion of its activities, though some meetings had been abandoned, and it had been impossible to initiate new work or to enlarge the scope of its influence. The system of promiscuous visitations at schools has been temporarily discontinued, but it is hoped that when the opportunity arises, and the right individual is available, a series of correlated visits may be arranged by an authorised representative of the Society who could report upon, and assist in, the management and teaching in the schools. The general expenditure, and also the adverse balance at the beginning of the year, had been almost exactly met by income, largely owing to the curtailment of expenses and to the appeal issued to schools to help in reducing the deficit. Grants had been made by the Country Holiday Fund to several schools amounting to £93 9*s.* 3*d.*, and there is a balance of £28 0*s.* 4*d.* to be carried forward, which is not too large a sum in view of the uncertainty surrounding next year's efforts. The war has necessarily affected the

fortunes of the holiday home, Bernard House, at Southend, and in spite of the excellent management of Miss Angles, the Lady Superintendent, whose services are very greatly appreciated, the Society is faced with the possibility of closing the Home, and putting an end to its useful work, unless teachers, scholars, and friends will take more advantage of the opportunities which it offers of promoting bodily health and rest of mind among sympathetic friends by the sea. The position is serious, as the legacies from which adverse balances have been met in previous years are nearly exhausted, and a deficit which it will be difficult to meet is anticipated at the end of the present year. Mr. Asquith Wooding, the Treasurer, expressed his opinion later on that the difficulty might be solved if each of the twenty-five Sunday schools belonging to the Society would guarantee £1, to be raised in any way they think best. It is not a large sum, and it ought not to be difficult to obtain it if the teachers really value the benefits of the Home, and wish them to be available in the time to come. Mr. Biggs, in moving the adoption of the Report, emphasised the importance of keeping their activities going, as far as possible, as in pre-war times. Children felt, more acutely than adults, the loss of interests in their life to which they had become accustomed, and it was specially important at a time like the present, when a certain unhealthy excitability and restlessness of mind is observable among the young people, that the teachers should preserve their influence over them, visiting them as usual in their homes, and setting the example of calmness, cheerfulness, and serenity which is so sorely needed. The Treasurer, Mr. Asquith Wooding, gave a statement of accounts, making a special plea for the Southend Holiday Home, and seconded the adoption of the Report. Mr. Ion Pritchard and the Rev. F. Summers. supported, and the Report was adopted The election of the officers was moved by the Rev. H. Dawtrey. The President was re-elected for another year, and three new members have been added to the Committee—Miss Hilda Hargrove, Miss Mary Francis, and Miss May Withall. An admirable address on 'Adolescence,' which evoked some discussion, was delivered by Mr. Noel. He dealt with the subject from a psychological aspect, tracing the growth of the child till he arrives at that stage of instability—that mental and spiritual renascence—which constitutes the turning point of his life, and is fraught with so many dangers if he is subjected to the wrong influences at this period. It would be especially helpful to teachers and parents if such an address could be delivered in every Sunday school. The five points to be remembered in connection with the training of adolescents are, Mr. Noel pointed out: (1) the necessity of normal submission to culture, in the widest sense, and environment; (2) the undesirability of any harshness in dealing with eccentricities and variations, which are to be expected and dealt with sympathetically; (3) the importance of a variety in outlook; (4) personal influence, and the guidance of sympathetic and well-trained minds; (5) the study of individual character in the most patient, generous and tactful spirit.

Northampton.—The annual social gathering of the members of Kettering Road Church was held on Thursday, March 9. With the military in occupation of part of the buildings, limitations had to be observed, and all proceedings took place in the lower schoolroom. After tea, Mr. T. W. Lea rose on behalf of the members of the Church to present to the Rev. W. C. Hall a wallet containing a substantial sum in Treasury Notes as a mark of their appreciation and affection. He was followed by Mrs. James Jackson and Mr. John Sale. Mr. Hall, who was completely taken by surprise, in acknowledging the gift, spoke of the happiness he had found in the congregation and of his great hope for the future of the Church, the assurance of which had been given in the reports recently presented at the annual meeting. A programme of music by several of the most talented performers in the town, and of humorous sketches by members of the Garrick Dramatic Society, was then rendered under the general direction of Mr. J. Pagesmith. The Church Anniversary Services were held last Sunday, when Mr. Hall preached on 'The Permanence of the Church' and 'Principles of Our Churchmanship.'

Southport: The late Dr. D. A. Wormald.—The Southport Church and the cause for which all our churches stand have sustained a great loss in the death of Dr. Wormald. A generation of visitors will remember his regularity as Churchwarden. His fellow members will miss his solid and faithful support. Before taking up residence in Southport he had built up a business as dentist in Bury; and here, too, he was zealous and hardworking for the welfare of the church. He was always an ardent politician, was an acceptable speaker, and held many prominent offices in the political circles of the places where he resided. For ten years he was a Justice of the Peace; and many of his colleagues on the Bench, as well as political associates and friends of the church, gave token of their respect by attending the public service which preceded his funeral on Friday last.

NOTES AND JOTTINGS.

Carmen Sylva's Death.

Queen Elizabeth of Roumania was known to most people as a talented authoress with poetic gifts which had received wide recognition; but in her own country she was even better known for her untiring devotion to the welfare of her people, and the whole-hearted support which she gave to every good and charitable cause. She took a special interest in peasant industries, and sought to preserve the picturesque national costume, which she habitually wore during her summer residence in the picturesque Schloss Pelesch among the Carpathians. "Carmen Sylva" has herself described how she was first attracted to her future husband by his desire to make his people happy, when she met him at Cologne during a Beethoven festival, not knowing he was a suitor for her hand, and heard his plans for the future. "He told me," she said, "about his difficult task, and about the exotic country which had become his own, its wide plains and savage mountains, its white-clad peasantry, frugal, grave, and endowed with weird powers of untaught eloquence and poetry. He spoke long and well, while I listened breathlessly, rapt in astonishment and delight. He described the great masters of the land, those boyards, cultivated yet barbarous in mind and customs, whose souls were alive with the blended charm of the Byzantine influence and the hot blood of old Latin descent. I envied the young sovereign who had taken up a sceptre whose maintenance required as firm a grasp as a sword, and I said to him openly, 'You are a happy man!'"

Sensational Posters.

Canon Rawnsley has uttered a timely protest against the demoralising influence of the sensational posters which adorn the walls of cheap picture palaces, and we could wish that some censorship might be exercised in regard to these "blood and thunder" pictures. Not only are they vulgar and flagrantly inartistic, but they have the effect of strong stimulants on minds ill prepared to resist their hypnotic appeal, and, in the end, like all strong stimulants, they deaden sensibility, and induce callousness and indifference to scenes or tales of horror. The ideas which these pictures conjure up, the "brutal use of force, desperate crime, the armed burglar, as large as life, with his handkerchief masking his face, about to fire his pistol, the horse-thief hanged, the murderer standing over his victim—all this kind of thing," says Canon Rawnsley, "is a liberal education in the worst of schools for those who frequent our public thoroughfares. Let the Government tax these abominations by the inch and they will cease to exist."

Household Economy.

The President of the Board of Agriculture and Fisheries (Lord Selborne), writing to the Hon. Secretary of The National Food Reform Association, says: "I have read with interest the last series (third) of your booklets, 'Facts for Patriots.' I wish your Association every success in its campaign of instruction, which I trust may result in increased household economy."

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A SECOND

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April 29 to May 7, 1916.

In connection with above **An Appeal** is made to friends throughout the country for Contributions to a **Jubilee Fund.**

The Chief Rent on Church and School, hitherto secured by property, is not forthcoming owing to the war.

Also, the deficit on Church Current Account has simultaneously increased to large proportions —£350. Upwards of £60 is already promised to the Fund by the Congregation.

There is no grant-in-aid and no endowment.

The Appeal is specially endorsed and commended by the Manchester District Association of Presbyterian and Unitarian Churches, and the British and Foreign Unitarian Association, the latter generously offering a conditional £50 to the Fund.

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March.

26. Rev. JOHN CYRIL FLOWER, M.A., of Bolton.

April.

2. Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D., of Manchester College, Oxford.
9. Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D., of Manchester College, Oxford.
16. Rev. W. COPELAND BOWIE, Secretary of the British and Foreign Unitarian Association.

The Evening Services will not be resumed for the present.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

The ANNUAL MEETING of Subscribers and Friends will be held at Stamford Street Chapel, London, S.E., on MONDAY, April 3, 1916, at 7.45 P.M., when C. F. PEARSON, Esq., will preside.

Tea, to which friends are cordially invited, at 7 p.m.

A. A. TAYLER, Hon. Sec.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The next meeting of the COUNCIL will be held at Essex Hall, London, on TUESDAY, April 18, at 4 P.M., the President, Mr. J. F. L. BRUNNER, M.P., in the Chair. Any Notices of Motion, or Nominations for the Committee or the Council, 1916-17, should reach the Secretary of the Association not later than March 31.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, March 26.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).—Memorial Service for the Rev. Stopford Brooke.

Bermondsey Fort Road, 6.30.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. Short, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. Weston, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. S. Franklin; 6.30, Mr. H. Smith.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs.

Islington Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63, Fairlop Road. 6.30, Mr. E. R. Fyson.

Mansford Street Church and Mission, Bethnal Green. Sunday School Anniversary, 3.15 and 6.30, Rev. Frank K. Freeston.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. Robson, B.D.

South Norwood League House, 141, Portland Road, 7, Rev. J. A. Pearson.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. H. Smith; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. J. Cyril Flower, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. S. Burrows.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

{Dean Row, 10.45, and
{Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. Dr. Hargrove, M.A., D.Litt.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. Edgar Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. Rodger Smyth.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. W. Jellie, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11, Rev. Dr. Mellor; 6.30, Rev. C. Roper, B.A.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 5.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. Thomas, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. Sealy, M.A.—Farewell Sermons.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. D. Davis.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

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Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

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DEATH.

Lee.—On the 21st inst. at her son's house, 21 Clarendon Road, Edgbaston, Winifred Hannah, wife of Thomas Grosvenor Lee, of 1 Augustus Road, Edgbaston (formerly of Clent House, near Stourbridge), youngest daughter of the late Stephen Abbott Notcutt, of Ipswich.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE have referred several times in these Notes to the fine rally of the Belgian Army after its heroic resistance in the first weeks of the war. We have done so out of personal knowledge, though necessarily with the vagueness and reticence imposed upon us by military conditions. Some people have expressed unqualified surprise at what we have told them, and have even hinted, of course with all politeness, that we may have allowed our sympathy with the sufferings of Belgium and our absorption in the work which we are doing to help her, to betray us into some pardonable exaggeration. The striking article by Lord Northcliffe, which was published in *The Times* on Wednesday, more than confirms all that we have said. It gives the English public the assurance that the Belgian Army is still taking a very important and dangerous part in the war, and is doing so with splendid dash and courage in spite of the terrible conditions to which it is exposed.

* * *

OF course we have had a quite definite object in view in all that we have written on this subject. It has been not merely to impart information, but to quicken sympathy. We want all the help which we are able to send to be a tribute of glowing admiration, not a concession to pity. We know well that the gladness of helping is more than doubled when we help those who know how to help themselves. And this is what we are doing. The Hut for rest and recreation which we are going to erect at Calais, and all the gifts which we send into the Belgian Military Hospitals and Convalescent Depôts are for men who are bearing themselves bravely and have endured inconceivable suffering of body and mind in the defence of their country. It is an epic of courage which has enriched the noblest records of the world, and no tribute we offer can ever be worthy of it.

* * *

SIR EDWARD GREY made a statement in the House of Commons on Tuesday which will meet with the strong approval of all the friends of Belgium. Great Britain, France, and Russia, after previously informing their Allies, have made the following declaration to the Belgian Government: "The Allied and Guaranteeing Powers declare that, when the time comes, the Belgian Government will be invited to participate in the peace negotiations, and that they will not cease hostilities unless Belgium is reinstated in her political and economic independence, and largely indemnified for the wrongs she has suffered. They will lend their aid to Belgium to secure her commercial and financial recovery."

THE visit of Mr. Hughes, the Prime Minister of the Commonwealth of Australia is most welcome and opportune. Not only is he a man of the strong fibre of which empire-builders are made, he is an excellent speaker, with keen popular sympathies and political vision. The romance of his life has been brought home to the public mind by his visit last Tuesday to the Burdett-Coutts Schools, Westminster, where he was formerly a scholar and pupil teacher. In the speech which he made to the children, with its pleasant memory of Matthew Arnold as an examiner, he went straight home to essential things when he told them that the thing to learn at school was not to win prizes but to live a simple, honest, straightforward life, telling as few lies as possible, and no lies at all that were mean or petty. Many a new colonial must have been created by his description of the days when he used to go down to the East India Docks to see the ships that went to Australia until he could resist the lure of the new land no longer. "Find out what it is that you want in life," he said in conclusion, "—that is what education is for—and so order your whole life as to attain it. Tenacity of purpose is the keynote of success. When you get home hold on with all your soul and strength. That is the characteristic of the British everywhere."

* * *

BUT, of course, the chief significance of Mr. Hughes's visit is in connection with the problems which are looming ahead. We are concerned not simply with the future of Europe. We have to consider with all the strength of thought and imagination which we can bring to bear upon the problem, the future of the British Empire and its relation to the

world. There is danger in some quarters lest our possible terms of peace should be discussed almost exclusively from the point of view of Belgium, and the invaded provinces of France and the racial tangle in the Balkans. The Colonial problem cannot be ignored. The Overseas Dominions will have much to say about what they consider equitable and safe for themselves. They and the Mother-country must draw much closer together, and they must be protected as they have not been before against the terrible menace of German intrigue.

* * *

The war in other words must transform us all into men of Imperial vision. Some of us still shy at the word, because it has a flavour of force and military domination. But there is such a thing as an Empire of justice and goodwill as well as an Empire in arms, and we can use the term in the nobler sense as we speak sometimes of the Empire of the Spirit, and in doing so we are in strict agreement with the facts. This was the thought underlying the noble speech by the Rev. William Temple at the "Fight for Right" meeting in the Queen's Hall on Tuesday. Germany, he said, was under the delusion that we were holding our dominions very loosely, and that if she gave us a rough shaking they would fall away. But we found, when the war began, that instead of our holding them, they were holding on to us. The British Empire, unlike those of ancient times, was really a Commonwealth of free nations, holding together because that was what they wanted to do. It was a foreshadowing of what might come to pass over the whole world, and then war need be no more.

* * *

This point of view is as just as it is magnificent, and it must have a controlling influence upon all our political thinking for the future. We want to guard the Empire, not because it ministers to our pride to feel that we belong to it, but for the plain and sufficient reason that in spite of all our blunders and crimes—and some of us unfortunately always put these things in the foreground of the picture—it is the noblest and most beneficent experiment in civilisation in the history of the world. May we add the reflection that it is as true of religion as it is of statecraft that our vision must go beyond the parish boundaries. The Church that is going to live in the more spacious days that are coming must be conscious of its imperial mission and send forth its preachers to the ends of the earth.

* * *

We share wholeheartedly in the rejoicings in India at the announcement of the Viceroy that the discredited system of Indian indentured labour in the tropics is to be abolished. There has been a strong and growing feeling of resentment against the system for many years. Lord Hardinge spoke of his own dislike of it. "No one," he said, "who knows anything of Indian sentiment can remain ignorant of the deep and genuine disgust to which the continuance of the indenture system has given rise." It is, of course, true that many improvements and restrictions have been introduced in the interest of the coolies. During his Viceroyalty Lord Hardinge himself has prohibited the recruiting of indentured Indian labour for Natal. But the system itself is bad, and the only way to improve it is to sweep it away altogether.

* * *

Prof. J. H. Morgan's report of his official investigation into "German Atrocities" on the field of battle and in the devastated districts in France has just been issued by Mr. T. Fisher Unwin. It is not a book for the general reader. but it must be read by serious students of the war and its problems. We cannot ignore the horrible things which it contains in any just estimate of the situation or dismiss them as impossible because they are blacker than we care to believe. We fear that some people are inclined to do this, and in consequence, to be more hopeful about the rapid healing of our moral wounds than the facts warrant. This is a matter upon which Prof. Morgan has no illusions. He sees no possibility of the restoration of any comity of nations based upon international law unless there is a general agreement to treat Germany as an outlaw until her public morality has been radically transformed.

* * *

We publish to-day a letter from the Rev. P. H. Wicksteed in which he takes us to task for our comments last week upon M. Rolland's striking book, 'Above the Battle.' Our readers will welcome another point of view, as we certainly do ourselves. But we fear that we are unrepentant. There is a good deal in M. Rolland's pages that seems to us to belong to the vague international idealism, which was common to many literary men in the days before the war, and it has not been corrected and enlarged by the sharp discipline of facts. The ideal of a Western European civilisation with firm barriers against Russia, and holding itself proudly aloof from Oriental barbarians, has disappeared; and for ourselves we believe that something much bigger and finer will come in its place. We understand, too, how his attitude of a preceptor of virtue must be a little irritating to his countrymen. He is in such constant fear of what Dr. Wicksteed calls "our own lowered ideals and materialised aims" that it seems to us fair to describe his attitude as one of imperfect sympathy. And to ourselves—we confess it quite frankly—imperfect sympathies at the present moment are not only deeply disappointing; they are morally false.

* * *

The congregation of Essex Church, Kensington, is engaged at present in a publicity campaign, the result of which will be watched with deep interest by other churches. The aim of the movement is expressed in the following words which have been widely circulated:—"The searchings of heart caused by the War impose upon us the duty of making our Church, its services and its message, known to a wider public. Believing that nothing but a Revived Faith, in God and the Human Soul, in the supremacy of Righteousness, and in the Redeeming Power of Love, can make the present endurable or the future hopeful, we feel urgently moved to share this faith with others."

* * *

The methods adopted are not of the haphazard or amateur kind with which we are familiar. They are under the control of an expert adviser, who has had wide and successful experience in the art of making things known. His point of view is that the public must be made to want the Church and its services, because they are good and desirable, and this can only be done by exactly the right kind of advertising. The campaign has been started at the right moment. The Rev. J. H. Weatherall is now firmly in the saddle; he has had time to take stock of the strength and weakness of the position; but he is still a new voice. Moreover, the congregation is on the up grade, and full of a feeling of encouragement which will be attractive to strangers. We are aware of the dangers of a passion for advertising in religious work. But a minister may become well known without losing his modesty, just as a church may be crowded without lowering the tone of its services. In any case, no one who knows Mr. Weatherall will have any doubt that in his hands those higher interests are quite secure.

STOPFORD A. BROOKE, 1832-1916.

It is impossible for any one who knew Mr. Stopford Brooke personally to associate his passing from us with thoughts of gloom. The trappings and the pageantry of death may adorn the poor dust of worldly state, but they have no fitness for the prophet of love and joy. As we remember him there is one word that comes to our lips. It is radiance. His was a radiant life, sensitive to every appeal of beauty, and radiating his own joyousness to men and women to whom he became a revealer of things lovely and of good report. This was the secret of his personal charm as a companion and of the power of his sermons. He did not criticise or explain, or solve the stubborn problems of the mind. He saw and he made others see. He heard and he made others hear. He opened our blind eyes to heavenly visions and filled our dull ears with the music of the world.

The men who were young in the '80's, full of the zest of life and the passion of reform, owed much to him. He played upon our moods and gave us confidence in our ventures. His books were to us the gateway into a splendid world. How many of us marked with a white stone the day when we first read the 'Life of Robertson of Brighton,' and felt in its noble pages what a great biography can be as a revelation of the secrets of the heart and a summons to exacting duty. Or it was 'Theology in the English Poets' which went with us on a holiday, to be devoured as we lay stretched at full length upon the grass beneath a summer sky, while the spell worked and shining through the veils of nature's loveliness we felt the immanent presence of God. Even more memorable were the hours which we spent in the uncomfortable pews in Bedford Chapel while we listened to a preacher who could banish all languor and wandering of mind. To the present writer two occasions come back with unusual clearness. One was the first Sunday evening after Mr. Brooke's secession from the Church of England. He explained some of the reasons which had led him to take this momentous step; but the impression left upon one young mind was not chiefly that of admiration for his arguments, though no doubt there was an element of eager intellectual assent. It was one of compelling wonder at his gladness of heart. He had given up a fine position and the certain prospect of further honours for conscience sake, and there was not a trace of self-pity or the sorrow of sacrifice. The other occasion was an ordinary Sunday. He was preaching on the cloud of witnesses, and then at the end he bade us lift up our eyes and behold the mighty army of the saints inspiring, kindling, consoling us as we run our race. Suddenly the dingy chapel was transfigured into the courts of heaven. We saw these heavenly presences with their eyes intent upon us. We felt the rapture of their fellowship. "All around us they sit, in the vast amphitheatre of the spiritual world, tier on tier of watching figures, pitying and applauding, solemn, beautiful faces, shining with the light of discovered truth and accomplished love, and in infinite peace—our brothers and sisters of whose divine assemblage we shall one day form a part." It was wonderful word-painting, worthy of a great artist. But it was something more. It was his own vision made visible to us.

It is easy to describe Mr. Brooke as an artist in emotion, not without a tone of disparagement if our own taste is for intellectual severity or a more logical order of mind. But it is not in this grudging mood that wise men accept the bounties of heaven. He interpreted everything he touched, poetry, social life, or religion, through his own temperament. But it was a temperament so finely sensitive that it reflected multitudinous impressions which escape the common eye. No doubt he owed much of the strength and fire of his emotional life to his Irish ancestry, but the spark of genius was all his own; and it has been a service of inestimable value to the higher life of our country that while others were absorbed in the limited aims of artistic coteries or drifted into the worship of pagan ideals, he gave himself with ardour to the spiritual interpretation of the noblest works of man, and reached the summit of his powers as a revealer of the beauty of holiness.

For it was not only in the presence of the pictures of Turner and the poetry of Shelley and Wordsworth that the enchantments of beauty awoke in his heart. The New Testament, and above all, the picture of Jesus in the Gospels, shone for him with light and colour, and gave harmony and peace to the rich and vivid play of his emotional life. This spirit of joyousness, drawing its nutriment from childlike simplicity and the adoration of love, was something different from the calm that succeeds to long struggle; it was more spontaneous and instinctive. There was in it an element of quiet brooding and wise passiveness. But he had in him also the qualities of the soldier. He sprang from a fighting race. He vibrated to the martial qualities of the Christian soul, its courage, its chivalry, and its zest for the battle. His joy was not simply the peace of tranquil days, which were rich in good; it was also the rapture of achievement. He came into the world nobly dowered, trailing the clouds of glory which tell of heavenly birth. He lived among us as one of the sons of light, and for him the vision splendid lost none of its radiance through all the length of days.

Good Thoughts for Evil Times.

Of innocence, and love, and trust,
Of quiet work, and simple word,
Of joy, and thoughtlessness of self,
Build up my life, good Lord.

All happy thoughts, and gentle ways,
And loving-kindness daily given,
And freedom through obedience gained,
Make in my heart thine Heaven.

And all the wisdom that is born
Of joy and love that question not,
The child's bright vision of the earth,
Be mine, O Lord, unsought.

O happy thus to live and move!
And sweet this world, where I shall find
God's beauty everywhere, his love
His good in all mankind.

Then, Father, grant this childlike heart,
That I may come to Christ, and feel
His hands on me in blessing laid,
Love giving, strong to heal.

So when, far fled from earth, I come
Before thee, happy and forgiven,
The heavenly host may cry with joy,
"A child is born in heaven."

Stopford A. Brooke.

THE SYMPATHY OF HEAVEN WITH EARTH.

We feel ourselves part of the mighty army of the saints who have conquered and are now at rest. Not only the Church of the present is with us, but the innumerable assembly of the just made perfect in the past. Inspiring, kindling, consoling, cheering, sympathising voices are in our ears. "Well done," we hear, "good and faithful servant." All around us they sit, in the vast amphitheatre of the spiritual world, tier on tier of watching figures, pitying and applauding; solemn, beautiful faces, shining with the light of discovered truth and accomplished love, and in infinite peace—our brothers and sisters of whose divine assemblage we shall one day form a part; and among them, in highest place, with that unutterable love upon His countenance which drew all humanity, in whose soft ardours all the others shine, to whom all turn with reverence their look, to whom we now look with eager longing, awe and love—Jesus, the beginner and perfecter of our faith, the leader of the humanity in whose cause He died, who ran the race we run, who found His goal in the Father in whom we too shall find our rest. This is the inspiring vision that we see, and nothing in the whole universe can excel its majesty but the reality of the vision itself.

Stopford A. Brooke.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that we and all thy whole Church both in heaven and earth, may be gathered together in one communion in Christ Jesus. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee, humbly beseeching thee so to fulfil us with thy grace and heavenly benediction, that we may continue in that holy fellowship, and daily be renewed by thy Spirit unto the eternal kingdom which thou hast promised us by Jesus Christ. Amen.

ANOTHER VISIT TO FRANCE.

AMONG THE REFUGEE CHILDREN FROM THE YSER DISTRICT.

I arrived in France this time *via* Le Havre, and went on deck as we came alongside the quay about middle day to find it snowing hard and bitterly cold. A bad crossing made me reluctant to do anything that day but make arrangements for the next. It was arranged that we should visit some of the *Colonies Scolaires Belges* the next day and inspect the house which it was proposed to convert into a children's hospital at Yvetôt. These "Colonies" have been founded by M. Berryer, the Minister of the Interior, who rightly feels that the future generation is immensely important to Belgium. As he said to me, "If these little people have two years here, and during that time are well nourished, well cared for, taught good habits, and well educated—well, that is *something* good which has come out of this terrible time." He is most ably assisted in this work by Madame Carton de Wiart, who returned to her family last December from her five months' imprisonment in Germany.

The next morning after I arrived, Madame Carton de Wiart called for us at 10 o'clock in an auto, and we started off through the slushy roads for Barentin. As soon as we left the town behind, it was glorious, as the snow lay thickly everywhere and the trees were loaded, as there was not a breath of wind to shake it down, and the sun was shining brightly. After about one and three quarter hours we reached the Château de Malaise, near Barentin, a fine house in a beautiful park of several acres. We arrived just as all the children were assembled in the corridor for their midday meal—a bowl of soup and potatoes. The youngest was 2½ years and the eldest about 13. Most of them were quite little ones. The nuns have a great deal to do as most of the children are too small to do much for themselves. The elder girls help in the housework, and before we left we saw them washing up the dinner things and cleaning down the tables. The beds were all very clean and neat—there is practically no furniture except the beds, basins to wash in, and tables and forms for meals. There is a building in the garden which is used as a schoolhouse, where we saw classes. The very little ones were playing round singing games in one room under the care of a sister. The bigger girls learn sewing and do the mending for the house in the afternoon. As the snow was thick on the ground, and the children had only one pair of very poor boots each and no slippers, they cannot play out of doors in wet weather. They are giving them sabots to wear now, but they need soft cloth boots or shoes to wear inside the sabots, otherwise they are too cold for this weather.

We went on from there to Saussay, where there are only girls—102 were there—ages about 8 or 9 up to 16. The Minister of the Interior quite rightly does not care to let these older girls go out to service in France, but thinks it safer to keep them under care, and gradually there will be a certain number placed in all the schools to help the sisters, who are certainly, at present, rather overworked. The sisters here were dressed in white, and were all highly educated women. Fifty of the girls sleep in a wooden hut erected in the garden, and on asking them which they preferred, the hut or the house, they all voted for the hut for sleeping in. Here they are educating the girls well, teaching Flemish to the French speaking, and French to the Flemish, and it is proposed to teach lace making and machine knitting and embroidery; but the school has only been open a short time, and there has not yet been time to organise this. The building is a beautiful château, and the view over the park, covered with snow, was enchanting. However, it was snowing so hard by this time that we did not dare wait long as we had still a long way to go. Our next call was at Yvetôt, where we went at once to the prefecture to see the wife of the *sous préfet* for Yvetôt. She has been most energetic in finding houses for the schools, and had now found a suitable house for the proposed hospital.

There are twenty-two of these *Colonies Scolaires Belges* in the district and no hospital. Accidents will happen—a child breaks an arm for instance. The visiting doctor will set it, but it is impossible in a school where the sisters are so fully engaged to look after a helpless child. Or perhaps an operation for appendicitis has to be performed. If so the child will at once go to the nearest French civil hospital; but all the hospitals are used for soldiers, and it is most difficult to give up a bed for a long illness. Again, if there is a suspect case of measles, whooping cough, &c., there is no provision for it in these very roughly furnished schools, and a place where infectious cases can be taken and isolated is most needed. The house proposed stands in a large garden, and has a meadow behind on which it would be possible to erect a large hut if the number of schools greatly increased. In the house there is room for about 25 beds, and 4 beds for three nurses and a servant, also a room for the doctor where all the medicines and instruments, &c., can be kept. There is a washhouse and kitchen, both quite good, and a large attic for keeping clothes and a few reserve beds for emergencies. There is a good water supply, and gas is laid on. I think a very satisfactory little hospital can be made here, and its need is very clear. Each head of a school expressed a hope that it would be started, and started as soon as possible.

In discussing the matter after with M. Berryer, it was suggested that the hospital should be called after me, and it was arranged accordingly. The beds are already on their way, but there is a good deal of equipment needed. This will go as soon as it is ready, but it has to be paid for! A fortnight later I visited two other "Colonies." At one of them the beds were very bad indeed, and I was thankful to think 50 cots were on their way out for the "tinies" (a gift we were enabled to send through the kindness of the Rev. Thos. Phillips of the Baptist Central Church, Bloomsbury). They arrived a few days after

our visit, and are now in use. At the other there were 55 little ones, boys and girls, aged 3 to 9 years. The problem the sister in charge was worrying out at the moment was how to make thoroughly worn-out stockings last a little longer. It seemed insoluble until our appearance raised hopes of a possible solution. I went into the room where they were all eating a hearty supper of hot milk and slices of home-made bread. The chaplain in charge was evidently a child-lover, and beloved by the children. They were very interested in me, and asked questions about me in Flemish, and wanted to tell me about their doings. So we tried to talk, but I could not understand their Flemish, and they could not understand my English, so I asked the names of things, and they taught me some words with huge delight. One little one was fretting with toothache, but the chaplain leant over her, and pretended to rub her cheek with his cigarette end, saying it would make it well, and in a few moments the child was all smiles again, and said that her toothache had quite gone. All the others shouted with laughter as they had seen the manœuvre with the cigarette end! There was a charming feeling of home about the place, and I felt that these children were living in an atmosphere of love, and receiving real parental care from the chaplain and sisters. Where a spirit such as this reigns our material help will, we may be sure, be used to the fullest advantage.

Rose Allen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

"ABOVE THE BATTLE."

To the Editor of The Inquirer.

Sir,—You ask why Romain Rolland's book is "so disappointing," and (as I understand) you find the answer in his supposed lack of a "sense of the gladness and the glory of sacrifice." But the work you thus criticise contains, amongst many other kindred utterances, the following words addressed to the French soldiers in the trenches:—

"O, my friends, may nothing mar your joy! Whatever fate has in store, you have risen to the pinnacle of earthly life, and borne your country with you. And you will be victorious. Your self-sacrifice, your courage, your whole-hearted faith in your sacred cause, and your unshaken certainty that you are defending the liberty of the world—all this assures me of your victory, young armies of the Marne and Meuse, whose names are graven henceforth in history by the side of your elders of the great Republic. Yet even had misfortune decreed that you should be vanquished, and with you France itself, no people could have aspired to a more noble death....Conquerors or conquered, living or dead, rejoice! As one of you said to me, embracing me on the terrible threshold: 'A splendid thing it is to fight with clean hands and a pure heart, and to dispense divine justice with one's life.'"

You seem to reproach the author for giving us "musings from a lonely watch-tower" at a time when we ought all "to do our duty in the world as it is"; but is it possible that you address these reproaches to the man who has been giving his whole heart to organising agencies for exchange of prisoners, for finding means of communication between interned or captive aliens, in every country, and their friends at home, and for developing the sense of friendliness of victors, of every nationality, towards those of their "enemies" who can no longer hurt them, and are now absolutely dependent on their generosity? Have the men who repatriated a badly wounded German soldier, and read on his postcard of acknowledgment his tribute of gratitude to "gutes Frankreich" performed no duty to "the world as it is," and are they doing nothing for the world as it shall be?

In conclusion, may I try to explain why some of us find Rolland's book the most inspiring thing that the war literature has thrown in our way? It is because, while every page of it seems to us to burn with the conviction of the *righteousness* of the cause of the Allies, it shows us as no other book has done its *hopefulness*. For I take for granted that "the cause of the Allies" is embodied not in the evil thought—impossible of realisation—of "crushing Germany"; but in the hope of converting the heart of Europe from ideals of domination and oppression to ideals of freedom and fellowship, and Rolland has shown us as no other has—and not by any "poisoned sweetness" of dreams, but by palpable and abundant evidence—that there is a slowly deepening sense for this better ideal in the mind of the younger Germany, and this is especially manifested in letters from the trenches. This gives us hope that the only victory worth gaining is, indeed, possible of achievement; but it also teaches us how essential a part of the fight must be against our own lowered ideals and materialised aims.—Yours, &c.

Philip H. Wicksteed.

Childrey, near Wantage.

To the Editor of The Inquirer.

Sir,—Last week I read several reviews of Romain Rolland's 'Au-dessus de la mêlée,' and was grieved by the impression all gave of a certain priggish detachment, though the article in The Inquirer did full justice to the beauty of much of the book. Now the reviews, when the book first appeared, were so different, so enthusiastic, that it occurs to me to wonder whether the translation just published (which, presumably, has led to the present reviews) can be at all in fault. I have not seen it, and the extracts given seem to be excellent, yet it is possible that even a single word may fail to give the exact meaning. Then again, it is only fair to remember that M. Rolland wrote these articles last year, some, I think, even in 1914, and possibly to-day would have put some things a little differently. The attitude of all of us has altered, however insensibly, as the weary months have passed. Few of us, alas! have been able to retain the first almost joyous feeling of ennoblement in the taking part in this crusade against an evil thing. We may as fully believe it to be a crusade, but not only has the physical strain of anxiety told on us, but the bickerings of politicians and general air of criticism have dragged us down.

When, some months ago, my husband and I read the book we felt it the most comforting and uplifting thing we had read since those beautiful articles of Clutton Brock in the early days of the war. Anything which brings the eternal verities home to us, and enables us to think that the present, with its inexpressible horrors, is a passing phase in the world's history, is a thing to be so grateful for that I am sorry to think that some may be deprived of this comfort. The reviews might lead readers to fear that they would find in its pages something of the tone which, to most of us, has been so extremely trying, of certain among the pacifists who excuse what to us appears the pure devilry of the enemy by the wants they profess to see in our diplomacy. The tone used in discussions to-day as to cutting out German trade (which may or may not be a wise proceeding), amounting in some cases to "Won't we kick him when we have got him down," makes me wish that M. Rolland's words to Hauptmann, that he will not demean his soul by hating, may be as widely read as possible for our own sake.—Yours, &c.

Marion Gunther.

50 *Park Hill Road, N.W.*
March 22, 1916.

[We must hasten to exonerate the translator. The aloofness to which we alluded springs no doubt from the fact that M. Rolland is a Frenchman, living not in Paris but in Switzerland. This may account for the fact that in some passages he seems more at home in the tepid zone of neutrality than close to the burning heart of his own country.—Ed. of Inq.].

THE CONSCIENTIOUS OBJECTOR.

To the Editor of The Inquirer.

Sir,—I have been much distressed and disgusted on reading the way in which conscientious objectors are treated by the Tribunals. Our forefathers stood up for liberty of thought, speech, and action, and struggled and suffered long to obtain it. And Mr. Asquith promised that the conscientious objector should have full consideration shown him by the tribunals. But the tribunals seem, in many cases, to disregard this promise, and refuse exemptions in an arbitrary manner, trying to entrap the applicant into some damaging admission. It is not fair to ask a man what he would do if his mother or sister were in danger from a German soldier. Probably he does not know; for such a case (thank God!) has never yet occurred in England, and we trust it never will. In such dire extremity he would probably act on the impulse of the moment; and I do not think his conscience would blame him if he did what, in ordinary circumstances, he would shrink from in horror. But that is not the question now. It is a very different question whether it is

right for him to go and be trained in the art of killing. Neither is it fair to ask him whether he is a Quaker. Conscience is individual, not collective. A man has a right to a conscience, and may agree with the Quakers as to war and non-resistance without adopting their modes of speech and of worship.—Yours, &c. M. C. Martineau.

Alington Lane, Letchworth.
March 21st.

MEMORIAL NOTICE.

THE REV. STOPFORD A. BROOKE.

Mr. Stopford Brooke died peacefully after a very short illness in his country home, The Four Winds, Ewhurst, Surrey, last Saturday, March 18. He was born in 1832 at Letterkenny, co. Donegal, and throughout his life preserved not only the characteristics of an Irishman, but also a passionate devotion to the land of his birth. After graduating at Trinity College, Dublin, he was ordained in 1857, and after holding two curacies in London he was appointed chaplain to the Embassy in Berlin, 1863–65. On his return to England he began his notable ministry at St. James's Chapel, York Street, 1866–75, and during this period was appointed Hon. Chaplain to the Queen. In 1876 his ministry was transferred to Bedford Chapel, where he remained till his retirement in 1894. But meanwhile a momentous change had taken place in his ecclesiastical position by his secession from the Church of England in 1880. It was a bold step taken in loyalty to conscience, and possibly with the hope that others in the small but notable band of Broad Churchmen would follow his example; but nothing happened. Some necessary changes were made in the service, which still conformed to the Anglican model, and he continued to preach in the same building to the same congregation, thinned a little by a few resignations of membership. For four years, 1897–1901, he travelled about the country as special preacher at the invitation of the British and Foreign Unitarian Association, and during 1902–4 he preached frequently at Little Portland Street Chapel. In recent years he has often spoken with all the old beauty and force from the pulpit of Rosslyn Hill Chapel, Hampstead. His last book, a volume of sermons called 'The Onward Cry,' issued in 1911, was dedicated to the Rev. Henry Gow, in gracious memory of these Sunday evenings.

But Mr. Brooke was even more widely known as a literary man than as a preacher. His first book, 'The Life and Letters of the late Frederick W. Robertson,' published in 1865, is also one of his best, and has taken its place in the small group of great biographies. With 'Theology in the English Poets' in 1874 he began the long series of studies of English poetry, always illuminated with spiritual imagination, which includes volumes on Tennyson and Browning, Ten Plays of Shakespeare, Studies in Poetry, and the essays on Clough, Matthew Arnold, Rossetti, and William Morris, published in 1908. Another side of his life not so easy to record was his genius for friendship. For many years his house in Manchester Square was the resort of many of the most distinguished men in art and letters, who fell under the charm of his own brilliant gifts and his delight in human fellowship.

Mr. Brooke married the daughter of Thomas Wentworth Beaumont, M.P., of Bretton Park, Yorkshire, in 1858. Mrs. Brooke died in 1872. His only son was formerly a Unitarian minister in Boston, U.S.A., and subsequently M.P. for Bow and Bromley. One of his daughters is married to Dr. L. P. Jacks, the Principal of Manchester College, Oxford. The funeral took place very quietly on Wednesday, March 22, only members of his family being present. The service in the house was conducted by Dr. Jacks. After cremation, the ashes were interred, as he had desired, close to his favourite seat in the grounds of his house, overlooking the Surrey Weald.

On the same afternoon a memorial service was held in Rosslyn Hill Chapel, conducted by the Rev. H. Gow. There was a large congregation drawn together by common memories and affections from various parts of London. Among those present were Lord and Lady Bryce, Lady Sheffield, the Hon. G. Howard, M.P., Sir E. Chatfeild Clarke, Mr. W. B. Odgers, K.C., Mr. R. M. Montgomery, K.C., Mr. Cobden Sanderson, and the Revs. Dr. John Hunter, W. Copeland Bowie, Dr. Charles Hargrove, W. G. Tarrant, J. Harwood, W. H. Drummond, Gordon Cooper and J. Vint Laughland.

In the course of his address Mr. Gow said:—

He always helped us to feel the joy and love that lies behind the tears in things. There was sunshine in his presence and his words. He lifted off our load of fears. We would try to hear him speaking to us of that which lies beyond death and of the beauty of our human life. How many sacred and happy memories come back to us as we think of him! We remember him in the full strength and beauty of his power at Bedford Chapel, and how he preached his Gospel of joy to us. His great message was the glory of life, the happiness of love and the goodness of God. It was no easy superficial optimism. He knew well the hardness and pain of the world. His sympathy with pain and misery was deep and true; but it was a sympathy which saw behind the sin and misery the eternal love of God, and which helped us to see it too. In all times of stress and danger he had the vision of the chariots and horses of the Lord above on the mountains. He endured as seeing Him who is invisible. He spoke, too, with fierce and noble passion against the injustice of the selfish and the cruel. He hated wickedness which hinders loving.

Life for him, Mr. Gow continued, was not a problem but a great and glorious adventure of romance, to be lived with gaiety of spirit and with delight in beauty, in pursuit of a high and noble quest. He spoke not as one who explains, but as one who sees. He left it to others to explain the vision; he gave us the vision, the vision of the glory of the world, the mystery of beauty, the mystery of human goodness, the mystery of love, the mystery of God. He did not concern himself with the mystery of iniquity. It was not so much as a thinker but as an artist and a seer that he appealed to us in his sermons. No preacher of our time has united so closely the power of the artist and the power of the prophet. He made us feel the beauty as well as the goodness of life.

We remember him as one who wrote with wide knowledge and true feeling about art and poetry. No one has written of Turner and Shakespeare and Wordsworth and Tennyson with more love and understanding. He was a great interpreter of their beauty and their meaning. He had a keen insight into character and something of Shakespeare's catholic sympathy with human life.

I associate him always with roses, roses round him in his study nearly all the year, and when he moved into the country a great wealth of roses in his garden. The scent and colour of roses were for him, as for Dante, a symbol of love and of the beauty and promise of life. We associate him, too, with a passionate love for Ireland,—a pride in her great virtues, in her national life, in her idealism, in her courage. Hatred of oppression never led with him to any bitterness of soul. He believed in the essential goodness of humanity. Love for him was the greatest and deepest thing.

Remember his own words in his sermon on the Pattern on the Mount:—

"Death itself is nothing—a momentary pain, a swift dream out of which one awakes with reality of life, the flight of a bird through an arch of gloom into the sunshine beyond. Think nothing of it, think only that thus the vision we have seen in youth, in middle life, in age, shall be shaped into attainment with a fulness of joy."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

62nd List of Subscriptions.

	£	s.	d.
Already acknowledged	11,360	12	0
Miss H. Beard (monthly donation)	0	5	0
Mrs. du Vallon (eighth donation)	4	0	0
Miss Leigh Smith (fifth donation)	10	0	0
From a member of the Shrewsbury Branch Women's League	0	2	6
An Old Unitarian	0	5	0

	£	s.	d.
Dr. and Mrs. Piggott (fourth donation)	2	0	0
Mr. Henry Sharpe (fifteenth monthly donation) ..	20	0	0
Mr. James Ballantyne (fourth donation)	1	1	0
Miss Winckworth	10	0	0
Mr. W. Haslam (third donation)	2	0	0
Collection at Manchester District Association Annual Meeting, per Mr. G. W. Rayner Wood	11	5	4
Mr. Julius Hess (third donation)	2	2	0
N. and G. P.	1	0	0
Mr. C. Reynolds (seventh donation)	0	10	0
Mrs. John Harwood (second donation)	5	0	0
Mrs. F. Lewis (fourth donation)	1	1	0
Mrs. Sutherland	0	5	0
Donation from Girls' Guild of Help, Unitarian Church, West Kirby, per Miss Maud Thompson	0	10	0
Mr. J. Horner (fifth donation)	0	10	0
Mr. Lewis N. Williams (fourth donation)	1	1	0
L. and M. Orr (second donation)	1	0	0
Mrs. George Webb (sixth donation)	5	0	0
L.C.C. Care Committee Organisers, per Miss H. G. Nussey (tenth donation) ..	1	0	0
Mrs. Mead	2	2	0
	£11,442	11	10

Parcels have been received from:—Friends' War Victims Relief Committee; Anon.; Finchley Branch Women's League (per Mrs. Blake Odgers); Mrs. Harry Wilks; Aberdare Branch Women's League (per A. R. Jones); Miss M. Alice Russell; The Misses Thomas; Shrewsbury Branch Women's League (per Mrs. Griffiths); Miss D. M. Armitage; Old Meeting, Sidmouth, Junior Sewing Circle (per Mrs. Bowen Evans); Miss A. M. Else; Christ Church Institute Girls' Guild, Enfield (per Miss M. M. Smith); Altrincham and District War Hospital Supply Depôt (per Miss Rigby); Miss Heape; Mrs. Spencer; Miss K. F. Purdon; Mrs. Wilkinson; Miss E. B. Drewry; Mrs. D. Martineau; First Presbyterian Church Sunday School Work Party, Holywood, co. Down (per Mrs. Phelps); Mrs. E. E. Burridge; Mrs. Tremain; Mrs. E. Jones; Highgate Branch Women's League (per Mrs. Fitzsimmons); Mrs. Lupton; Mrs. Notcutt; Miss Rowe and Miss Taylor; Mrs. Cook; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. F. E. Baines; Brixton Branch Women's League (per Mrs. H. A. Stevens); Miss F. Jones; Miss Dorothy Jones; Anon.; Rosslyn Hill Sewing Society (per Mrs. J. C. Drummond); Lady Mayoress's Committee, Leeds (per Mrs. Grosvenor Talbot); Mrs. Gerard; Newland Working Party (per Mrs. Roscoe); Mrs. Rex; Mrs. William Skelton; Mrs. and Miss Carter; Miss Ada E. Price; Mrs. J. H. Green and family; Miss Whitfield; Mrs. Russell Martineau.

SPECIAL WANTS.

For the "Rose Allen" Children's Hospital at Yvetôt.

A spinal carriage (in which a sick child can be wheeled about the garden).
Nightgowns.
Bed jackets and dressing gowns for children.
Bedroom slippers.
Towels, household cloths, table linen.
Any invalid comforts, pictures for the walls.

For the Civil Hospital at Chartreuse de Neuville.

Wheel chairs for the aged.
Boots and stockings for women and children (boots for women especially needed, but must be broad and a good size, as these are peasant women.)
Underclothes for women and children.
Towels, handkerchiefs.
Knickerbockers and jerseys for the boys.

For the Orphanages in Normandy.

Clothes, and especially boots and stockings for boys and girls.

For the Military Hospitals.

Warm underclothing, &c., for the men as usual.
Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

MEMORIAL TO LORD AIREDALE.

WINDOW UNVEILED IN MILL HILL CHAPEL.

In memory of the late Lord Airedale, says *The Yorkshire Observer*, a stained glass window has been placed in the Mill Hill Unitarian Chapel, Leeds, by members of the family, and it was unveiled in the presence of a large congregation at the end of the morning service on March 19 by the present Lord Airedale.

The idea which the beautifully executed design by Mr. A. K. Nicholson is intended to express is the continuity of religion in England, beginning with the conversion of our ancestors from the worship of Odin and Thor to Christianity, and coming down to "the slowly-won belief in the one God." In accordance with this conception the figure of Christ is placed in the middle of the upper row of lights. Below this is the scene in the Roman market where Pope Gregory, looking on the fair English boys exposed for sale as slaves, said of them, "Not Angles, but angels." In the light to the left is the landing on the shores of Kent of the missionaries sent by Pope Gregory and their reception by King Ethelbert and his Christian Queen, Bertha. To the right is a representation of the audience given to Paulinus, the missionary sent North by Augustine, by King Edwin of Northumbria and his wise men, one of whom, likening the life of a man to the flight of a sparrow through the hall, spoke for the adoption of the new religion. In the next light is seen the high priest of the idols who, rising from the meeting, mounted his horse and rode to Goodmanham and destroyed the idols and their altars. In the corresponding light, on the left side, are three representatives of the early English Church in Yorkshire—St. Hilda, the Venerable Bede, and Caedmon the poet, with Whitby Abbey in the background. In the upper range of lights, flanking the figure of Christ, are scenes of county and city interest. On the left, as representing the monastic orders which were for eight hundred years so influential an element in the religious life of English folk, is a scene in the cloisters of Kirkstall Abbey, where the aged monk, Serlo, dictated to a younger brother of the order the story of the foundation of Fountains Abbey, which is still preserved. Next to it, with a view of Westminster Abbey during the construction of the nave in the background, are the figures of Wycliffe, the Yorkshire preacher; Tyndale, the translator of the Bible; and Caxton, who set up the first printing press in the precincts of the Abbey, all typifying the beginning of the Reformation. On the other side the story of Leeds Unitarianism is told in two lights, one representing Thoresby and Sharp and Dr. Priestley, the last named conducting his scientific experiments, with the old chapel in the background, and the other the new chapel, with Lord Airedale, who was for sixty years a worshipper in it, and the Rev. Charles Wicksteed, in the time of whose ministry it was built. The various scenes are bound together by a growing tree, symbolising the increase and growth of life and development. At the top of the tracery lights is the Holy Spirit in the form of a dove drawing the tree upwards with his benign rays, with a crown and shield bearing the monogram of the Alpha and Omega above. In the four panels below are the cardinal virtues; in the quatrefoils, shields with the arms of Leeds and Lord Airedale; and in the other tracery lights, cherubim and seraphim.

On the wall near the window is a commemorative bronze tablet with a border of carved Yorkshire stone designed in oak leaves, denoting strength. Above are the arms of the family in enamel. The inscription reads: "In loving memory of James, first Baron Airedale of Gledhow, for sixty years a worshipper in this chapel, this window is erected by his children."

The preacher was the Rev. Dr. Charles Hargrove, who said that the late Lord Airedale began his work at the Mill Hill Chapel as a Sunday School teacher, was a constant attendant at the services, looked upon the chapel with reverent attachment as his home of worship, and gave to all its institutions encouragement and support.

Before unveiling the window Lord Airedale said that ever since the death of his father in March, 1911, it had been the desire of the family to erect a memorial of him somewhere in the city. In placing a memorial window in the Mill Hill Chapel it seemed to them that they had chosen the place most suitable and proper from every point of view. The late Lord Airedale worshipped in the chapel all his life, he took a leading part in all its proceedings, and there was nothing of importance carried on there during his life-time in which he did not take a deep and abiding interest. Whenever he was

in residence in Leeds he did not fail to take his part in the services; the chapel was, indeed, his spiritual home, a place in which he loved to worship, a place made sacred to him by memories of many happy years. Lord Airedale then unveiled the window, and after giving a brief description of it, he expressed the thanks of the family to Mr. Nicholson for a design which he thought was the equal of any other of similar character in the city.

Mr. F. J. Kitson, as Chairman of the trustees, accepted the window as "an added beauty to an already beautiful chapel," and a permanent reminder of a life spent with the constant aim of doing good to fellowmen.

The thanks of the congregation to the donors were voiced by Mr. Grosvenor Talbot, and the service, during which the late Lord Airedale's favourite hymn, 'God is Wisdom, God is Love,' and the anthem, 'Let us now praise famous men,' were sung, ended with the National Anthem.

THE MANCHESTER DISTRICT ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the Association of Presbyterian and Unitarian Churches was held on Saturday, March 18. The first part of the proceedings took place in Cross Street Chapel, when the sermon was preached by the Rev. Alfred Hall of Newcastle-on-Tyne. The musical portion of the service was much enriched by the beautiful singing of the Oldham choir.

The evening meeting was held in the Memorial Hall. The Chairman, the Rev. J. Morley Mills (President of the Association) in proposing the adoption of the Twenty-Fifth Annual Report of the governing body of the Association, spoke of the past year as a difficult one for all the churches, and said that the Association had not been able to keep up to the usual standard of work. As was stated in the report, the number of young men called to the colours during the past year had enormously increased, and it had been difficult to maintain church activities. Looking over the statistical report, however, and comparing the attendances and numbers on the books and the finances with those of the preceding year, the falling off had been very much below what they might have expected. In some cases, indeed, the record had been a little better. Expenses had been curtailed to the utmost limit. He asked all to stand by the Association, for it was the duty of the churches at this time to stand together and to put enthusiasm, earnestness, faith, and power into their work as they had never done before.

Mr. T. Fletcher Robinson, in seconding the adoption of the Report, which was agreed to, mentioned that from the Pendleton Church alone twenty-six young men had gone for military service. In his view this war had demonstrated that the nation was sound in its readiness to make great sacrifices for noble ideals.

Mr. Alfred Pilling of Bolton, in a speech both impressive in tone and full of shrewd comments upon the present situation of the churches in view of the international crisis, expressed the conviction that there should be no waiting for the war to cease, in a spirit of mere marking time, before addressing ourselves to the momentous spiritual work that lies before us. He urged that the needs of men and women were insistent and deep, and that religious workers should set themselves at the present moment to meet these needs. He urged that the character of our services and sermons should have greater regard to the practical needs of comfort and moral sustainment in face of the everyday trials and problems that beset men, upon which theological controversies for the most part have little bearing. He deplored the frequency of announcements of sermons explaining "What we stand for," and would prefer that the preaching should be of such a character that a worshipper might enter a church and be benefited by the service without having any distinctive denominational theology obtruded upon his notice. That there was vast unsettlement of faith and a need to have vital realities brought home to the soul was evident from one incident that occurred to himself, when a business man declared to him that there was so violent a conflict between what he heard on Sunday at church, and the standards he was compelled to follow in business during the week, that he felt the worship to be actually a hindrance to his peace of mind. The speech left the impression of a vast work that our churches were called upon to do if only they had the fit spirit and purpose.

Mrs. Bernard Allen gave a deeply interesting account of the work done by the Belgian Hospital Fund. As the address will appear in the articles which Mrs. Allen contributes to our columns, it is not necessary to give it in this place. Sufficient to say that the meeting listened with admiration as Mrs. Allen unfolded the far-reaching nature and many-sided aspects of this great achievement of mercy and co-operative humanity, and many left the meeting full of renewed zest to work for the scheme A collection was taken for the Fund. The meeting closed with votes of thanks.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

ANNUAL MEETING.

The Annual Meeting of the Mission was held at Horwich on Saturday, March 11. The proceedings were attended by a large number of representatives from all parts of the Mission area, and were characterised by earnestness and enthusiasm. The Rev. B. C. Constable, of Blackpool, conducted the service at 3 P.M., the sermon being preached by the Rev. R. Travers Herford, who took for his text: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Contending that the evil of war did not lie in the Divine Nature, but had issued from the evil passions of men, the preacher said that the sight which met their view at the present time was full of mystery and terror; they could not forecast, with any accuracy, what the issue was going to be, but the story of the earth's development, the tragic record of the ascent of man and all they knew of his history, went to show that God was using even such a tragedy as this, which He had not brought about, to serve the purposes of His Providence. They were passing through the valley of death, and they did not know where and when the valley would end. They could not calculate all the danger they might have to go through, but God was with them in the darkness no less than in the light. Mr. C. J. P. Fuller presided at the organ, and was well supported by a full choir, which rendered, with beautiful effect, 'Euroclydon,' a translation of an early Greek hymn, attributed to St. Anatolius. The annual business meeting followed the service, when the President, Mr. W. J. Dale, took the chair. The report and balance sheet, which had been printed and circulated, were taken as read. From the report it was gathered that the activities of the Mission have been seriously interfered with by the war, but the Treasurer's balance sheet disclosed a highly satisfactory financial condition. The usual votes were moved from the chair, and seconded by the Rev. H. Bodell Smith, of Nelson; the Rev. Horace Short, of Blackpool; the Rev. J. J. Wright, of Chowbent; and the Rev. Richard Lee, of Chesham, Bury. The fifth and last vote of thanks, to the Horwich friends, was moved by Mr. Wm. Noble, and seconded by Mr. Healey, of Heywood. Tea was served at 5 o'clock, and at 6 the evening meeting began, Mr. W. J. Dale presiding. The Rev. R. T. Herford again addressed the gathering, and endeavoured to forecast how the war might affect the welfare of the Churches. Many and important changes had already taken place, and more and possibly greater changes were sure to follow, but he thought it was possible to exaggerate the actual amount of change, and so misjudge the real situation. It might be that some unessential things would disappear, but there was no reason to suppose that in essential matters great modifications were or would be necessary. The splendid way in which their young men had answered to the call of their country showed better than anything else could that they had the right stuff in them, and in the trenches the simple pieties of home and chapel were as the bread of life to them. When they returned they would find the old hymns and the simple service of the sanctuary not less but more helpful. Our lads were passing through an experience of the deepest spiritual significance, and it was incumbent on them to be ready to meet them on that plane. The Rev. Dr. Rattray, of Hindley, spoke forcibly on 'The Duty of Attending Church.' The real causes which determined the course of events were, he said, unseen and spiritual; men, forgetting this truth, sat like Plato's cavemen, looking at the shadows on the wall, and convinced themselves that what they saw was the reality, not realising that they were simply gazing on an empty projection of their own bodies. Religion was concerned with reality, and men cannot do without it. It was their duty to cultivate the religious sense and make it strong and healthy. Had men done this there would have been no war. If peace were made to-morrow, and men went on in the same way, the peace could only be very insecure, and in a short while we should have all the horrors of

war on us again. True religion alone could save us from war and all its attendant miseries. Mr. S. Cameron, of Accrington, and Alderman Wadsworth, of Todmorden (the newly elected President), also addressed the meeting.

MEN AND MOVEMENTS.

Fervour and hopefulness were the features of the well-attended meetings of the Midland Christian Union in Birmingham the other day. It was the Jubilee of the Union, and after 50 years of useful work the Union is now renewing its youth like the eagle.

An unusual but admirable event was that at the afternoon session the paper was read by a Canon of the Anglican Church. Canon Streeter explained the reasons why, to him, the doctrine of the Divinity of Christ seemed to illuminate the obscure but poignant problem of human suffering. The paper received a courteous and thoughtful reception. It is events like these that prove the reality of Christian fellowship, and pave the way for the future re-union of the churches.

At night the sermon by the Rev. J. H. Weatherall seemed to bring together all the religious impressions of a noteworthy day. It was on the base principles of the Union: firstly, the promotion of the real Christ-like spirit; secondly, the freedom from tests. Devotion and Veracity — the preacher's pleading for these two noble watchwords produced a deep effect—while the prayer for our country in time of war seemed like a renewed consecration.

The Service was held in the Old Meeting Church, which Mr. Ronald Jones praises so highly in his book on Nonconformist church architecture. One of the visitors who had not seen the church before remarked on its beauty. "But," he added, "the beauty of the church is not the thought that strikes you first when you enter the building. The first thought falls naturally into the expression, 'Let us pray.'"

There will be strong sympathy with the Rev. E. W. Sealy in his resignation of the pulpit of Upper Brook Street Free Church, Manchester. It has been a difficult post requiring tenacity and courage, and lately Mr. Sealy's health has not been good. Before joining the Unitarian ministry in 1907, he was in orders in the Church of England for four years. He was educated at Lincoln College, Oxford, and Ely Theological College. We wish for him a new post of active service as quickly as possible.

Our hearty congratulations, though belated, go to the Rev. A. S. Hurn, who has received the degree of Doctor of Literature from the Sorbonne, Paris. Mr. Hurn is a sergeant in the R.A.M.C., and has just returned to active service after being invalided home with enteric. He saw much of the fighting in Gallipoli, and speaks in the strongest terms of the way in which he feels that his experience with the army has deepened his capacity for the ministry.

We are glad to see that Messrs. Williams & Norgate have begun a cheap re-issue of Dr. Jacks' books. The first volume, "Mad Shepherds," is just out for half-a-crown. Into these pastimes of a busy life Dr. Jacks has put more of himself than into any of his other writings. And it is all to his credit, for we place pure literature even above philosophy.

The new leaflet of the Belgian Hospital Fund, which may be had on application to Mrs. Bernard Allen, is adorned with a striking emblematic design, the work of Miss Nora Fry, of Liverpool, who has kindly placed it at the disposal of the Fund. It represents a hospital nurse pleading for help, and pleading for the distressed groups of refugees and wounded soldiers who are seen against a background of ruined buildings.

It is announced that the University Extension Summer School, which will be held at Cambridge this year, will be devoted to things Russian. It is a noble and a timely choice. The barriers of ignorance and a difficult language must no longer stand between two of the great nations who between them hold in their hands so much of the future of the world.

NEWS OF THE CHURCHES.

Belfast: the late Mr. James Davidson.—The first Presbyterian Congregation has sustained a serious loss in the death of Mr. James Davidson, one of its most loyal and honoured members. Mr. Davidson, who celebrated his 80th birthday last year, was for several years a tea planter in Assam. On his return to the North of Ireland in 1881 he threw himself with energy into the religious and public life of Belfast, while maintaining a personal interest in his old business. He was particularly identified with the work of the Royal Victoria Hospital. For some years he was Chairman of the Board of Management and also acted as Hon. Treasurer, and he helped to guide its policy during the critical period when the present palatial buildings were in course of erection. He was constant in his attendance at all denominational gatherings. Many Unitarian ministers from England have pleasant and grateful recollections of the hospitality of his home in Windsor Park. Mrs. Davidson, who died some years ago, was the daughter of the late Rev. Samuel Craig Nelson, of Downpatrick. Mr. Davidson had one son and two daughters, with whom the deepest sympathy will be felt in their bereavement.

Billingshurst.—During February and March the services have been conducted by the Rev. S. Burrows, and an afternoon service has been substituted for that previously held in the evening, with gratifying success. Neat little calendars have been issued, and attractive subjects have been advertised. A very pleasant exchange of brotherly helpfulness has taken place during Mr. Burrows' visit. The deep snow made it impossible for the Congregationalist minister to fulfil his engagement a few Sundays since, and as Mr. Burrows was at the evening service he was requested to officiate; he consented, so relieving them from their difficulty. On Wednesday last he gave a lecture entitled "A Tour through Italy and Sicily" in the chapel to an audience numbering about 40. The lantern was lent, and the slides manipulated by the Rev. Mr. Whitburn, the Congregationalist minister, to whom and to the lecturer hearty thanks were accorded for the pleasant evening they had provided. A collection for the funds of the Red Cross Society realized about £1.

Bristol: Domestic Mission.—The Annual Meeting of subscribers and friends of the Lewin's Mead Domestic Mission was held in the Mission Hall on Monday evening. In the regretted absence of the President, Mr. P. J. Worsley, the chair was taken by Mr. F. Tremain. The report of the Committee, which expressed much satisfaction at the continued prosperity and usefulness of the Mission, was read by the Hon. Secretary, Mr. E. Sibree. The report called attention to several branches of the Mission's work which had been affected by the war, and to some new institutions which had been started during the year, notably a Boy Scouts Troop, and a Company of Girl Guides, both of which show every sign of prosperity, and promise of usefulness. The Hon. Treasurer's statement of accounts, submitted by Mr. J. Kenrick Champion, showed that the expenditure had exceeded the income, owing to the loss by death of many old and valued subscribers, and the Treasurer appealed for new and increased subscriptions so that the good work now carried on might not suffer. The Missionary, Mr. Thomas Gaylard, presented his annual report, recording the useful work accomplished by the numerous agencies connected with the Mission. The departure of practically all the men of military age, who are serving in His Majesty's forces, has necessitated a certain amount of reorganisation, and a discontinuance of certain institutions such as the Men's Club and the Guild, but compensations have been found in other directions; new institutions for the young have been started, and the enthusiasm and vigour with which these have been taken advantage of by the young people are happy auguries for the future. There has been a marked increase in the attendance at the Sunday evening service, a sign of the increased interest in spiritual things which has been one of the characteristics of this time of war. The reports and accounts were approved and adopted, on the motion of the chairman, who expressed his deep interest in the work of the Mission, and his conviction that in the solution of the problems that would arise after the war, the Domestic Missions of our country would play an honourable and a useful part. The officers and committee were re-elected, and thanks were voted to Mr. and Mrs. Gaylard for their devoted work during the year, to the preachers of the annual Mission sermons, and to the Chairman.

Midland Guilds' Union.—On Saturday, the 18th inst., a successful United Meeting of the Union was held at Lye, the following Guilds being represented: Birmingham (Old Meeting Church), Coseley, Dudley, Kidderminster, Lye, Oldbury, and Walsall. At a Conference after tea, Mr. H. Winbury, of Kidderminster, gave a practical and suggestive address on "The Guild's obligations in relation to Social Service." Referring to several ways in which Guild members could help in the work of catering for the well-being of the adolescent, Mr. Winbury instanced the Sunday School and week-night activities connected therewith as presenting magnificent opportunities for the exercise of an influence for good on the young life of our Churches, which would result in producing fruit in due course, even though, for the time being, the effort put forth may seem to be "wasted on the desert air." A helpful discussion followed, in which the Revs. H. C. Hawkins, I. Wrigley, W. G. Topping, Mrs. Wrigley, Misses M. Hodgkins and M. Twist, Messrs. J. Grainger, J. H. Gray, W. Hicks, A. Wrigley and E. E. Wrigley, took part. The President, the Rev. H. Warnock, occupied the Chair, and voiced the thanks of the Union

to the Lye Guild for the bountiful hospitality provided, and a vote of thanks was also accorded to Mr. Winbury for his address. It was announced that the Annual Meeting of the Union would be held at the Old Meeting Church, Birmingham, on Saturday, May 20, at 4 p.m.

Manchester: Upper Brook Street Free Church.—The Rev. E. W. Sealy, M.A., who placed his resignation in the hands of the Church Committee and congregation some time since, is terminating his pastorate of the Church at the end of this month. His resignation has been accepted with much regret, and the prospect of the appointment and maintenance of another regular minister for at least some time to come is slight indeed. There is much disappointment felt and expressed at this breakdown in the recovery and development of congregational and institutional life which gave such great promise up to the outbreak of the war.

Southern Advisory Committee.—Mr. H. G. Woodford, who desires to take the examination course prescribed by the National Conference, and is now in charge of the church at Trowbridge, has satisfied this Committee as to his character and general fitness, and has been approved as a Lay Worker on Probation.

Torquay.—The congregation of Unity Church have accepted with great regret the resignation of their minister, the Rev. A. E. O'Connor, which will take effect at the end of June, or earlier if Mr. O'Connor so desires. The members of the church have expressed their sincere appreciation of all that Mr. O'Connor has done, together with an earnest hope that he will find a congenial sphere for future work.

Messrs. Dent & Sons will shortly publish translations of three books by Jan Van Ruysbroeck, the fourteenth century Flemish mystic, by C. A. Wynschenk Dom, namely, 'The Adornment of the Spiritual Marriage,' 'The Book of Supreme Truth,' and 'The Sparkling Stone.' Miss Evelyn Underhill has revised the text and written a Preface. The same publishers also announce a translation (accompanied by the Latin text) of the 'Liber de diligendo Deo,' or 'Book of the Love of God,' one of the earlier works of St. Bernard, which has never been issued in England in a complete form, by Mr. Edmund Gardner, and 'Vision and Vesture: a Study of William Blake in Modern Thought,' by Charles Gardner.

The following extract from an American letter sent to Miss Brooke Herford, which has just come into our hands, is another indication of the sympathy with Great Britain in the present struggle which prevails so largely in the United States:—"I am taking the liberty of sending you the Report of the War Relief work done in our little town. I thought that you might be interested in reading it. I do not want the English people to feel that we are indifferent to the great calamity that has come to you all, for we know that it is a battle for freedom for the whole world that you are fighting. Every one that I meet is heart and soul for England. If the newspapers say differently, do not believe them. We are helping as best we know, and as time goes on we may know a better way. We hope that the end is not far off, and, until then, be assured we shall work and do what we can."

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, April 2.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30, Rev. T. P. Spedding.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7. Rev. J. M. Connell.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. Weston, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. Fincham; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H Biggs.

Islington Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63, Fairlop Road. 6.30, Rev. Walter Short, B.A.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. Robson, B.D.

South Norwood League House, 141, Portland Road, 7, Mr. S. Franklin.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. L. P. Jacks.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. S. Burrows.

Birmingham, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. Douglas Walmsley.—School Anniversary.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11, Rev. J. A. Shaw, M.A.; 6.30, Rev. J. M. Lloyd Thomas.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. Edgar Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11, Rev. J. J. Marten; 6.30, Mr. Wrighton.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. K. Freeston.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 5.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. Thomas, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11 and 6.30, Rev. Fred Hall.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. J. E. Odgers.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston,

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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DEATH.

Priestley Smith.—On March 24, at 52 Frederick Road, Edgbaston, Birmingham, after a long illness, Louisa Mary, wife of Priestley Smith.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE know that many of our readers are waiting anxiously for further information about the Hut, which we have promised to provide for the Belgian soldiers in Calais. Next week we shall publish an article by Mrs. Allen, which gives a vivid picture of things as they are, and describes from personal observation both the greatness of the need and the immense amount of good which is likely to be done. The Hut will provide help and healing for the mind and make the burden of exile and the rough conditions of army life more easy to bear. We hope that the Sunday School collections are making good progress. This week has brought us a sheaf of letters from the colonies of refugee children overflowing with the most fervent gratitude for what we are doing to provide them with clothes and other comforts. Among the most touching of them is one written in a large childish hand on behalf of the children themselves. But of this we must write another time. All we can say now is that it has added a new touch of joy to our work.

* * *

IT has become a commonplace of the moment to say that we entered upon this war on behalf of freedom, and some people in consequence are eager to draw the conclusion that anything which limits the liberty of the individual to go his own way is inconsistent with our avowed aims. The fact of the matter is that our part in the war is not in the first instance a crusade on behalf of freedom at all. No doubt that enters into it and appeals powerfully to all our noblest instincts; but the one thing which we must never forget is this, that we are at war in fulfilment of our pledged word. There was a treaty obligation, absolutely binding upon every citizen of this country, to defend Belgium in case of aggression by force of arms. Any attempt to evade that obligation would have involved us as a nation in indelible shame. The man who even allows his mind to play with such a possibility is himself in danger of personal dishonour.

* * *

IT is this cardinal fact which makes the position of the objector one that it is difficult to respect at the present time. It is useless to appeal to some vague ideal of freedom, if there is even a slight suspicion that the objector is prepared to play fast and loose with solemn promises. Treaty obligations, especially when they are for the defence of the weak, are binding upon every citizen so long as they exist, and they must be honoured not merely by official action but by personal obedience and sacrifice. It is the reality of these public obligations that has startled many private people, who have been content to drift along for years in insular detachment and security. They have had to learn, what every English boy ought to know from his earliest years, that to break our promises to another country in the hour of her need is just as contemptible as to cheat our neighbours or betray our friends.

* * *

OF course we do not mean that all the obligations which we have inherited from the past are necessarily just. International relationships demand constant re-adjustment, and possibly there are many treaties which ought to be annulled. This is the business of the political reformer and the social idealist in the years of peace. By all means let us agitate for the repeal of every public obligation which we believe to be contrary to the principles of justice. If we go so far as to regard every promise to use armed force as opposed to the highest welfare of mankind, let us do our best to persuade our countrymen to make a public disavowal of all treaties of that kind. The one thing which as honourable men we cannot do is to turn our backs on them while the bond still exists to which we have put our hand. It is vain for any of us to try to build either an earthly paradise or the kingdom of God on the foundation of broken promises and base betrayals. The man who attempts to do so only involves himself in moral shuffling and weakens his character, and no amount of talking about his own scruples and ideals can save him from the crime of lowering the moral tone of the society in which he lives. This is the real question of conscience at the present time, and compared with it the much narrower personal issues raised by objectors to military service are of small importance.

* * *

THE Conference of the Allied Powers, which has been held in Paris, is full of the happiest augury for the future. No doubt it has done much to secure the co-ordination of effort which will lead to a quicker and more triumphant success. That was its primary object. But the more distant results may be equally important; for it has demonstrated the closeness of the ties which unite great peoples, when they contend not for self-interest but for ennobling ideals. The fact that there has been no rift in the alliance through all the changing fortunes of a terrible campaign may well be described as one of the moral miracles of the war. And nothing gives us such good hope that international relationships are on the point of becoming juster

and nobler than they have been in the past. Instead of spending our time in speculations about the possibility of again joining hands with Germany, a matter about which we are completely in the dark, it is the part of wise men to build upon the foundation of this vast federation of nations which actually exists. Forced into union by a common danger, they are learning to respect and understand one another, and to honour the common principles of civilisation, which underlie their far-reaching differences in historical tradition and social habit. If we do not throw away our opportunities we are at the beginning of the most fruitful experiment in internationalism which has ever been made.

* * *

Rumours, which can only be pieced together very imperfectly, have come through from Germany in the last few days of political unrest and a conflict of opinion about the purpose of the war. It is impossible for us to form any just estimate of the significance of the Socialist revolt under the leadership of Herr Haase. We can only welcome any sign of a better mind, and assure those who struggle for something nobler than military domination, that we regard their effort with cordial sympathy though they are still technically our enemies. It is no light task which they have undertaken, for there is neither political nor moral hope for Germany until she dismisses Kaiserism and everything for which it stands into the limbo of dead idols and accepts constitutional government; and liberty, as most of her lovers have found out to their cost, is not to be wooed and won in a day.

* * *

We report elsewhere the speech which M. de Leval made at the "Fight for Right" meeting at Queen's Hall on Tuesday. The loud and prolonged applause showed how deeply the audience was stirred by the presence among them of the man who defended Nurse Cavell before the German court-martial. The ease and grace of his diction, and the sprightly humour with which it was seasoned—he spoke entirely in English—were a veritable triumph. As for his own action, with modest dignity he said nothing about it. He pleaded simply for his outraged people and the supreme cause of justice; and he sent his hearers away quickened with a new desire to do more for the relief of suffering and the defence of right.

* * *

We are quietly laying up an immense store of practical experience, which will be invaluable for the social reformer in coming days. No one henceforth can dispute the baneful effects of alcoholic drink upon industrial efficiency, and the economic argument can be pressed home in quarters which have shown themselves quite impervious to the familiar appeals of the temperance advocate. In the same way a great deal of light is being thrown upon the relation between physical conditions and the productiveness of the worker. The committee which is charged with the supervision of the health of munition workers has just issued an interesting statement in which it is pointed out that the problems of industrial fatigue are almost wholly problems of fatigue in the nervous system due to over-pressure:—

> It is not too much perhaps to hope [they say] that the study of industrial fatigue and the science of management based upon it, which is now being forced into notice by immediate need, may leave lasting results to benefit the industries of the country during succeeding years of peace. Our national experience in modern industry is longer than that of any other people. It has shown clearly enough that false ideas of economic gain, blind to physiological law, must lead, as they led through the nineteenth century, to vast national loss and suffering. It is certain that unless our industrial life is to be guided in the future by the application of physiological science to the details of its management, it cannot hope to maintain its position hereafter among some of its foreign rivals, who already in that respect have gained a present advantage. In very many cases, perhaps in almost all, in which staleness is well marked or has even advanced to definite sickness a single day off, given occasionally at the right time, would have avoided much wasteful reduction of capacity and in the worst cases the total loss of many days of work.

* * *

Last Saturday Lord Bryce unveiled a tablet at Langport on the house in which Walter Bagehot was born. The inscription simply records that he was born there in 1826, and that he died in 1877. It is a tardy tribute to a man of genius, whose memory has already grown dim, though his fame as a thinker and writer has steadily increased since his death. We glean a few sentences from Lord Bryce's just and enthusiastic tribute:—

> He was [he said] one of the finest minds of his generation—a generation which included Darwin and Tennyson, Kelvin and Huxley, Mill and Grote, and on the European continent Helmholtz, Ranke, Mommsen, Pasteur, Taine, and Fustel de Coulanges. It was a mind of singular delicacy and subtlety, well tempered like a steel blade, keen, strong, and elastic, and it was incessantly active. It was strikingly original, for Bagehot never touched a subject without adding something which no one seemed to have seen or said before, and it was fertile, scattering thoughts and suggestions in such abundance that one felt there was always more to come than that which was expressed. He loved the process of thinking and letting ideas flow forth. He enjoyed the exercise of starting a line of thought to see where it led him, and used a very characteristic phrase when he said that he "liked to play with his mind."

* * *

After speaking of him as a scientific thinker in politics and finance, who "applied scientific methods to human subjects with the same kind of skill which the investigator applies in physics or in natural history" and combined practice with theory, Lord Bryce continued:—

> The same qualities were revealed in Walter Bagehot's literary and biographical studies. He loved the study of man, whether in individuals or in communities, and his vivid imagination gave him an insight into character. He always saw the man in the man's writings, and could always interpret the writings by the man; so, although much had been published since his time upon the great writers whose literary quality he analysed, that which he said could still be read with fresh instruction and enjoyment. His brilliant wit and abounding humour enabled him to see things in relations which had struck nobody else. His books were never dull, however serious the topic. His wit was never malicious: he enjoyed the process of transfixing a fallacy, but never directed his shafts against persons. One never saw in him any signs of literary ambition or of any consciousness of his extraordinary powers. They were recognised in his own time by comparatively few persons—by those who had studied along with him at college, like Richard Hutton, by some few economists and bankers who knew him personally, by a very few of those who, like Mr. Edward Freeman, the historian, used to meet him at Quarter Sessions in the county of Somerset. But the circle of those who read his books—a circle comparatively small in 1877—has gone on widening ever since.

* * *

We print to-day another instalment of 'Home Camp Notes' by the Rev. T. P. Spedding. These visits of friendship to the men belonging to our churches and Sunday Schools are being carried out under the direction of the British and Foreign Unitarian Association. Whoever originated the idea was most happily inspired, and no one who reads Mr. Spedding's words with their infectious cheerfulness and good humour can doubt that great good is being done. The whole expense of travelling and organisation is borne by the Association, but we hope that Mr. Spedding will not plead in vain for help towards the social side of his work.

A PROPHET OF LOYALTY.

The name of Prof. Josiah Royce of Harvard is deservedly held in honour in this country. Among our own readers honour is tinged with more personal feelings, for we remember that the contents of his last book on 'The Problem of Christianity' were delivered as lectures in Manchester College, Oxford. Running through these lectures there is a constant emphasis upon the virtue of loyalty. It is the spiritual bond which unites the individual life to the whole of which it forms a part. It is the surrender of the personal will to the larger and more august will of the community. Loyalty, he tells us elsewhere, is personal devotion. It shows itself by action and not by mere sentiments. It involves binding decisions, and brands the decision to do nothing and the refusal to serve as base and inhuman. "If you cannot decide knowingly," he says, "put your own personal will into the matter and therefore decide ignorantly. For ignorant service, which still knows itself as a willing attempt to serve the cause of universal loyalty, is better than a knowing refusal to undertake any service whatever."

Now it is clear that a writer who speaks of loyalty in this way as almost the greatest of the virtues must see in it more than an act of faithfulness to our own whims and desires, however diligently we may pursue them. Behind it, and indeed involved in the very meaning of the word, there is the conception of laws of justice and right, of principles of truthfulness and honour, all "the fundamental duties of the civilised man," upon which the whole social fabric rests. Loyalty in this sense is our own personal effort to uphold the laws, as the defence of private virtue and social welfare and the pledge of ultimate harmony with the Divine Will for everybody. Nor can we imagine any clearer challenge to our loyalty than comes to us in the defiance which lawless and brutal men fling in the face of the social order, reckless of the injury which they do to others in order to win power for themselves. To the loyal everywhere, who speak the common language of justice, this is the unpardonable social sin, and it imposes upon them the duty of resistance, stern, decisive and relentless, lest the human race should drift back into primitive chaos, where men claw and bite and devour one another, because Justice herself is slain.

To us that call has come, and we could not have turned away from it without proclaiming to the whole world that we were renegades to civilisation and feeling in our own hearts that we were traitors to God. Our conviction of moral rightness is clear and final. But it is a source of joy and strength to us to find that men, who watch this grim struggle for the future of civilisation from outside, with minds more detached than our own, wish for a good success for our arms for precisely the same reasons that inspire us to sacrifice everything in order to gain it. In the front rank of this band of applauding witnesses we may place the American prophet of loyalty, who has so often fed our thought and enlarged our ideals in more peaceful days. Prof. Royce, in an address delivered recently in Boston contrasted the attitude of Belgium, unmistakably true "to its international duty, to its honour, to its treaties, to the cause, to the freedom, and to the future union of mankind," with the menace of militant Germany and what it means for the future of international morality.

> Neutral, in heart or in mind [he writes], the dutiful American, when once he has carefully looked upon this picture and then on this, will not and cannot be. He must take sides. And, if he takes sides as I do, he will say :—
>
> "Let us do all that we as Americans can do, to express our hearty and, so far as we can, our effective sympathy with the united friends of Belgium, who are the foes of those German enemies of mankind. Whenever the war is over, if it ends in the defeat and consequent moral reform of Germany, then in due time let Charity have its perfect work. For we in America have long loved and studied German civilisation, and would be loving it still but for its recent crimes. But now, while the war lasts, and Belgium bleeds, and mankind mourns, let us aid the allied enemies of Germany with sympathy, since the cause of the allied enemies of Germany is the cause of mankind; let us enthusiastically approve of supplying the enemies of Germany with financial aid and with munitions of war, let us resist with all our moral strength and influence those who would place an embargo upon munitions, let us bear patiently and uncomplainingly the transient restrictions of our commerce which the war entails, let us be ashamed of ourselves that we cannot even now stand beside Belgium, and suffer with her for our duty and for mankind, and while we wait for peace let us do what we can to lift up the hearts that the Germany of to-day has wantonly chosen to wound, to betray, and to make desolate. Let us do what we can to bring about at least a rupture of all diplomatic relations between our own Republic and those foes of mankind, and let us fearlessly await whatever dangers this our duty as Americans may entail upon us, upon our land, and upon our posterity. We shall not thus escape suffering. But we shall begin to endure as Belgium to-day endures, for honour, for duty, for mankind."

Words like these require no comment from us, and it is certainly not our intention to press home any moral they may contain for Prof. Royce's own countrymen. That is none of our business. We quote them in order to stimulate our own loyalty and to enlarge our sense of the nobility of this task of resistance, of defence, and of construction to which we have set our hands. Few of us have endured hitherto all that we ought to have done for honour, for duty and for mankind. Nor shall we begin to do so until, laying aside our own petty interests and cares and all disloyal concern for our own wealth and safety, we are able to say: "I have no eyes to see nor tongue to speak save as this cause shall command."

Good Thoughts for Evil Times.

Hotspur.—O gentlemen! the time of life is short;
To spend that shortness basely were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour.
An if we live, we live to tread on kings;
If die, brave death, when princes die with us!
Now, for our consciences, the arms are fair,
When the intent of bearing them is just.

Shakespeare ('Henry IV').

THE PATTERN ON THE MOUNT.

Life should be fully and nobly ornamented, made so lovely with the loveli-

ness of love and graciousness that it will draw men into admiration and imitation, awaken in them silent and poetic pleasure, such a pleasure which ends in love, and which, being love, cannot rest till it is shaped into action which expresses the pleasure of loving. That is the spirit which, wherever it breathes in daily life, advances and adorns the progress of mankind. The useful life must be made beautiful with noble thinking and sacred fire of feeling. The moral life must be wrought in and out with the grace and tender charm which Christ had, and which brought men, and women, and children to his teaching, in sweet content, and grateful rest, until the moral demand was merged in passionate love of the beauty of righteousness. Your teaching, work, home, life, marriage, pursuit of knowledge, pursuit of business, keeping house; your social life, your philanthropy, the reform you advocate, the manual labour you exercise, your association with your friends, workmen, servants, and employers, ought, one and all, to be lived with such grace, courtesy, gentleness, thoughtfulness and lovingkindness, that men may feel as if they were hearing sweet music. Every kind of Divine ornament should be lavished upon them. Life should be a lovely art as well as a science and a religion. And this high ornament and beauty, springing out of love and all its offices, and wrought with the chisel and the pencils of humility, meekness, mercifulness, simplicity, temperature, a quiet spirit, and the grace of our Lord Jesus Christ, will bless the world, comfort, exalt, enkindle humanity from age to age, give it faith and hope in itself, minister to its noble pleasure, and lift yourself daily and hourly into closer likeness towards that ideal of your life which, when you were in the diviner mood, God showed you on the Mount of Vision. Stopford A. Brooke.

Almighty and everlasting God, the Comfort of the sad, the Strength of sufferers, let the prayers of those that cry out of any tribulation come unto Thee; that all may rejoice to find that Thy mercy is present with them in their afflictions. Amen.

THE LATE REV. STOPFORD A. BROOKE.

PULPIT REFERENCES.

Preaching in Manchester College, Oxford, on Sunday, March 26, Dr. Carpenter said:—

Dr. Stopford Brooke had many elements of the Irish genius, its capacity for vision, its fervour, a certain high sensuous passionateness exalted by continuous self-discipline into the power of sympathetic divination into deeps of the spirit and secrets of character understood by few. He had the swiftness of impulse, the splendid courage, of his race; and he was guarded against its melancholy by the energy of faith and the almost boyish vitality which he kept with such enchanting freshness to the end. Master of divers tongues he ranged over wide fields of literature, and to the knowledge of men and books, gathered in two great capitals, London and Berlin, he added the rarer appreciation of art.

When he returned to England from Germany nearly fifty years ago, to begin his ministry in St. James's Chapel as an Anglican clergyman, he found the souls of thinking men vexed in many ways. The dogma of Biblical infallibility had been destroyed. The investigations of the Pentateuch by Dr. Colenso had shaken the credibility of Moses. Darwin had substituted the Ascent for the Fall of man. Some of the most notable leaders of science had challenged the fundamental assumptions of theology. The world could be explained without a God, and man accounted for without a soul. Mr. Brooke was not dismayed. He recognised, partly with sorrow and partly with righteous indignation, how much of the bitterness of contemporary strife was due to the timidity of Church teachers who would not face the facts and barred their beliefs from all contact with the world of daily realities. He, therefore, boldly claimed the open ranges of politics, history, literature, science, art, as within the province of the Christian ministry. In volume after volume of sermons he spread his ideas with kindling power, enhanced when he preached them with the magnetism of his personality, his quickening utterance. None of those who heard him can fail to recall, as they read the printed page, the glowing countenance, the movements of eye and hand, the voice of appeal or tenderness, of challenge or comfort or command. He lived through the great conflict and he never quailed, but kept a firm hold of "the things unseen" through it all.

Next to his impassioned interpretation of the Gospel of Jesus, which was the foundation of his whole religious life, came its expansion and enrichment through the manifold products of the human spirit, above all through poetry. In Wordsworth and Tennyson he found the two master-minds in the great roll of English singers in the last century, and he made the exposition of their teaching the vehicle of much of his own deepest thoughts on life. A great poet, he said, "ought to expand men's sympathies over the great interests and movements of nations; to beautify the great truths on which the moral and political progress of nations rests; to add emotion to the ideas of liberty and brotherhood; to bid men look forward for not only their own country's highest good, but for the restoration of all things; to keep the hope and faith of a millennium ever before our eyes; to be the prophet of mankind." For such a work—and it was his work as preacher no less than the poet's (I do not forget that he was poet too)—gifts of heart were needed, no less than of intellect; apprehension of character by sympathy, love for the unlovely and ungentle as well as for the fair and good, never despairing even of the worst, undaunted by the most grievous onsets of evil, assured of the ultimate victory of right, and hence joyous and serene even in the most dire assaults. Such gifts of sympathy led him to action. He was no recluse, looking out from a mountain height above the mighty battle of the world. He lived in its midst, he did not shrink from its turmoil. Sorrow might desolate his home; suffering might sometimes check his buoyant energy; he never quailed. He knew men of many minds, politicians, administrators, concerned with affairs, as well as men of letters and science and art. He cared for those who were in danger of being mastered in the bitter fight with drink, for the children in the slums who knew nothing of the wonders of the country in summer-time, for the tired work-girl needing rest. Innumerable little kindnesses and courtesies flowed from him even to strangers day by day. Here he was at home in his humanities, and here he found the key to his comprehension of the poetry of man, above all of Shakespeare, as it was also the source of his insight into the vast unending drama of existence.

He knew the artist's secret, the pursuit of the ideal. For him, too, life was a glorious adventure. As fast as one hope was realised, one achievement made good, another rose fairer and clearer in the distance, towards which he must shape his course, like the ancient voyager before whose eyes

> Gleams that untravelled world whose margin fades
> For ever and for ever when I move.

I would not wish to be the man, young or old, who can read the last pages of his study of Tennyson without emotion, as he companies with the poet flying forward (in the person of Merlin) to the supernal gleam. To pursue it, he tells us, is the love of life; to die in its pursuit is joy, for beyond death its glory yet more brightly shines. "Therefore now on the verge of death he gives his last message to the young, calling on them to follow, as he has done, the light that was never reached, but never failed:—

> And so to the land's
> Last limit I came—
> And can no longer,
> But die rejoicing,
> For thro' the Magic
> Of Him the Mighty,
> Who taught me in childhood,
> There on the border
> Of boundless Ocean,
> And all but in Heaven
> Hovers The Gleam.

Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young Mariner,
Down to the haven
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow The Gleam.

"Who would not wish," cries Brooke, "to have written that? Who would not wish to have so lived as to be able to leave that last impulse to the young, to cry in death that prophet-cry?" So assured was he that The Gleam would be there to follow in the far Beyond that he could look forward to the entry on new Being with passionate anticipation. "I expect," he once said to a friend, "I expect the day of my death to be the most romantic day of my life." For what is death? "Death itself," he told us in one of the last sermons which he preached in this chapel, "Death itself is nothing, a momentary pain, a swift dream out of which one awakes into the reality of life, the flight of a bird through an arch of gloom into the sunshine beyond. Think nothing of it. Think only that then the vision we have seen in youth, in middle life, in age, shall be shaped into attainment with a fulness of joy." For such a Teacher as this have we not reason to thank God?

The Rev. J. H. Weatherall at Essex Church.

In his later years Mr. Stopford Brooke often preached to large congregations in Essex Church, where some of the former members of Bedford Chapel now worship. Last Sunday morning, the Rev. J. H. Weatherall paid a tribute of affectionate respect to his memory. He said the papers were full of biographies of him, and the pulpit was not the place for biography, but many of them that day could not help recalling his rich and vivid personality. "Grace" was the word that best described the impression he made. There was in him grace of personal manner; grace of mind, expressing itself in beautiful thoughts, imagery, language; and grace of spirit, soaring upwards always to the noblest regions of motive and aspiration. Of him might well be used some words he once wrote of a kindred spirit: "The grace of the Lord Jesus Christ was in his heart, and it lit up his countenance." He was poet as much as preacher; the better preacher b cause he was a poet; but yet a greater preacher because he was pre-eminently the seer. His was a mind with a Rossettian faculty of definite sensible imagery. He could translate into concrete realities those spiritual things which to most people remained faint and vague. He saw the bush burn, and made men feel that the ground was holy. The world of spirit to him was full of voices, like Prospero's island. He had heard them; he told us of their meaning, and told it so intensely that he made us know he had been speaking face to face with God, and knew Him as a familiar and beloved friend. And there was always in him something of the ancient chivalry. "I remember that once I had to write to him on some small matter of College business. He might easily have written some brief and formal reply. But he knew I was soon leaving College, and he wrote touching words of the joys and pains of the struggle, and urging faithfulness to ideals when the fierce pull of the outer world should come. It was as if some Lancelot had graciously stooped for a moment to counsel and encourage a new and untried recruit. And his letter went on to repudiate humbly some words I had dared to write to him; again it might have been Lancelot saying:—

. . . . . In me there dwells
No greatness, save it be some far-off touch
Of greatness to know well I am not great.

The preacher went on to ask if Stopford Brooke was mistaken in coming out of the Church when he ceased to believe in miracle. The answer was an emphatic negative. For the foundation virtue of religious teaching is veracity, and inside the Church his preaching thenceforth would have necessarily lacked that note of personal conviction and reality which distinguished his utterance. He gave up the certainty of preferment and extensive influence, but outside his influence, though limited, was intense in its character.

The sermon concluded with a hope for the early realisation of a Comprehensive National Church which should include all our types of religious thought and experience, a Church as wide as the life of the whole nation, and based on the organisation of devotion, not of belief. That ideal was more practicable than was generally supposed, for the war is proving over again that the fundamentals of the necessary religion are seldom in the principles that have separated the Churches so long and which have been the battle cries of sectarian fighting. They consist of simple things like brotherly love, patience, helpfulness and hopefulness, and reverence towards God.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE CONSCIENTIOUS OBJECTOR.

To the Editor of The Inquirer.

Sir,—I have waited a week to see if there would be any comment on the note on this subject in your issue of March 18, and especially on the sentence: "Thousands of men are saying to themselves, if conscience involves this crankiness of mind, this lack of manly fibre, and this shallow contempt for public interest, then the less of conscience we have the better." No doubt thousands of men speak thus contemptuously of the conscientious objector, but the editor of a religious newspaper will surely not dispute the statement that every man must obey the dictates of his own conscience. One man's conscience forbids him to take human life under any circumstances; another's conscience prompts him to kill as many Germans, Austrians, Turks and Bulgarians as he can during the period of the war. Of course, I allow that there are many slackers, whose object in life is safety and comfort, but there are also thousands of genuine conscientious objectors (and these not limited to Quakers and Christadelphians), though you do not appear to believe in their genuineness, as you say: "For ourselves we would say with all the emphasis in our power that if we want to see conscience at work we must go not to the tribunals but to the camps." I say with all the emphasis in *my* power that conscience is to be found at both.—Yours, &c.,

W. H. Ryland.

19 *Hermitage Road, Edgbaston,*
Birmingham, March 26, 1916.

To the Editor of The Inquirer.

Sir,—Miss Martineau's protest is timely and necessary. The newspapers to-day report that one member of a London tribunal sought to overcome the scruples of a young Jewish objector by asking him: "Who killed Christ"! But let us be fair to the tribunals. The task set them is an exceedingly difficult one, and it seems to me that their stock question, as to what the objector "would do if his mother or sister were in danger from a German soldier," is eminently reasonable. The case put is not altogether supposititious. The question is surely intended to impress on the objector the facts of the situation. The brutes who organised the wholesale massacre and violation of civil populations in Belgium are unrepentant; and as reliable reports suggest, they are buoying up the spirits of the soldiers with promises that England's turn to be ravaged is soon to come. The only ground for Miss Martineau's trust that England's turn will never come is confidence in the man-power of our army and navy. The German soldiers *are* at the door threatening our mothers and sisters. The question resolves itself into this: Are we to be content merely to leave to our friends and neighbours the duty of holding the spoilers back? To hold them back it is, unfortunately, necessary to be "trained in the art of killing." Those who share these views, and regard this war as, for Britain, a war of liberation, necessary and right, can surely not be altogether content with the suggestion that their conscience is duller and coarser than is that of the "objectors." They must at least regard the matter as one for argument. That argument by members of the tribunals has done good in some cases I could show, and there has been reported in the newspapers the case of a conscientious objector who withdrew his appeal the day after a Zeppelin crew had dropped a bomb in the street in which he lived! Similar outrages have been happening for a year and more past, but the young man's imagination was not stirred until the sound of a bomb's explosion had actually reached his ears. I could suggest a district in London in which, with like advantage, a bomb might be dropped! Meanwhile we have questions from the tribunals.—Yours, &c.,

Arthur Golland.

London, March 28, 1916.

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.:—Anthropomorphism and Science: Olive A. Wheeler, M.Sc. 5*s.* net.

The Lindsey Press:—The Revelation of God in Nature and Man: Edgar Thackray. 2*s.* net. The Church and War in Ancient and Modern Times: Sidney H. Mellone, M.A., D.Sc. 1*d.*

Messrs. Macmillan & Co.:—Leaves from a Field Note Book: J. H. Morgan. 5*s.* net. Ordeal by Battle: Frederick Scott Oliver. 1*s.* net.

Messrs. G. P. Putnam's Sons:—The Philosophy of Freedom: Rudolf Steiner. 6*s.* net.

Mr. T. Fisher Unwin:—German Atrocities, An Official Investigation: J. H. Morgan. 2*s.* net. A Russian Priest: J. A. Potapenko. 6*s.* Religion in Europe and the World Crisis: Charles E. Osborne. 7*s.* 6*d.* net.

Messrs. Watts & Co.:—The Historical Jesus: John M. Robertson. 3*s.* 6*d.* net. Gibbon and Christianity: Edward Clodd. 1*s.* net.

Miscellaneous.

The Cornhill Magazine, The Quest.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

63rd List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	11,442	11	10
A. T. & N. T. (third donation)	0	10	0
Mrs. Lewis Lloyd	0	15	0
Mrs. Rowe, senior, per Miss A. Smith	0	2	6
Mrs. Butler, per Miss A. Smith (second donation) ..	0	1	0
The Rev. W. F. Kennedy, New Zealand, per Mr. E. P. Beale (second donation) ..	2	2	0
Miss M. Field (fourth donation)	0	10	0
Mr. J. A. Herbert (sixth donation)	0	5	0
Miss Caroline Harrold (sixth donation)	10	0	0
Mr. Arthur Wheatley (third donation)	0	10	0
Miss Mary B. Lamb (seventh donation)	2	2	0
Sir William Bowring, Bart. (fifth donation)	20	0	0
The Belgian Hostel Fund, 72 Compayne Gardens, per Mrs. Jolowicz (fourteenth donation)	4	0	0
Miss Pierson	0	5	0
A Friend	0	2	0
Miss Gertrude Tesh	0	5	0
The Staff of the Haverstock Hill Central School, per Mrs. Westaway (twelfth donation)	0	17	0
Mr. C. H. Boyle (second donation)	35	0	0
Second Lieut. J. Boyle, R.E. (second donation)	35	0	0
Mr. Philip Boyle (second donation)	35	0	0
Miss J. Woolley (fourth donation)	5	0	0
Mr. John Robinson	2	2	0
Mr. Thos. F. Ward (third donation)	2	2	0
Mrs. Barnes and family (third donation)	1	0	0
"A Chelmsford Friend," per Mrs. E. R. Fyson	1	0	0
J. G. F. (third donation) ..	1	0	0
Mrs. Grundy (sixth donation)	0	10	0
A. J. A., Deal (fourteenth donation)	0	5	0
Per Miss Mulligan—			
Miss How	2	0	0
Miss Gamble	1	0	0
Mrs. Smiles	1	0	0
Miss Mulligan	1	0	0
Collection at Meeting of East Cheshire Christian Union, Gee Cross, per Mr. A. H. Barlow	8	15	0
Mr. William Tangye (eleventh donation)	5	0	0
Mr. J. J. Rawsthorn (fourth donation)	3	0	0
E. (second donation)	1	0	0
Monthly Collection at Highgate Unitarian Church, per Rev. A. A. Charlesworth (fifth donation)	9	11	10
Mr. Thos. Chattaway (second donation)	0	5	0
	£11,635	9	2

Parcels have been received from:—Mrs. P. W. Kessler; The Ladies' Sewing Society, Brook Street Chapel, Knutsford (per Mrs. G. Holt); Miss Rawson; The Misses Eveline and Agatha Grundy; Mrs. Rayner Wood and Friend; Ladies of the Unitarian Congregation, Church Street, Preston (per Miss Smith); Sir John Brunner (per Mrs. Buckley); Unitarian Church Sewing Guild, Swansea (per Mrs. Reid); Mrs. Garnett and friends; Islington Branch Women's League (per Mrs. Stoddart); Liverpool Women's War Service Bureau (per Miss J. Beavan); Miss Harvey; Mrs. Hanna; Mrs. Money; Miss Emm; Miss Newman; Cardiff Branch Women's League (per Mrs. Fox); Miss Bruce; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Mrs. Arnold Lupton; Church of the Messiah Women's Friendly Society (per Mrs. P. J. Worsley); Bank Street, Bolton (per Mrs. Hardman); Mrs. P. J. Worsley; Mrs. Grosvenor Talbot; Miss Short; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); The Unitarian Church Sewing Circle, Southport (per Mrs. Harris); Miss Phipson; Miss Grace Holmes; Rosslyn Hill Sewing Society (per Mrs. J. C. Drummond); Mrs. Deakin; The Misses Wetherman; Liverpool Domestic Mission, Mill Street, Toxteth (per Mrs. Lloyd Jones); Miss Lamb; Wimbledon War Workers' Depot (per Miss Stuart); Miss Noëlie Bord; Miss Rowe and Miss Taylor; Chapel Lane Chapel, Bradford (per Mrs. Paxton); Miss D. M. Armitage; Miss H. B. Rodger; Mrs. C. W. Chitty; Miss Colfox; Anonymous (a large parcel, containing nightgowns, shirts, socks, bandages, &c.); Mrs. Titterton; Mrs. Lewis Lloyd; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Swaine; Mrs. Varian.

SPECIAL WANTS.

For the "Rose Allen" Children's Hospital at Yvetôt.

A spinal carriage (in which a sick child can be wheeled about the garden).
Nightgowns.
Bed jackets for children.
Bedroom slippers.
Towels, household cloths, table linen.
Any invalid comforts, pictures for the walls.

For the Civil Hospital at Chartreuse de Neuville.

Wheel chairs for the aged.
Boots and stockings for women and children (boots for women especially needed, but must be broad and a good size, as these are peasant women.)
Underclothes for women and children.
Towels, handkerchiefs.
Knickerbockers and jerseys for the boys.

For the Orphanages in Normandy.

Clothes, and especially boots and stockings for boys and girls.

For the Military Hospitals.

Warm underclothing, &c., for the men as usual.
Piano, gramophones.
Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

HOME CAMP NOTES.

There were signs of spring over the plain and the hill sides last week. True the trees were late and the waters were still out on most of the cross country roads. But a soldier wore a primrose in his cap, and soon you found the bank where he had plucked it. Linnets were about as tame, or bold, as any robin. The hedgerows were full of new spikes, and the ploughed fields looked warm and rich. In front of far off fleckless skies masses of white cloud hung over the low hills, as though the heavens had opened and discharged their artillery over the mounds and ditches of these ancient British camps. The valleys rang with the clatter of musketry, and the long boom of heavy guns, and as the sun went down he brandished golden swords of victory at close of day. In the camps you could pass along the lines dry-shod. Men were laying out small gardens between the huts, perhaps with the hope of seeing flowers there later, like those few in Flanders who planted tulips by the thousand on the home side of their officers' dug-outs. Other men were shaking army blankets, scrubbing tables and benches, letting in more daylight—the spring cleaning was in full swing. "Pack up your troubles in your old kit bag, and smile, boys, smile." When the week-end came fresh gales blotted out all the fair beauty of the landscape, made an ooze of the lines once more, and incidentally broke into the plans of a pedestrian who had seventy good miles to his credit, and hoped to add another twenty before the end of his journey.

Two nights last week we had little

parties of our men, and in both instances the lady of the house provided more than I paid for. They had boys of their own away, and knew what it meant. Some of our men walked five miles each way, and they had a good time. They came from different schools, and were practically all strangers to each other; but before parting the correspondents were chosen, and they will know each other better for the rest of the time. If the pleasure that these meetings and chances of acquaintanceship create could be witnessed I think every minister and superintendent would do his utmost to make my list complete, so that each Unitarian should at least know who were the other Unitarians in his camp. Oftentimes men are living within a hundred yards of each other without knowing that they have this bond in common. One of the R.A.M.C. I called on had been a lay missioner with the Van Mission when the war broke out. He went with me to make some further calls. As we left one hut I mentioned the name of the next friend we were to call on. "Mr. S! is he one of ours'? What a pity I didn't know that, for we met him a quarter of an hour ago." Fortunately a message reached S. and he was able to join us later in the evening. The same afternoon some addresses were being confirmed in an orderly room, and a man was detailed to show the way. As we were about to leave another orderly asked if he might be allowed to take the duty. Permission was accorded, no doubt to the satisfaction of the man released. Outside the hut the volunteer explained his offer by "Excuse me, aren't you Mr. S.?" I knew his family, and we were glad we had met; but his name was not on my list; no names had come from his school. On the other hand a man from Sheffield was missed in a tantalising manner. He had been moved about a good deal, and I followed the clues until the hour for another appointment arrived, and I had to abandon the search. A day or two later, passing through the same district by train, a soldier entered the compartment, and in the course of our conversation I asked if he knew B., the A.S.C. man I had been looking for. To my surprise they turned out to be friends, were to meet that night and return by the last train, and we arranged to meet under the station clock. Two of us were there, but B. went back some other way. I hope he got my messages. It is a little world; the chances of meeting men and making them acquainted are not so remote as they might seem, and friends do turn up in unexpected places. Here is another instance. Two officers learned the nature of my work with a good deal of interest, asked many questions about the number of our men; whether we were "troubled" with conscientious objectors, and what war views prevailed among us. Shortly the captain asked, "But has religion anything to say about the war that is worth listening to; has it not signally failed to give any real lead to men?" "Is it religion you mean, or something else?" I asked. "Well, what has the Church of England, for example, had to tell us by way of helping?" The reply was that, of course, each church must speak for itself, but I believed our Unitarianism supplied an answer to their questions which men found helpful, if only because our people did not think, like some others, that God was responsible for the war, but that it was entirely of human origin, and in defiance of the plain laws of God. "Why, that is exactly what Dr. B. says, and now I come to think of it," turning to his companion, "you are a Unitarian." The doctor admitted that he was one in Sydney, and that he believed the causes of the war must be sought for along human lines and not superhuman.

I have acknowledged with gratitude a number of donations (about £6 altogether) which have enabled me to give some of our men an "evening off." But £6 does not go far, it has all been spent, and the whole summer is before us. May I therefore make a definite appeal for assistance for this social side of the work? None of the money is used for the general expenses, which are borne by the Association. In all the large centres of population there is usually entertainment and hospitality in abundance for the troops in the neighbourhood. Much is done to brighten the soldier's lot. Even, however, under these best conditions there is much lacking, and none of these attentions compensate for the sacrifices that have been made. But what of the men in the remoter and unpopulated districts? In my last journey I visited a dozen camps, some of which were seven miles from a railway station. The largest village in the district, I think, has about 1,400 inhabitants. In these places there is no hospitality, no entertainment. In the camp there will be the Y.M.C.A., the Church Army, and the Salvation Army huts, perhaps a cinema and the canteen. But what are they all, good, bad and indifferent, in the midst of these thousands of men? Except for the hour spent together on the occasion of my visit, our men in these camps have had no friendly contact with the outside world for months, and they are in the same plight with thousands of others, of every sort, in their community. Is it to be wondered at that the bit of a change means so much to them, and that they show gratitude out of all proportion to the little kindnesses that I am able to convey to them on others' behalf? If I had my way I would bring these men together if only just for the sake of a good meal on a table with a clean white cloth, and mind not at all if I had nothing but the pleasure of seeing them, for once, "as though they were at home." "Tea pots, boys!" "Ah, yes; let's see, what is a tea pot?" And chairs! Only the gospel of creature comforts, you say; but then it is not months since it was preached to *us*: we haven't wintered with one enclosed stove for forty of us in a wooden hut, a three plank bed, and a bench by day. It is a splendid system for hardening men, and it is wonderful how readily they accommodate themselves to it; but the softening mood of a social hour hurts nothing, perhaps helps something, and in any case sends them back to the strenuous life with a bigger courage of going on, and a warm glow in their hearts for some unknown friends. There are a score of interests to watch and sustain, people are anxious to help wherever there is need, and I cannot help thinking that if they realised the loneliness of English soldiers in many of these English camps they would spare something "in addition" for those who are our sons and brothers. And I plead that in so far as one man can carry that help to little groups of them the means to do so should be forthcoming in abundance.

I wish to acknowledge receipt of the following sums in aid of the social side of this work, and shall value many further contributions to be used only in the behalf of the men, and independently of the ordinary expenses of the work: Rev. W. H. Drummond, 10*s.* 6*d.*; M. A. R., 20*s.*; A Friend, 20*s.*; Mrs. R. T. Heys, 21*s.*; Miss M. K. Winser, 20*s.*; Mr. W. Thompson, 2*s.* 6*d.*; Mrs. Lewis Lloyd, 2*s.* 6*d.*, and books from Mr. Harold Coventry.

Thos. P. Spedding,
Essex Hall, Essex Street, Strand,
London, W.C.

THE FIGHT FOR RIGHT MOVEMENT.

ADDRESS BY THE POET LAUREATE

In spite of the inclement weather, there was a good attendance at the second Queen's Hall meeting in connection with the Fight for Right Movement, when, in addition to notable speeches by the Chairman, Mr. Robert Bridges (Poet Laureate), Mr. W. E. Appleton (General Secretary Federation of Trades Unions), Miss Evelyn Underhill, Mr. J. W. Williams, and M. de Leval, of the Belgian Bar, who defended Nurse Cavell, a choir of 500 voices rendered stirring songs suitable to the occasion, three of them written specially for the Movement. Sir Hubert Parry's setting of William Blake's 'And did those feet in ancient time,' written at the request of the Poet Laureate himself, is very beautiful, and the four lines from William Morris's 'Sigurd the Volsung,' beginning "When thou hearest the fool rejoicing," gained added force from Sir Edward Elgar's stately and characteristic rhythm. But the most appreciated item on the programme was 'The Reveille,' by Bret Harte, which was sung magnificently by Dr. Walford Davies's Male Voice Choir.

Speech by the Poet Laureate.

Mr. Bridges at the outset met the popular criticism that there are already too many societies and that the need for yet another, to "fight for right," does not exist, by quoting some words from Romain Rolland's latest book, which, he said, seemed to him the title-deeds of their Movement. They are as follows: "A great nation assailed by war has not only its frontiers to protect; it must also protect its good sense. It must protect itself from the hallucinations, injustices and follies which the plague lets loose. To each his part: to the armies the protection of the soil of their native land; to the thinkers the defence of its thought." These words expressed what they all knew and believed, that the salvation of a country depends upon the spirit of her people; that the danger is that this spirit may go wrong, may be blinded by passion, led astray by self-interest, drowsed by self-security, bewildered for want of reason and sound sense. The aim of the Fight for Right Movement was not to create a national spirit: we had got one,

Its object was to instruct, steady, encourage, aid, and inform the national spirit, to organise the non-combatants into a spiritual force as determined on victory, and as united in purpose, as our armies in the field and our navies on the sea, so that when our men return they may find something on which to join hands with us. They desired to show, with their soldiers and sailors, an irresistible front, in order to convert these years of sorrow and trial into historic glory. A hundred years ago, when Napoleon was over-running Europe, a cloud overhung our country which appeared to the men of that day as dark and black as the cloud which hangs over us now, yet in those days William Blake wrote the verses which he (Mr. Bridges) had asked his friend, Sir Hubert Parry, to set to music for them, in which he recalled the England that had at one time seemed to be the home of the "holy Lamb of God." He bewailed the fall of the nation from that early time of promise, and its straying into the paths of covetousness, but he cries :—

I will not cease from mental fight,
Nor shall the sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

And Jerusalem, in Blake's phraseology, it must be remembered, meant the City of God on the foundations of peace.

M. de Leval's Address.

M. de Leval, who was received with prolonged applause on rising, said he had had constantly in mind while the other speeches were being made Raphael's familiar picture of 'St. George and the Dragon,' with its background of mountains and the city of Florence, and the figure of the poor maiden kneeling down at a little distance watching the fight going on for her sake. There had never been a moment in the history of England when the symbolism of St. George and the Dragon had been more literally carried out. In this war England did not fight for Rhinegold, for territory, or for power; it just fought for right, and if Raphael had been alive to-day he would undoubtedly have painted a series of panels, the first of which would have been another picture of the dragon coming out of his den, with no St. George on the scene, and, for background, Ypres, Dinan, Louvain. Between the dragon and those cities they would see the innocent maiden once more, not kneeling down, however, but standing facing the foe. In vain the dragon urges that he must pass; that if he is allowed to do so he will hurt nobody; this poor maid (who is Belgium), although she knows she is small and weak, knows too that there is something dearer than anything else—it is honour, and so she replies: "I will fight for right, and you shall not pass!" M. de Leval in moving words went on to describe what that determination had cost Belgium—the burnt cities, the ruined homes, the tyranny which reigned in every town, almost in every street; the horrors which had burnt themselves into the brains of the children, such as no child of the twentieth century ought ever to have seen; and yet the spirit of the people was not crushed. They knew their cause was just, and were sure of victory. Last year when the time came round for celebrating the national fête day, which is usually a very joyous affair, word went round secretly in Brussels that the best way to mark the day under such circumstances was by silence, and so for the first time in the history of the country, on July 21 every house and every café was closed. M. de Leval also described some of the methods which had been used by the Germans to get the people to work, in some cases threatening punishment for the whole town in which they lived if they did not obey, but not a single man turned up in obedience to the demand. This was the way in which non-combatants showed their spirit, that spirit which, because it was inspired by a just cause, could not be conquered. One of the most wonderful sights in Belgium now was the gatherings in the churches. In the Place Royale in Brussels hundreds of people congregated on the steps of the church waiting for the conclusion of Mass, so that they could hear on the organ the national anthem, the Brabançon, which they could not hear anywhere else. It was Cardinal Mercier who had achieved this miracle of drawing the people together, making them feel that their patriotism was their religion, and their religion, patriotism. This national solidarity was further strengthened by the unselfish and practical way in which Belgians of all classes, some 70,000 of them, were helping the relief committees for which America and England had done so much, and aroused in the hearts of the people such an intense feeling of gratitude. In conclusion M. de Leval made a special appeal to those present to fulfil their responsibility in the matter of the Fight for Right, and to make those sacrifices which, as yet, people in England have not been compelled to make, but which must be made if the end they desired was to be gained.

MANSFORD STREET MISSION, BETHNAL GREEN.

ANNUAL MEETING.

The annual meeting of the subscribers and friends of the Mansford Street Church and Mission, Bethnal Green, was held in the Rosslyn Hill Chapel Hall, Hampstead, on Friday, March 24. Owing to the inclement weather there was only a small attendance, but the proceedings were marked by the usual spirit of deep interest in the admirable work which is being done under the leadership of the Rev. Gordon Cooper. The chair was taken by Mr. Harold Wade. The repo t were presented by the Acting Sec., M. W. J. Clark, and the Treasurer's sta e-ment by Mr. A. H. Punnett. The Rev. Gordon Cooper gave a long and interesting account of the activities of the Mission during the year, and was able to announce that with the exception of the Mens' Club, which had been greatly depleted by the call to military service, all the work had been maintained at a high level of efficiency. At the end of his report he referred to his own attitude as a man of military age in the following terms :—"May I conclude my report of the year's work with a few words of a more personal character? In common with other ministers who are still within the military age, I have been continually confronted, during the past twelve months, with the question of enlistment for some form of military service. I became fully convinced in my own mind that my duty lay at Mansford Street, and that the best service I could render at the present time was to keep the work at the Church and Mission going as efficiently as possible. In this decision I was supported by a few friends to whom I appealed for advice, and on whose judgment I could rely far more than on my own, and I trust that my action in this matter will be approved by the general body of subscribers to whom I now present my report. It has not always been easy to stay at home and to go on quietly with one's usual work when so many of one's friends, both at the Mission and elsewhere, have answered the call to service in other more exciting and more dangerous fields; but I believe in the work of the Church and Mission—in its power to help and its influence for good in these times of stress and anxiety—and, because I felt that that work should be continued and not unduly interrupted, I have chosen to stay at my post."

In moving the adoption of the reports the Chairman said that all who knew Gordon Cooper knew that he would have been the first to join in so just a cause, but he had elected to remain because his duty lay at home, and they would all support him in his decision. His report might be described as very interesting, very modest, and very frank. It was a great thing that the flag had been kept flying. It was, he thought, a remarkable thing that boys who had learnt the value of discipline like members of the B.O.B. and the Boy Scouts had joined the Army to a man. Speaking of the churches and the war, he said that it was not conceivable that men who were in hourly risk of their lives did not turn their thoughts to God and the life to come. Introspection must have taken place as it had never taken place before, and hundreds of thousands of men must be deciding that if they returned, they would make life a better thing than it had ever been before. The deficit in the Mission accounts, which had been greatly relieved by a generous donation of £100 from Mr. Ronald Jones, did not trouble him. He seemed to have lived in an atmosphere of church deficits all his life, but somehow the churches went on. We were a small but we were not an ungenerous folk, and work like that at Mansford Street would never be allowed to suffer for lack of funds.

Dr. Hargrove, in seconding the resolution, spoke as the youngest member of the Rosslyn Hill congregation, and also as one of its most irregular attenders. He thought that the connection between Rosslyn Hill Chapel and the Mansford Street Mission was a very happy thing. It was best not to try to do things in Hampstead, but to go into a district where the work was really needed. It would be a bad thing for them if they were to settle down contentedly into the old conditions after the war. They must take up all the martial spirit and make it active in another direction, remembering that there was a war to be carried on in London. There were, for instance, the questions of drink and sanitary

conditions and the living wage. These were the questions to which they must apply their minds with a determination to solve them and set them right.

Mr. R. P. Jones moved a resolution of cordial thanks to the Rev. Gordon Cooper and the devoted band of helpers and workers at the Mission. In the course of his speech he referred to the way in which our expectations in the early days of the war about social misery and shortage of employment had been falsified. The belief in a coming religious revival had also been disappointed. Instead of this, in the past year there had been decreased attendance, though less financial difficulty in the churches than was anticipated. Over 10,000 young men had been withdrawn from our own churches, and their absence necessarily made a great difference to the figures of attendance at public worship. People who had been accustomed to take religious views of life before had probably had their thoughts deepened, but the outsiders had remained outside. Now there was an expectation that there would be a revival of religious interest after the war owing to the experiences through which our men had passed, but it did not follow that it must and would take place. He himself was inclined to think that men would gravitate back to their old habits, for human nature was a very obstinate thing, and when it got back from an abnormal experience it would return to familiar thoughts and ways. Here, he felt, was part of the great value of the Mission. The young men who had gone out from it would find that its worship and institutions had been maintained, and that it was ready to receive them during the difficult period of settling down after they came home.

The Rev. F. K. Freeston, in seconding the resolution, remarked that it was impossible to say in Mr. Cooper's presence what they felt in their hearts. It was a privilege for all the helpers to serve under such a commanding officer. His ministry had been one of comfort, and it was never more needed than now.

Mr. Cooper briefly replied to the resolution. The officers and committee were elected on the motion of Mr. R. M. Montgomery, K.C., seconded by the Rev. J. A. Pearson, and the meeting closed with a cordial vote of thanks to the chairman, moved by the Rev. H. Gow, and seconded by the Rev. W. H. Drummond.

MEMORIAL TO WALTER BAGEHOT.

TABLET UNVEILED AT LANGPORT.

Honour done to the memory of Walter Bagehot should even in these hurrying days receive some notice in The Inquirer, for did not The Inquirer print some of his early work? On a wild March day when the flooded meadows were like an inland sea, and gleams of sunlight touched the grey clouds, a little company gathered in the quaint town hall of Langport to listen to an address by the Right Hon. Viscount Bryce on the life and work of little Langport's great townsman. The room was small and crowded by an audience eager to hear the veteran statesman recall his friend of earlier days, and express the gratitude of innumerable students for Bagehot's brilliant work. This address will probably be issued in some permanent form at a later date, but that "will not bring home the river and sky," nor the quaint town hall, nor the long narrow street, nor the atmosphere of that March day, which in its changing light on the landscape lent to the speaker one of his similitudes, for it was like the light which the genius of Walter Bagehot shed on many a dark subject. The search-light of his genius played on "the dismal science," and lo, it was dismal no longer. He brought to the study of economics the method of the discoverer. Things to him were not stagnant and stationary, but for ever on the move. He made allowances for motion in his calculations. He studied the moving crowd. He beheld in life "the power of creation which makes and remakes itself at every instant." To investigate and discover was a delight to him. This and no literary ambition was what induced him to write, and it was this which made him one of the most fascinating talkers in a period when talk was especially good. And his work abides. Its freshness is remarkable. His audience was never so large as it is now, and "nowhere is he more appreciated than in the United States, where he is looked upon as the founder of a new era in the study of political economy."

It was fitting that the thanks of the meeting to Lord Bryce for his address should have been voiced by Mr. Hirst, the editor of the paper so intimately associated with Bagehot, the *Economist*. Then to the plain stone house, close to the Bank, just over the way, where Bagehot was born in 1826. The tablet to inform "all and sundry" of that fact was unveiled, after a few more words from Lord Bryce, and the proceedings were at an end. Home then over the wind-swept plain, and by the inland sea, glorified for a few minutes by a magnificent rainbow.

C. E. P.

MEN AND MOVEMENTS.

The name of Dr. J. E. Carpenter should have been included in our list of those present at the Memorial Service for the Rev. Stopford A. Brooke last week. During the past term Dr. Carpenter has been busy with his work as Wilde Lecturer in Natural and Comparative Religion at Oxford. He has now gone for a holiday into Devonshire. He is engaged at present in editing a small volume of essays and spiritual counsels for war-time by some of our ministers, which will be issued shortly by the Lindsey Press.

Dr. Edgar Thackray, whose volume 'The Revelation of God in Nature and Man' has just been issued by the Lindsey Press, is one of the able men whom Manchester University and the Unitarian Home Missionary College have sent into the ministry in recent years. He studied as a Hibbert Scholar at Harvard, where he took the degree of Ph.D. in 1907. He is at present minister at Stand, near Manchester, where he succeeded the Rev. R. T. Herford, when the latter was appointed Librarian of Dr. Williams's Library. His book, which is intended to be an introduction to the study of natural theology "along fresh and more modern lines," is one of the series of "Modern Handbooks of Religion."

Mr. Alfred Pilling made one of his stirring speeches a few days ago at the Public Meeting of the Manchester District Association. Much of it was a vigorous challenge to church members to be more active. No minister can by himself make a living church. The vigorous ministry of the congregation is just as essential.

This kind of speech is an admirable variation on the common theme of the short-comings of ministers. Ministers, of course, are a peccant race. But it is noticeable that the more a layman throws himself into church work, the less numerous are his censures of the ministry and the more frequent his appeals to the church members to rise to their privileges and responsibilities.

Mr. Pilling is one of the most energetic helpers of our South Lancashire churches. He is in the prime of life, and though not physically robust, he does the work of half-a-dozen ordinary men. He is a Chartered Accountant by profession, with a big and growing connection; he is also an industrious politician. But the welfare of our churches is his deepest interest, and in some way or other he makes the time to work for our societies and to speak at our meetings.

Bank Street Chapel, Bolton, is Mr. Pilling's religious home. His family has been connected with it for two centuries. He was a scholar from childhood in its Sunday school, and he is still a teacher of the Men's Class, as well as Secretary of the church. Like many another public man, he developed his conspicuous talent for clear thinking and fluent expression through his work as a Sunday school teacher. The success of the unforgettable Bolton National Conference was largely due to his talent for organisation. He is a J.P. for Bolton.

One of Mr. Pilling's favourite maxims is that difficulties are made to be conquered. That shows his spirit. One of his principles is that small remedies are worse than none. And that shows his wisdom.

The new ministry of the Rev. Lawrence Clare at the Church of the Messiah, Birmingham, has made a beginning which is full of excellent promise. Both the morning and evening congregations are recovering something of their former vigour.

In connection with the Liverpool Branch of the Workers' Educational Association Dr. Stanley A. Mellor, of Hope Street Church, is announced to give two lectures, on April 1 on 'The Conflict of Science and Religion,' and on April 8 on 'Philosophy and Religion.' They are part of a course of historical and unsectarian lectures which are being given on Saturday evenings under the general title 'A Century of Religious Development.' Frank discussion is invited.

A Robert Collyer Memorial Pew has been set aside permanently for the use of strangers in the Church of the Messiah, New York. It is indicated by a bronze tablet placed on the end of the pew which for thirty years was assigned to Dr. Collyer and used by members of his family.

Speaking at the annual meeting of the Mansford Street Mission at Hampstead last week Mr. Ronald Jones said that he could not find words to express his admiration for the work which the Y.M.C.A. was doing for our army. The new meaning conveyed by those letters was one of the great changes of the war.

In a letter to *The Common Cause* Miss Eleanor F. Rathbone makes the following original suggestion about Study Circles for the study of problems arising out of the war: "May I suggest that for many people the best kind of 'study circle' consists of one person; the best time of meeting is any hour between 11 P.M. and 7 A.M., and the best place of meeting is Bed. It is not difficult to form the habit of waking at a fixed time; reading for half-an-hour and thinking for half-an-hour, more or less, and then going to sleep again, and for many busy people it is the only practicable way."

The devotional booklet called 'On the March' specially designed for use by soldiers and sailors on active service has no name on the title-page, but it is an open secret that it has been compiled by the Rev. W. E. George, M.A., of Derby. It is among the best of its kind and has become very popular. It is now in its fourth edition. It is published by Mr. J. Harwood, Derwent Street, Derby.

NEWS OF THE CHURCHES.

Ashton-under-Lyne.—There was a large attendance, including the Revs. J. M. Craven, C. E. Reed, and J. Ellis, at the Annual Congregational Service, when a presentation was made to the Rev. and Mrs. Hawthorn Jones on the occasion of their recent marriage. Mr. and Mrs. Jones suitably acknowledged the gifts.

Belfast, the First Church.—At the beginning of the winter a representative meeting of the ladies of the congregation was held to devise a scheme of work to render assistance to special war objects. As a result of various suggestions the scheme decided upon assumed a three-fold character:—1. To raise money for the Red Cross Society by means of monthly collections taken at the door of the church after service; to arrange for six monthly efforts of a varied character, the proceeds of which should be given to the St. Dunstan's Hostel for Soldiers and Sailors blinded in the war, this particular object making a special appeal to the congregation because of the fact that one of its members, Capt. Gerald Lowry, had been totally blinded in action in France; to form a Monthly Circle, the members thereof subscribing a minimum sum of 1*s.* per month. 2. To encourage forms of personal service, such as the visiting of soldiers' dependents, care for the wounded, correspondence with prisoners, &c. 3. To enlist the co-operation of ladies in the congregation for the making of woollen and other articles for soldiers and sailors. An Executive Ladies' Committee was formed, and has met frequently during the winter to systematise and supervise the work, while a Committee of twelve ladies has directed the six monthly efforts, for each of which two of the ladies were respectively responsible. These monthly efforts were brought to a conclusion recently by a very successful Cake Fair and Sale, which realised the sum of £111 7*s.* As the preceding five monthly efforts were also highly successful the total realised by all six is £478 18*s.* 3*d.* So large a sum could not have been achieved without generous assistance from friends outside the congregation, and, indeed, outside our religious community altogether. Thus, both the Lady Mayoress and the ex-Lady Mayoress of Belfast have not only been present at several of the monthly entertainments, but have both performed various public functions in connection therewith. A special resolution was passed by the Blinded Soldiers' Care Committee in London, presided over by Mr. C. Arthur Pearson, thanking the congregation for its thoughtful and generous help in aid of those who have made so great a sacrifice for their country. As regards the collections for the Red Cross Society these have been supplemented by means of a collecting-box permanently placed in the vestibule of the church. Since October the sum of £35 10*s.* 3*d.* has been realised for Red Cross purposes, and this branch of the work is being continued. The Monthly Circle, helped by generous donations, has provided an equally large amount of money for the purchase of materials, the Committee in charge undertaking to provide the latter where desired. Already some seven or eight hundred articles have been forwarded at frequent intervals to soldiers and sailors in need. Such dispatching of articles is being continued during the spring and summer, as the ladies concerned have unanimously decided to make no interruption to their labours for the brave men in our army and navy. It should also be mentioned that the Dorcas Society, a permanent institution of the church, has further been responsible for several hundred articles.

Brighton.—The Rev. Priestley Prime has resigned the post of minister of Christ Church, New Road, and the pulpit will become vacant at the end of June next.

Bury.—By the death of Mr. William Stephenson, Bank Street Chapel loses one of the most loyal and devoted workers the Sunday School has ever had. Mr. Stephenson joined the young men's class about the year 1855, and very soon gave proof of his eagerness to serve in any capacity in which he might be of use. He was appointed on several committees for special purposes, and for many years was a teacher in the school, as well as a member of the chapel choir. He acted for a short time as one of the superintendents of the branch school at Heap Bridge. The Christmas drama, so long a prominent feature at Bank Street, enlisted his interest from the first, and he appeared in it as recently as Christmas, 1912. From the year 1870 to the time of his death he acted as one of the superintendents of the Sunday School, and during that long period (forty-six years), he was never absent from chapel, Sunday School, or Committee, without reasonable cause. His colleague for thirty-seven years was the late Mr. Thomas Holt. A large-hearted, broad-minded, and optimistic man, Mr. Stephenson took a fatherly interest in the boys attending the school, and had a cheery word for every one.

Horsham.—The Rev. N. J. Hawthorn Jones has received and accepted an invitation to the ministry at the Free Christian Church.

London (Hackney).—On Tuesday, March 28, in spite of the blizzard, an audience gathered to listen to an interesting and instructive lantern lecture on "Mines, Submarines, and Torpedoes," given by Mr. P. L. Mallett, of the Navy League. Questions were asked at the close, and a collection was taken on behalf of the Navy League Fund for providing comforts for the men of the Navy. Mr. Hector Morison, M.P., announced to take the Chair, was unable to be present owing to national work.

Sheffield (Attercliffe).—We regret to announce the death of Mr. Reuben Jones, who for many years was actively identified with the Unitarian cause in Attercliffe, being one of its founders and Chairman of Committee till he left Sheffield. His life and work will always remain a gracious memory with the members of the Attercliffe congregation.

Tenterden.—The services on Sunday were in the nature of memorial Services for the Rev. Stopford Brooke. In the morning Mr. Rylett read Mr. Brooke's sermon on 'What is the Life of Man' from 'The Gospel of Joy,' and in the evening spoke of Mr. Brooke's career as poet, preacher, and man of letters, and bore testimony to the helpfulness of his life. At both services hymns written by Mr. Brooke were sung: 'It fell upon a summer day' and 'Oft, as we run the weary way.'

Yorkshire Unitarian Union.—A Conference under the auspices of the Union was held at Huddersfield last Saturday, the arrangements having been made by the Rev. R. A. Dickson and the members of the Fitzwilliam Street Church. About ninety friends from kindred churches in the surrounding district were present, including representatives from Halifax, Bradford (Chapel Lane, Broadway, and Idle), Pudsey, Leeds (Mill Hill and Hunslot), Dewsbury, and Lydgate. After tea a social hour was pleasantly spent listening to songs and 'cello selections rendered by friends from Bradford, Lydgate, Dewsbury, and Huddersfield. The Conference followed, and the Rev. W. Jellie of Southport read an excellent paper on "The Good and Evil of Denominations," which was received with hearty applause. The Revs. W. L. Schroeder, M. Evans, T. Paxton, J. S. Mathers, and others spoke in appreciative terms of the paper, and supported a vote of thanks to the reader. The Rev. W. R. Shanks referred to the successful character of the meeting, and on behalf of the Union, thanked the friends of the Fitzwilliam Street Church, and particularly its minister, for the successful arrangements which had resulted in one of the best Conferences that had been held during recent years.

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9. Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D., of Manchester College, Oxford.
16. Rev. W. COPELAND BOWIE, Secretary of the British and Foreign Unitarian Association.
23. Rev. FRANCIS HENRY JONES, B.A.
30. Rev. FRANK KERRY FREESTON.

The Evening Services will not be resumed for the present.

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April 29 to May 7, 1916.

In connection with above **An Appeal** is made to friends throughout the country for Contributions to a **Jubilee Fund.**

The Chief Rent on Church and School, hitherto secured by property, is not forthcoming owing to the war.

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9.—God and Beauty.
16.—God and Ethics.
23.—God and the Intellect.
30.—Scientific Belief.
Evening Services, 6.30.
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9.—Chance.
16.—Authority.
23.—Harmony's Law.
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, April 9.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30, Rev. George Carter. Subject: "A Woman's Courage."

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7 Rev. W. Short, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. Dr. Hargrove.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 Rev. T. P. Spedding; 6.30, Mr. F. Hankinson.

Forest Gate, Upton Lane, 11. Rev. A. A. Charlesworth; 6.30, Rev. B. Lister, M.A.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30.

Ilford High Road, 11 and 6.30, Rev. J. Vint Laughland.

Islington Unity Church, Upper Street, 11, Rev. D. Basil Martin M.A.; 7, Rev. F. Munford, B.A.

Kentish Town, Clarence Road, N.W., 11, Rev. A. H. Biggs; 7, Rev. F. Summers.

Kilburn, Quex Road, 11, Rev. F. Munford B.A.; 7, ——

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63, Fairlop Road. 6.30, Rev. W. H. Ross.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. Begg.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. Robson, B.D.

South Norwood League House, 141, Portland Road, 7, Rev John Toye.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Rev. Bertram Lister, M.A.; 6.30, Rev. A. A. Charlesworth.

University Hall, Gordon Square, W.C., 11.15, Rev. L. P. Jacks, M.A., LL.D.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30.

Birmingham, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. Charles Thrift.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. Edgar Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. J. J. Marten.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. K. Freeston.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. McConnell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 5.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. Thomas, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11, Memorial Service; 6.30, Mr. L. G. Rylands, B.A., B.Sc.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. W. H. Drummond.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle

Oxford, Manchester College, 11.30, Rev. Dr. J. E. Odgers.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. J. W. Lee.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southend, Darnley Road Church, 11.

Southport Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30. Rev. S. Burrows

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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Unitarian Church, Grey Street, Eastern Hill 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

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DEATHS.

Carter.—On the 2nd inst., at Rawdon Lodge, Clapham Park, Percy Vernon, youngest son of Henry and Florence Mary Carter, aged 35.

Dugdale.—On March 31, at 278 Upper Brook Street, Manchester, Mary Moorhead, widow of the late Alfred Dugdale, of Manchester, in her 72nd year.

Holt.—On April 4, at 36 Alexandra Drive, Liverpool, aged 75 years, Ellen, daughter of the late William Holt (Solicitor).

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE Church collections have become a very important item in the support of our Belgian Hospital Fund, as a perusal of the weekly list of donations will show, and we are glad to say that we are by no means at the end of our resources in this direction. We have heard this week of two important churches which have fixed collections for an early date. On Sunday the congregation of the Church of the Divine Unity at Newcastle-on-Tyne will celebrate its anniversary by handing over its annual collections to the Fund. Among the places where special sermons or addresses have been given are London—Hampstead, Highgate, Essex Church, Wandsworth, Kentish Town, Mansford Street, and Ilford; Liverpool, Manchester, Stockport, Monton, Warrington, Gee Cross, Southport, Leeds, Hull, Birmingham, Dudley, Nottingham, Norwich, Brighton, Hastings, Maidstone, Northiam, Halstead, Swansea, Cardiff, Llandyssul, Aberdare, and Belfast. In many other places steady work is going on every week, and the keenest interest is taken in all the activities of the Fund.

* * *

THIS is as it should be, only it is a great deal better than at one time we had dared to hope, for the appeals for help are so numerous. But this is our own work, and there has grown up among us a sense of common responsibility for it and a widespread interest in its success. One most cheering feature is that this interest shows no symptoms of decline. We have never had to besiege our supporters with urgent letters for money—a word in our columns has been enough, and week by week the parcels from working-parties and private donors come crowding into Mrs. Allen's house. Indeed, it is the steadiness of the effort, the resolve on the part of hundreds of people that nothing shall be lacking to make our offering as beautiful and efficient as possible, which has given a special quality to the work. It is an act of religion. It will deepen the power of religion in our own souls. It will also make the religious bond of common faith and charity, which unites the churches, stronger than before.

* * *

THE past week has brought us excellent news from France, though we fear that the English press, preoccupied with other and more domestic concerns, has given it less attention than it deserves. We are an insular people, and Zeppelin raids and the destruction of one air-ship by our guns seem to us more important than the splendid vigour and resource of the French resistance at Verdun. But the chief event of the week has been the Conference of the Allies at Paris. No doubt military plans of far-reaching importance were discussed and ratified, and we shall see the value of these agreements in the greater efficiency of the summer campaign. But behind them is the force of common trust and friendship which is of vast significance for the future welfare of the world. There is actually in existence at the present moment, amid all the horrors of war, a closer spiritual union among the great nations of the earth than has ever been known before. The presence of Japan at the Conference may also be taken as a symbol of the decay of the merely European temper and outlook, which still impoverishes so much of our political thinking, and the acceptance of a point of view which is not only larger in its sympathies but in every way truer to the facts of the modern world.

* * *

MR. ASQUITH'S visit to Rome has been a brilliant success. It has thrown up into bold relief the strength of the ties which unite us to Italy, ties not only of ancestral friendship, but of common devotion to the cause of justice and national freedom, for which true men will always be ready to sacrifice their lives. This was the prevailing note in the grave eloquence of Mr. Asquith's speeches, which seem to have made a deep impression upon a people singularly open to the power of noble oratory. We quote one notable passage:—

> Widely apart as the paths of development of our two countries have lain from many points of view, nevertheless, the national life of our peoples is to a great extent fed from the same sources and animated by the same spirit. Hatred of tyranny, love of justice, passion for liberty, the feeling that all citizens are equal before the law, liberty of thought and speech, these are the ideas which have been established as political principles and applied with equal fervour and conviction in Great Britain and Italy,

It is not in the least surprising that the years which have elapsed since your unity was finally accomplished have been years of continuous friendship between the two nations, a friendship which no misunderstanding and no incident could endanger for a single moment.

* * *

Mr. Asquith was evidently deeply moved as he realised that for the first time a British Prime Minister was being received by the first citizen of Rome in the Capitol, "which was the citadel and temple of the ancient world, the outpost of the world in the Middle Ages, and which to-day has become the symbolic monument of the renaissance and unity of Italy." It is no wonder that a deep sense of the immeasurable debt of the civilised world to Roman law and equity glowed through his words, as he paid his tribute to the past and affirmed his hope for the future.

I come [he said] to our friends in Italy to assure them of the solidarity existing among all the Allies, to reaffirm our unshakable faith in the cause of liberty and justice which we are defending, and to proclaim our irrevocable decision to protect the rights of weaker nations, and not to tolerate the violation of those elementary social laws which have been established by the efforts and struggles of centuries. In no other place in the world could my message be delivered more solemnly than here in the Capitol of Rome, the centre and source of so many of those great ideas which have guided and dominated the West up to our time. From the civilising genius of Rome, the founder of the European State, the law of nations was derived—that law which, ripening and developing throughout the long travail of years, triumphs over barbaric instincts and customs, and to-day is loyally accepted and observed by nations of every race and origin, with infinite advantage to the universe. What place more appropriate than Rome, witness of the most grandiose movements of the world, what place more appropriate to re-affirm the sacredness of the common law of Europe, that law which, having outlived the ancient Roman state, has become the universal heritage of man? I, who during my life have seen this venerable city again take its place at the head of a great and progressive nation, am glad at this grave moment Rome has again raised her strong voice, as she raised it last May, to denounce the systematic violation of that humane and beneficent code which was first formulated under the protection of her arm.

* * *

We suppose that everybody in the country has been thinking about money this week. The Budget hits us all—that is one of its chief merits, and it hits some of us pretty hard. But there has been very little grumbling. Of course, we know that grumbling would be useless, but the strange thing is that most of us do not want to grumble. That is a measure of the change that has come over us, and it is a change very much for the better. Even people who never thought about the deeper implications of social life before, and the foundations upon which civilisation is built, have come to see quite plainly that there are things which matter more than money and comfort and worldly place and power. That is a moral triumph for the greatest commercial people in the world, among whom the love of money and pride in its possession had grown enormously in recent years. We don't want to gain the whole world and lose our own souls, that is the plain lesson of it all. Of course, most of us hardly realise what it is going to mean for us in the coming years in the way of more straitened means, with fewer possessions, and less expensive amusements and a sparer habit of living all round. But we have confidence that the moral principle of the country will be able to stand the strain with vigour and cheerfulness. Some of us are even optimists enough to believe that life would certainly lose nothing of real value, and perhaps even gain in happiness, if we were forced to return to the more economical habits of our childhood.

* * *

It is likely that some of the proposals of the Chancellor of the Exchequer will be subjected to sharp criticism, not so much because they offend vested interests but on account of financial expediency. It is undoubtedly a sound principle that in normal times taxation should not be petty and vexatious, and public inconvenience must be balanced by substantial financial advantage. From this point of view some of the new taxes may be open to debate. But we are by no means convinced that it is desirable to be very tender to these considerations of personal taste and convenience in the middle of a great war. Within proper limits taxation may be regarded now as a form of moral discipline, which forces the nation's peril and his own duty upon the attention of every citizen. It is well that when the smoker lights his pipe he should be reminded that wastefulness even in little things is a social crime, and that all of us when we go on a journey should pay more for it, or as an alternative, ask ourselves whether it is desirable that we should go at all.

* * *

There have been several warnings lately about the danger to the nation from the falling birth-rate. Our large armies on foreign service have brought us face to face with "the lowest birth-rate recorded in any quarter since the establishment of civil registration." But an equally alarming fact, and one for which it is far easier to find a remedy, is the increase in infantile mortality since the beginning of the war. In 1915, 110 children under one year died for every 1,000 births in England and Wales. In 1914 the rate was 105 children per 1,000 births. Saving the children is national service quite as much as nursing the wounded in hospital. There must be a large number of women in the country who have the time and ability to throw themselves into this work, which is both physical and moral. It is not one of the after-war problems which can wait while we attend to more urgent matters. It is a problem of the present moment, and we in our highly favoured position are the one country, among all the belligerents, which will be without excuse if we neglect it.

* * *

Sir Thomas Whitaker, the well-known temperance reformer, is doing a great deal to bring forward the proposal for State purchase as the best practical solution of the drink problem. In a recent speech he stated that a short time ago "the trade" could have been bought out on exceptionally reasonable terms. The members of a committee appointed to consider the question reported unanimously in favour of State purchase, but political, Parliamentary, and financial considerations stood in the way. The idea, however, had taken root, and it was now regarded in many quarters as the most promising solution of a long-standing and most difficult social and national problem. Sir Thomas Whitaker expressed the opinion that in the event of purchase one-third of the public-houses, and one half to three-fourths of the breweries would be closed.

* * *

We are likely to hear a good deal about Shakespeare's patriotism in the next few weeks, and probably his admirers in Germany will prove to their own satisfaction that he did not care for England and had a German soul! In an address to the Ancoats Brotherhood last Sunday Sir Frederick Pollock waived such suggestions aside with a pointed irony which was probably meant for some people nearer home. Someone, he suggested, might ask if Shakespeare thought that England was worth fighting for. Apart from such splendid passages as John o' Gaunt uttered in "Richard II.," the answer was written all over his work. "Besides," he added, "there are some questions really too impertinent to be put to any honest English gentleman, even when he is dead and immortalised these three hundred years."

THE REALITY OF EVIL.

Our object in putting pen to paper this week is not to express or promote any opinions of our own so much as to call attention to the article by the Editor in the current number of *The Hibbert Journal*, and to urge our readers to ponder it and to open their hearts to its challenge. It is clear and strong, but it is terrible as well, and for this reason many people will be inclined to dismiss it as too highly coloured and to persuade themselves that its scathing indictment cannot be true. The title which has been chosen for it, 'An Interim Religion,' hardly indicates its purpose, which is to lay bare the reality of evil and to summon every true son of God to truceless combat with it. It also makes it clear that the weapons of this combat are not argument and quiet words but action and our own flesh and blood. With a plainness of speech which leaves no possibility of doubt about his meaning, Dr. Jacks asserts that our country and our Allies are summoned at the present moment to no ordinary conflict, but to "the strife of God which passeth understanding."

> By the action of our apponents [he says] this conflict has been raised *for us* to the highest level. Not by making war—which in the abstract is no crime—but by the aim and method of their warfare they have identified their cause with naked evil, thereby giving the war such a character that all who oppose them become, in the act, defenders of the Right.

In the first days and weeks this truth had hardly dawned upon sensitive religious minds. Feeling that the war was just and unavoidable they were not happy about it. As Dr. Jacks observes, "Only a people which, having lost its self-respect, had grown incapable of respecting others could have penetrated the aims of Germany offhand." Our doubts and hesitations might have endured, and they might have deprived the combat of some of its moral passion and a complete union of hearts, if Germany had not herself ruthlessly torn the veil from our eyes, and made us believe that she is indeed in her present mood the enemy of mankind. We know now that we are at war with *naked evil*, and to fight evil of this kind until it is vanquished is the only course open to us. On this subject Dr. Jacks writes with a refreshing candour in which he does violence to a good deal of current sentimentalism in loyalty to moral facts. We have never seen the case for resistance stated with greater clearness and precision than in the following passage :—

> Not all the forces of the world are man's coadjutors or his fellows : one of them is his opposite and enemy, and it is precisely in exercising resistance to its opposition that man comes most fully to himself. By the innermost definition of his nature he is a fighter *against evil*. I say a fighter, and mean it literally. With naked evil there is no other way. Reason and persuasion are out of the question, for the essence of evil is that it refuses to hear reason and cannot be reasoned with. He who thinks otherwise is in danger of missing his human vocation. By leaving things to right themselves, or by trusting to the power of persuasive words he may even betray the cause for which man came into the world.

But the writer of these uncompromising words is not a prophet of war, he is a preacher of peace. Once again, when we have obeyed the stern summons "which brings us face to face with the business for which man was created," when we have been purged and purified in the fires of conflict, the peace of God that passeth understanding may possess our souls ; but there is no reason to suppose that we can have even a glimmering of its meaning on any other terms.

> The religion of calmer times—the religion of love and peace—is not endangered by this temporary transformation into something of sterner quality. Rather will it be invigorated and revived ; it will be shorn of the empty verbalisms that obscure its essence ; it will return, enriched and ennobled, to every son of man who held not back when the call went forth to come to the help of the Lord against the mighty. There is a new wisdom growing in these Islands : not the wisdom which arises from union merely, for men may be united in evil as well as in good, but the wisdom which arises in union for the highest aims ; the wisdom born simultaneously in millions of hearts when a nation resolves to die rather than suffer the wrong to prevail. By this wisdom all our creeds and professions will hereafter be tested. The only people who will have a right in the coming years to preach the gospel of love and peace will be those who can give a good answer when the question is asked : "What were you doing in the Great Day ?"

With this noble passage, in which warning and hope are so closely mingled, we must end, though the temptation to quote more is hard to resist. It is needless for us to point out to those who have done us the honour to read what has been written in these columns week by week, for many months, that we agree with Dr. Jacks' reasoning and his statement of our duty on both moral and religious grounds. But it can never be superfluous to express our admiration and gratitude for an utterance which has braced us with its moral severity and penetration, and in doing so has added strength to our conviction that it is only as we pay the sacrificial price of active resistance to naked evil that we can be loyal to the just demands of the common life, and by defending goodness retain our faith in God.

Good Thoughts for Evil Times.

HOME THOUGHTS FROM THE SEA.

Nobly nobly Cape St. Vincent to the North-west died away ;
Sunset ran, one glorious blood-red, reeking into Cadiz Bay ;
Bluish 'mid the burning water, full in face Trafalgar lay ;
In the dimmest North-east distance dawn'd Gibraltar grand and gray ;
"Here and here did England help me : how can I help England ?"—say,
Whoso turns as I, this evening, turn to God to praise and pray,
While Jove's planet rises yonder, silent over Africa.

Browning.

The effeminate clinging to life as such, as a general or abstract idea, is the effect of a highly civilised and artificial state of society. Men formerly plunged into all the vicissitudes and dangers of war or staked their all upon a single die, or some one passion, which if they could not have gratified, life became a burden

to them—now our strongest passion is to think, our chief amusement is to read new plays, new poems, new novels, and this we may do at our leisure, in perfect security, *ad infinitum*. If we look into the old histories and romances, before the *belles lettres* neutralised human affairs and reduced passion to a state of mental equivocation, we find the heroes and heroines not setting their lives "at a pin's fee," but rather courting opportunities of throwing them away in very wantonness of spirit. They raise their fondness for some favourite pursuit to its height, to a pitch of madness, and think no price too dear to pay for its full gratification. Everything else is dross. They go to death as to a bridal bed, and sacrifice themselves or others without remorse at the shrine of love, of honour, of religion, or any other prevailing feeling....There is at least more of imagination in such a state of things, more vigour of feeling and promptitude to act, than in our lingering, languid, protracted attachment to life for its own poor sake....A life of action and danger moderates the dread of death. It not only gives us fortitude to bear pain, but teaches us at every step the precarious tenure on which we hold our present being....The most rational cure after all for the inordinate fear of death is to set a just value on life. If we merely wish to continue on the scene to indulge our headstrong humours and tormenting passions, we had better begone at once; and if we only cherish a fondness for existence according to the good we derive from it, the pang we feel at parting with it will not be very severe!

William Hazlitt.

Glory to God on high, and on earth peace, good will towards men. We praise thee, bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, our Redeemer, one God and Father of all, have mercy upon us.

O Holy God, Holy and Mighty, Holy and Immortal, deliver us from evil, for thine is the power: Fill us with eternal life; Receive our prayer.

For thou only art the Lord: Salvation, and glory, and honour, and power, be unto thee for ever and ever. Amen.

RECREATION HUTS FOR THE BELGIAN SOLDIERS.

As we have been asked to start a recreation hut in Calais for Belgian soldiers, we thought it a good opportunity to visit a convalescent camp in the West of France where some English girls of the First Aid Nursing Yeomanry have started one. We have been able to help them in their work down there in the hospital wards and had wanted to visit them for some time past to see the actual conditions. On my last journey, after visiting Havre and Rouen, we went on down to this place, and after a long railway journey reached the station for the camp at 5.30 one evening. Here we found an ambulance waiting, the driver of which readily agreed to take us back to the camp, which is 7 or 8 kilometres from the town.

We reached the camp in the dark and could see nothing but rain and mud. However, at the "Mess Anglaise" we found two English girls, both busy with the canteen. One of them was an old friend, and after talking to her in the kitchen for a time I strolled out into the recreation room. I saw the other English girl serving out coffee, &c., to the men, and she said afterwards she had a tremendous shock on looking round to see a stranger "with a real hat on" after seven months of soldiers only. They gave us the most warm welcome, and of course it was too late to see much that evening. I went up and down the room a little. It was crowded with men, convalescents all of them, with a "caporal" in charge to see that order was maintained, but the behaviour was excellent and his place a sinecure apparently. The hut had a counter at the end, behind which one of the English girls stood and gave out huge cups of coffee or tea at ½d. each, and cakes, biscuits, chocolate, coffee, writing paper, &c. She also had a store of games lent out on request, but the man applying had to leave his ticket of entrance to the hut as guarantee that the game should be returned safely. The hut was furnished with tables and benches and stools, and at the other end were two bagatelle tables, which were very popular, and I had a talk with some of the men playing. One was a lad of 18, who had been training as an officer when war broke out, but was too young for a commission, so he ran away and enlisted. He had spent several months of convalescence earlier in an English town where he attended university classes. He was then looking forward to returning to the Front, but one could not help hoping that his pale face and youthful appearance would make the doctors forbid it. Another boy had become nearly blind through exposure when driving a motor at the Front, and though he had been pronounced incurable, it was pathetic the way he asked us if we could not help him somehow to get back his eyesight. At the opposite end from the counter is a stage where later on a rehearsal was going on for a play to be produced in a week or two. We carried off the two canteen girls to dinner at the hotel near the station, and they returned to their quarters later by ambulance. The third English lady, a trained nurse, could not leave, as she had several bad cases.

The next morning we were up there again about 10 o'clock, and were taken to call formally on the Colonel, and then round the camp. The mud was truly awful, even in some of the huts, where there is no flooring, only earth. The wards, some of them, at least, were more comfortable, and the English nurse has accomplished wonders in the way of cleanliness, order and comfort in the wards she works in. I went over her stores with her and have promised to send a number of quite ordinary appliances which she needs but cannot get. Her work is difficult, as she is alone, and needs a great deal of tact. She speaks no French, but all the men understand her somehow. In one ward the men said, "It is Sister who has cured us." They were tuberculous patients who were distinctly getting better. In a small room by himself lay a lad of about twenty years, dying of a lingering disease, suffering greatly, though he managed to smile at his English nurse when she brought us in. It seemed so sad that this boy should be lying there quite alone, and it once more brought home to us what being in exile really means. It was a dreadful day, hailing, snowing, raining by turns, and the canteen hut seemed the only comfortable place. It is open in the morning from 10 o'clock, but drinks (coffee and tea) are not served till about 12.30, after the men's dinner. At 4 o'clock the hut is closed for about half an hour only to sweep and clean it down, and is then open till nearly 8 o'clock, when the work is over for the day. It is very heavy work, seven days a week with such long hours. This visit convinced me once again of the *immense* value such a canteen is to soldiers in camp.

We went straight on from here to Calais to discuss the plans of the proposed recreation hut there with our friends, the head chaplain of the district, M. Meulepas, M. Van Segvelt, and Dr and Madame Lageot, all of whom are keenly interested in the plan. The hut, as agreed upon between us, is to be about 130 feet long by 35 feet broad. It will have a very small chapel at one end, with a removable partition almost immediately in front of the altar, and on one side of this a vestry, and on the other a small room to be used as a library. At the opposite end in a corresponding position will be a stage, with a room on either side, one to be used for stage purposes, while the other will be probably used for the caretaker to sleep in. Half way down one side will be the counter, at which coffee, chocolate, tea, cakes, cigarettes, notepaper, and various useful odds and ends will be sold, and behind this will be a door leading to a "lean-to," which will be the kitchen. Here will be kept the stores and cups and plates, and there will be a large boiler to supply hot water for drinks and for washing up.

The whole hut will be convertible into a church by simply putting down the partition in front of the altar, and by putting up the partition in front of the stage, or it can be an entertainment hall by the reverse process. A piano will certainly be wanted, and I should be glad to hear of anyone who can spare one, especially if from the London

district, so that it can b readily transported from Tilbury. We shall also want a gramophone and record, if possible, and any number of games, pictures, and periodicals. The main body of the hut will be furnished with tables and chairs, tables for writing on or at which to take refre hments, and small folding tables for games. The chaplains will undertake the supervision, and the idea is to make it as much like a club as possible, and to have as few regulations as is consistent with order. Experience in the other hut I described shows that the men respond at once to such influences, and show themselves to be worthy of confidence. I should very much like to have English ladies in charge of the counter, but they would have to be prepared for hard work and long hours, and to be able to pay their own board and lodging.

Our Sunday School children and the young people of our congregations are making an effort to pay for the cost of the hut—about £500, and there is no doubt they will do it. But there is also the equipment to be paid for, the tables, chairs and canteen requirements. I am sure that all that we expend on this hut will be more than repaid in the good it will do among the men, and the evil it will prevent. Many privates in the Belgian army are boys of good family, and gentle upbringing, to whom a place where they can occasionally read and write in peace is an untold boon. I often see some of these boys when they are in England for a few days' holiday, and they all tell the same tale of the great need for such huts or tents.

When I was in Calais I was approached about the possibility of our extending this work to the men at the Front. Through friends in the army I have good hopes we may be able to place tents in two places very close to the trenches. We are negotiating about it now with the authorities, and I think it will be possible to do it. There is already one tent doing this work for one of the divisions, and the *immense* good it has done has made other parts of the army very anxious to benefit in the same way.

Rose Allen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE "ROSE ALLEN" HOSPITAL.

To the Editor of The Inquirer.

Sir,—The names mentioned by Mrs. Allen in her interesting and very practical article contained in your issue of March 25 are quite familiar to me, and, as it happens, I can bear personal testimony to the nature and scope of the good work done by the Colonies Scolaires Belges. I have seen the little folk promenading in different parts of the beautiful river and forest and plateau district indicated by Mrs. Allen, and have conversed with the teachers as to objects and needs. If a hospital is set up in ——, it would be found most central and accessible. Moreover, in all future chronicles of the little town the name British will be honourably recorded. Already two military hospitals have been established, and I had the fortune not long ago to be conducted over one, in which every patient was French. The "Rose Allen Hospital" for the needs of little ones who are "strangers" in France will serve as a further symbol of true "Internationalism."—Yours, &c.

H. D. Roberts.

Somewhere in France,
March 31, 1916.

THE MILITARY SERVICE ACT AND CONSCIENTIOUS OBJECTORS

To the Editor of The Inquirer.

Sir,—The Military Service Act provides as follows:—"An application may be made at any time before the appointed date to the Local Tribunal established under this Act by or in respect of any man for the issue to him of a certificate of exemption from the provisions of this Act....(*c*) On the ground of ill-health or infirmity; or (*d*) On the ground of a conscientious objection to the undertaking of combatant service." This being the law those in ill-health and the conscientious objectors are in like positions, and both classes of appellants are entitled to respectful treatment when appearing before the Tribunals. What the Tribunals have to consider is whether the appellant is in ill-health or has a conscientious objection, not whether he ought to be ill or ought to have a conscience. Some members of the Tribunals seem to have forgotten that there are those among us to whom the Ten Commandments are Divine decrees. "Thou shalt not kill" is to them absolutely binding, and they would undoubtedly rather be shot than shoot. John Bright was of military age when the Crimean War was declared. To this war he was strongly opposed, and the time came when the late Lord Salisbury as Prime Minister declared that we were wrong in entering upon that war. Can any one picture John Bright being forced to become a soldier by a British Government? I cannot. It is unthinkable. If the conscientious objections of John Bright are rightly respected, why not those of the less gifted John Smith? In the present terrible war I feel persuaded that if John Bright were still with us he would have supported Britain in her resistance to the German violation of the neutrality of Belgium and Luxemburg. He would, I believe, have considered our intervention as an International duty of the most sacred kind.

It does not follow that those who for any reason cannot bring themselves to join the army or navy should not in other ways bear their share of the national burden; they may fairly be called upon to pay special taxes and support our cause in other ways against which there can be no possible conscientious objection. Parliament having recognised the right of the conscientious objector to relief from military service, the Government have taken a wise step in appointing a Committee, under the chairmanship of the Hon. T. H. W. Pelham, to consider what service of national importance other than military applicants for exemption may be called upon to undertake. The work of this Committee will be of great value to the Tribunals, as it will make clear to them that exemption from military service need not mean exemption from national service.—Yours, &c.

Mark H. Judge.

7 *Pall Mall, S.W., March* 31, 1916.

PUBLICATIONS RECEIVED.

Cambridge University Press:—Le Muséon, Revue d'Études Orientales.

Messrs. J. M. Dent & Son:—The Book of Saint Bernard on the Love of God: Edmund G. Gardner. 3*s.* 6*d.* net.

Messrs. Thacker, Spink & Co. (Calcutta):—Nationality and Empire: B. C. Pal. 4*Rs.*

Mr. T. Fisher Unwin:—Defective Children: T. N. Kelynack, M.D. 7*s.* 6*d.* net.

Miscellaneous.

The Hibbert Journal, The Free Catholic.

MEMORIAL NOTICES.

MRS. PRIESTLEY SMITH.

The death of Mrs. Priestley Smith in her 65th year, on the 24th ult., will be felt as a deep bereavement by the Church of the Messiah, Birmingham, and by a wide circle of friends.

Her quiet Christian character was a beautiful example of the enduring and far-reaching power of a devout and sincere life lived in the lowly ways of duty and affection. She was of a modest and singularly unselfish nature that never sought the prominent places of leadership in great public enterprises, but made itself intimately felt in many fields of human interest and in the retired pathways of personal charity and beneficence. She was a devoted and regular worshipper at her Church, and an ardent and faithful worker in the Sunday School, and ministered successfully there as superintendent. She maintained a close and affectionate relationship with her old scholars and corresponded with many of them to the last. Their grateful sense of her gracious helpfulness was expressed in the inscription on one of the wreaths: "Beloved teacher, constant friend." To many hearts she communicated the strength and consolation of her own entire loyalty to him she loved to call the Master, and her clear undoubting faith in immortality and the communion of saints. Religion was to her no fitful or strained exaltation of passing moods but the quiet breathing of a pure soul to whom God was a constant and real presence. Many poor families regarded her as their guardian angel who led and kept them in the peace and security of the Christian life.

Her addresses to the Young Women's Afternoon Class, the supervision of which she undertook on the death of Mr. Tranter, were distinguished by the grace of an experienced wisdom and unaffected spirituality. She was a wide and discriminating reader and possessed of intellectual gifts revealed in her contributions to some of the discussions in our columns. Her brief memoir of Mr. Tranter, written with a rare dignity and

fine sincerity of diction, is a worthy tribute to the life of a beloved missionary whose name is revered by all who knew him.

She bore her long illness with a touching fortitude and a sweetness of patience that made it a benediction to see her in her last days. Even in her final weakness her thoughts were of others, and directed to alleviate the sadness of those who comforted her dying hours. To her it was given to pass hence as seeing through the veil and as beholding things invisible. May her habitation be in Paradise, and may the Good Shepherd number her among the flock of his redeemed.

J. M. Ll. T.

CHARLES ELLIOTT ST. JOHN.

In recent years, especially since the meeting of the International Congress at Boston, U.S.A., there has been more frequent and intimate intercourse than in earlier days between the Unitarians of America and England. The news of the death of the Rev. Charles E. St. John will awaken memories of a singularly interesting and inspiring personality. Quiet and modest in manner and speech, Mr. St. John had a soul that burned with a fine enthusiasm for all things good and true. The more you saw of him, you were the more deeply impressed by the richness of his mind and the fervour of his spirit. There was always sanity as well as vigour in his thought and work; and his immediate friends, no less than his congregation, felt that his influence was wholesome and uplifting. He combined the qualities of strength and tenderness which, when well-balanced, go to the making of a truly noble type of character.

Mr. St. John graduated at the University of Harvard, and in 1883 became the minister of the Unitarian Church at Northampton; in 1891 he removed to Pittsburg, where he remained until 1900, when he was appointed Secretary of the American Unitarian Association. In 1908 he returned to the regular ministry and settled at Philadelphia. For several years past his health had been far from robust, but his last illness was brief. He died on February 25 in his 59th year, leaving a widow and two sons to mourn his loss.

Dr. C. W. Wendte, who gave the address at the Memorial Service, spoke of the great services rendered to the Unitarian Churches in America by Mr. St. John. While Secretary of the Association he had proved a heroic and inspiring missionary as well as a capable organiser. The congregations whose minister he had been bore ready and grateful testimony to the power of his preaching and the beneficence of his life and work in the community. The keynote of his character as a man and a minister was his profound religiousness. His sermons were prepared with great care, and were models of forceful appeal and deep spirituality. A few special discourses are published in a small volume, to be obtained at Essex Hall, under the title of 'The Religion of the Dawn.'

We desire to join with our American brethren in expressing our sincere appreciation of the life and work of Mr. St. John, and our sorrow at his early death. There are many on this side of the Atlantic who will long remember his kindly welcome on the occasion of their visit to America. W. C. B.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

64th List of Subscriptions.

	£	s.	d.
Already acknowledged	11,635	9	2
Mrs. Julian Winser (fifteenth donation)	1	0	0
The Educational and Administrative Staffs of the Edinburgh Provincial Training Centre, per Mr. H. Dodds (eighth donation)	0	10	0
The Misses J. and C. Badland (fourth donation)	2	0	0
B.X. (fourth donation)	2	0	0
Mr. J. Arthur Kenrick (third donation)	10	0	0
Mr. Charles Hawksley	50	0	0
Miss F. A. Short (eleventh donation)	5	0	0
Mr. and Miss Hirst (fifth donation)	2	2	0
Mrs. Suffield (fifth donation)	2	0	0
Mrs. Meads (second donation)	0	1	0
H.M. (third donation)	1	0	0
Rev. and Mrs. T. Bowen Evans (monthly donation)	1	0	0
Mr. A. H. Mathews (second donation)	0	10	0
Mr. W. N. Martin (third donation)	0	6	0
R.H. (second donation)	0	5	0
Collections on March 26 at Park Street Church, Hull, per Mr. H. E. Holmes	23	0	0
Collection from Women's Adult School and other friends at a meeting in Emerson Hall, Parkstone (per Mrs. Carter)	1	5	0
Collection from members and friends of Unitarian Church, Bridge Street, Sunderland (per Mr. H. French)	1	6	0
Donation from Mountpottinger Unitarian Church, Belfast (per Rev. Mathew Watkins)	0	5	0
Donation from the Bank Street War Workers' Circle, Bolton (per Miss A. Hardman)	10	0	0
Mr. J. Brent Price (fourth donation)	0	5	0
Mr. Arthur Taylor (fourth donation)	0	10	0
Dr. Charles Hargrove	5	5	0
Mr. F. Maddison (thirteenth donation)	0	10	0
The Misses Gillespie and Miss L. Cotton (thirteenth donation)	0	7	6
Miss Mary Fretwell (fifth donation)	1	0	0
D. (fifth donation)	10	0	0
Collection at Women's League Meeting, Islington	1	13	8
Mrs. B. Dowson (fifth donation)	5	0	0
Miss A. Fryer (fifth donation)	2	2	0
Z. A. (sixth monthly donation)	10	0	0
Mrs. C. E. Cobb	0	10	0
Mr. John White (fourth donation)	1	0	0
Miss E. Dora Higginson (fifth donation)	5	0	0
	£11,792	2	4

Parcels have been received from:—Miss Jolly; Mrs. William Tangye; Mrs. J. C. Page; Mrs. Wheatcroft; Mrs. J. M. Gimson; The Old Meeting House Sewing Society, Stockwell Gate, Mansfield; Dr. Hugh Roger Smith; Mrs. Macrae Moir; Tenterden War Hospital Supply Depôt (per Mrs. Babington); Women's League Essex Hall (per Mrs. Copeland Bowie); Mrs. Pearson; Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Irish War Hospital Supply Depôt, Dublin; The Mine Sweepers' Fund (per Miss Tennant); Christian Church Ladies' Sewing Society, Mossley, Manchester (per Mrs. Ogden); Ladies' Knitting Circle, Hyde Chapel (per Mrs. Nuttall); The Women of Stowting (per Mrs. Jenkin); The Muswell Hill Congregational Church (per Mrs. Allbon); Miss Warren; Rosslyn Hill Chapel Sewing Society (per Mrs. J. C. Drummond); Essex Church Work Parties; Women's United Sewing Meeting, Parkstone (per Mrs. W. Carter); Mr. Rowland Hill; Mrs. J. Murray Macdonald; Miss G. Martineau; Miss Nettlefold; Mountpottinger Unitarian Church (per Rev. M. Watkins), Manchester School for Mothers, Hulme Branch (per Mrs. Hadfield); Mrs. Robinson; Mrs. Walter Baily; Miss Rowe and Miss Taylor; the Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Langelaan; Miss Short; Mrs. and Miss Evers; Miss C. H. Rawlins; Dennett Hall Working Party (per Miss A. M. Green); Mrs. F. W. and Mrs. N. F. Cave-B-Cave; Mrs. Greenhalgh; Anna and Eric Coventry; Mr. R. Crane; Anonymous (Liverpool); Mrs. Wright; Miss E. Dora Higginson.

SPECIAL WANTS.

For the "Rose Allen" Children's Hospital at Yvetôt.

A spinal carriage (in which a sick child can be wheeled about the garden).
Nightgowns.
Bed jackets for children.
Bedroom slippers.
Any invalid comforts, pictures for the walls.

For the Civil Hospital at Chartreuse de Neuville.

Wheel chairs for the aged.
Underclothes for women and children.
Towels, handkerchiefs.

For the Orphanages in Normandy.

Clothes, and especially boots and stockings for boys and girls.

For the Military Hospitals.

Strong calico bags 3 ft. by 2 ft. with draw tape.

Warm underclothing, &c., for the men as usual, especially shirts and socks.

Piano, gramophones.

Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

PRINCIPAL JACKS ON 'THE MEMORY OF THE AGES.'

Preaching from the words, "But the Comforter, even the Holy Spirit, whom the Father shall send in my name, he shall teach you all things and bring to remembrance all that I said unto you," at University Hall last Sunday morning, Dr. Jacks pointed out that a two-fold function was clearly assigned to the Holy Spirit: in the first place it was the teacher of all things, enlarging continually the range of our knowledge and the depth of our experience, and in the second place it reminded us continually of those things which we learnt and knew long ago, but which, perchance, we had forgotten. The second clause of the text touched upon a very important truth which men in all ages, and especially in modern times, tended to neglect and overlook, namely, that in spite of the desire to increase knowledge, the retention of what we have learnt already is just as important, and, in some spheres, much more important. A man or a community or an individual which was always learning something new, but at the same time forgetting what it had learnt in the past, would be making no real advance. The church should stand for a firm hold on the truth attained as well as for the advance of truth, and the ideal church would be the one whose hopes went furthest in the future and whose memory went furthest back into the past. It would be a progressive church, but it would also be an historic church. The Holy Spirit would show himself in it in two ways—by continually teaching it something new, and by bringing to its remembrance truths learnt in the most distant ages in the history of the world. Truth was only living truth when it was not detached from its roots in the past; on the other hand, the roots themselves would die if the tree ceased to bear fresh leaves each year.

In developing his subject Dr. Jacks drew a distinction between science and religion in regard to the proportion in which each relies upon the knowledge of the past. The scientific man was always out to make discoveries and to acquire new knowledge, though no one knew better than he that he would not be able to do that unless he remembered what his predecessors had done, and he need not plunge his memory into the dim and distant ages of the early race. With religion the proportions of learning and retaining were mixed in a very different, perhaps, one might say, an opposite way, for the mark of religion was the immense length of its memory. Unlike science, there was nothing about which religion was so eager as it was to go back to the first childish babblings of mankind. Religion was really the memory of the ages. It carried us back to the very morning of the world when the stars first sang together before God. It revived the first adoration of the untutored soul, and wakened the primitive wonder out of which all thought sprang. In religion the mind remembered its own beginnings, and man became as he was before the shades of the prison-house closed around him. That was the thought which Wordsworth uttered in his 'Ode to Immortality.' Not that the new knowledge was to be despised, or that a time would ever come when men might cease to learn; but advancing knowledge should not lose touch with that earliest vision of God whence the desire for knowledge and the resolve to know had come forth. Only the mind which loved knowledge, and possessed it in complete measure, could pay such a tribute to memory as Wordsworth had uttered in the closing lines of that noble poem.

At the conclusion of his sermon, Dr. Jacks said, "We are accustomed to say that the war is teaching us many new lessons. Would it not be truer to say that the war is reminding us of lessons learnt long ago, but forgotten? We knew long ago, did we not, that no nation is permitted by the eternal laws of God to enjoy great power, great wealth, great knowledge, great empire, great traditions, unless it can prove itself worthy to possess them. We knew long ago that no class, no group, no individual has the right to place self-interest above that of the State which gives him his rights and defends him in their possession. We knew long ago that the undisturbed enjoyment of creature comforts is a most base and corrupting ideal for any nation or for any man. Had not many of us forgotten these things? We knew that no man can truly and sincerely say there are things higher than life unless he is willing to give his life for those things when the cause demands it of him. I think we may rest assured that the teacher who is teaching us the great lessons of this war is the Holy Spirit, to whom we owe all the lessons our souls have ever learnt, and he is teaching us, as he always does, by bringing to our remembrance words that were spoken long ago."

SOCIAL PROBLEM STUDY IN LIVERPOOL.

THE HOPE STREET CHURCH CIRCLE.

This Circle has just concluded a very successful season, successful alike in having carried out an excellent programme, in the interest maintained, and in attendances. It seemed as if the Social Problem Circle had been deprived of its object in life when the war cloud overspread Europe. War was everything, and social problems were not being considered. So the half-session following the outbreak of war was abandoned. And then there seemed to be a feeling that, as nothing could be done with social reform until happier times come again, it would be as well to become educative, and help to formulate the right spirit and view about the war. Hence from January to March, 1915, the Circle considered the question, "How to make this the last war." Having done so well with this it was considered that a full season, October, 1915, to March, 1916, might be undertaken, and it was decided to tackle "The effects of the war upon Social and Economic Life" as a general subject. This was discussed in various aspects: The Government measures introduced during the war, their effect and tendency in matters social, industrial, and financial; the Liquor Traffic, at home and with our Allies; Commerce and Business during War Time, in which we had the benefit of hearing a member of the Chamber of Commerce; Financial and Economic Matters, a subject which seemed to open up a vista of dryness, but in reality became as entertaining as a fairy tale when put before us by a leading banker. Trades Unionism and Strikes, and the Industrial Position of Women as affected by the war, also came up for special consideration.

In the half session just completed the theme was "The Possibilities of Social Reconstruction after the War." This has been discussed under the following heads:—The true national ideal—is it Imperialism?—the line taken being that ideals are more than possessions, and people more than property; the sphere and function of the state in production, distribution, and taxation—with some regard to the invasion by the State of so many departments of national life; the wastage of child life, and the future of society; and the position of women in citizenship and industry. On the two last evenings there was a remarkable contrast of outlook and opinion. The subject of the workman and the control of industrial conditions—the future of trade unions—was fairly and ably discussed by the secretary of the National Guilds League, following which he gave a brilliant address on the idea of national ownership under Guild methods. On the closing evening the subject was, "The State and the Individual."

A more forward policy in making known the purposes of the Circle has brought in a large number of thoughtful people, who come from a wide area in and beyond the city to attend the meetings. Formerly only a small number attended, but now the attendance reaches 120 and 130, with an average of over one hundred. The meetings are entirely free and open, non-sectarian and non-political; the Circle is without membership, and has no constitution or rules. The procedure has settled into the following form: an address by an expert on a particular subject, or someone who takes a deep interest in it; then questions, followed by debate by members of the audience, closing with a brief reply from the principal speaker.

THE BELGIAN REFUGEES IN HOLLAND.

WORK BY THE SOCIETY OF FRIENDS.

At the annual meeting of the Hampstead Branch of the Women's League, held at Rosslyn Hill Chapel on March 21, Miss May Mitchell, after the business was concluded, gave an account of the work organised by the Society of Friends whch is being done among the Belgian refugees in Holland. The Friends naturally prefer to devote themselves to helping the non-combatant victims of the war. In Holland they are endeavouring to mitigate to some extent the monotonous conditions which are almost unavoidable in the large refugee camps organised by the Dutch government. Miss Mitchell left England in September, 1915, to give her help in this work, and proceeded via Flushing, Rotterdam and Gouda to Uden, where there is a large camp holding about 5,000 refugees. The country is flat and open, and from a great distance there can be seen at night the glare of the lights from the long low wooden buildings where these war victims have found a refuge. The supreme authority in the camp is a Dutch colonel, much liked by all, and under him is the man who is the head of the works department, an important side of the camp life. At the Town Hall is the Registration Bureau, where news may sometimes be obtained of missing relatives. The camp is arranged in open boulevards and squares, surrounded on three sides by the barracks. Of these buildings, those providing sleeping accommodation are divided into cubicles, thus giving a certain amount of privacy to each family; the dining-halls hold a thousand people in each, and serve also as sitting rooms. Other buildings take the hospital, nurses' home, the schools, and the workshops. Here in one place clothes sent from distant parts of the world are distributed, and under-garments are made. There are also departments for sanitary work, road-making and carpentering. The carpenters are largely employed in constructing little wooden houses, all made in sections, which can be easily carried and quickly put together, so that, when the time comes for a return to Belgium, they may take the place of some of the ruined homes of former days. There are about 70 in use at the camp now. The workers from the Society of Friends had the use of the Concert Hall for their work-room for women. At one end was a portion curtained off and devoted to an infants' school, and in the rest of it were 110 women employed in different ways, the making of clothes, of carpets and rugs for sale, embroidered curtains, and also household equipment and bedding of all kinds in preparation for the future when they are back in Belgium. Every effort is made to occupy the minds as well as the hands, and so, by varying the work, make them forget to some extent, for a time, the terrible sufferings they have experienced. Under the conditions of camp life it is very difficult to maintain a good moral tone, and some of the refugees are of a very low class, but during the three months that Miss Mitchell was at Uden a great improvement could be seen in the women who attended at the work-rooms. In the evening recreation is provided in the way of evening classes, gymnasium for boys and men, play-rooms for girls, and, in music, choirs for children and men, so that the beautiful Belgian folk-songs are constantly heard in the camp. But of course the Belgians do not like the camp life, and a good many manage to find outside work either in Holland itself or in England, and so endeavour to put by a little money for the future. For many, however, there is little hope of anything else during the war, and this work of the Society of Friends will do much to render them fit, physically and morally, when the time comes to take up the work of re-constructing their devastated country.

THE HURST STREET DOMESTIC MISSION, BIRMINGHAM.

The Annual Meeting of the Hurst Street Domestic Mission was held on March 27, the Lord Mayor of Birmingham, Alderman Neville Chamberlain, presiding. The Report of the Committee stated that useful and active work had been accomplished during the year, and an appeal was made for continued financial support in order that the work among the poor of the district might be continued. The total deficit amounted to £414. The Missionary, the Rev. J. Morgan Whiteman, pointed out in his report that the first year of a new ministry at an institution like Hurst Street Mission, and in succession to such a man as the late Mr. W. J. Clarke, would have been a trying period under any circumstances; but the war had, of course, increased the difficulties, and the attendances had suffered as a result of it. The character of the work had somewhat changed within the last fifteen years, as much of the relief work formerly carried out by the Mission had been transferred to public agencies, or rendered unnecessary by social legislation, and the Missionary was more free than formerly to concentrate on the higher work of developing a sense of spiritual fellowship among the poor. The Sunday morning meeting had taken on a more educational and literary character, although the devotional part of the service was never omitted or slurred over, and there had been a decided improvement in the attendance. The P.S.A. had been run very much on the same lines. The Sunday School was doing good work, although it had suffered from the loss of several teachers and scholars owing to the war, and the Soldiers' Gift Fund had accomplished a great deal in the way of sending parcels to members serving with the colours, besides enabling the Missionary to get into touch with these men, numbering nearly sixty, and so strengthen the bond between them and the Mission. The Band of Hope, Girls' Social Club, the Window Gardening Society, and other institutions connected with the Mission, had all been kept going, and a Musical Circle had been formed under the guidance of the organist and choirmaster, Mr. R. A. Clarke.

The Lord Mayor, in moving the adoption of the Reports and the statement of accounts, said, even in times like the present, when views were undergoing such extraordinary changes, there was still ample scope for a mission of that kind. At the beginning of the war a great many people—perhaps most people—expected that we were going to enter upon a period of great distress owing to unemployment. He was not one who took that view. Now we could certainly congratulate ourselves that so far from unemployment being more prevalent than usual, there had never been a time, so far as he could remember, when employment was so ample and wages so high. That had been some help and compensation for the anxieties and the sorrows which had entered many homes. But, however many people were able to earn their living, and to obtain wages which were sufficient to meet the increased cost of living, and, perhaps, leave something over, there would always be some left who would not be able to earn their living, like the old age pensioners, the infirm, and the sick. To those people a mission of that kind was able to extend a helping hand. Mr. Whiteman had stated that some of the work of the Mission had been rendered unnecessary by the growth of the social conscience. He meant by that there was an increasing sense among all classes of the community that they had, as well as their rights, certain duties towards one another. He (the Lord Mayor) thought Mr. Whiteman was right when he said that feeling was on the increase. He was sure it had increased very much during the past ten years; but he could not help thinking that during the war, and after it, there would be a still greater growth of the social conscience. The war had not taken its toll of victims from one class alone. Every class in the country had made sacrifices, and made them willingly, and would make even more if required until victory crowned our arms; but, in the meantime, those sacrifices had brought this consolation—that we had common interests, common ideals, and a common country, which we were all going to defend against a common enemy. It had brought us all nearer together, and, he thought, had made us feel that when the war was over those who had been out fighting our battles had earned something which it was our business to repay. To be a human being and an Englishman carried with it some sort of right. The war would bring home to us more than ever before that we must try and see that every man, woman, and child got a chance. If that happier state of things came about it would be almost worth having had to fight for it. Still, that would not supersede missions. On the contrary there would be more need than ever for the mission, as it was going to be the channel of communication between the different grades of society, and would serve to point the way to the fostering and preservation of that spirit of unity which the war had produced, and which, he hoped, would last long after the war was over.

Mr. Byng Kenrick seconded. A mission such as that represented, he said, the fulfilment necessary for all official and Government action. It conveyed the personal touch of voluntary service from man to man, which was the only thing that helped to weld the different classes into a brotherhood all striving for a common end.

A vote of thanks to the mission workers was moved by the Rev. J. M. Lloyd Thomas, who urged the importance of releasing the missionary, as far as possible, from mere routine work. He was glad Mr. Whiteman was an enthusiast for social righteousness and not a mere alms-giver; but he hoped he would remember that he stood for social sympathy rather than for social righteousness, as no social or political changes would do away with the need for that. From his report it was clear that he was conscious of this, and that he would keep that ideal in view.

The Rev. T. Graham, in seconding, mentioned the fact that Hurst Street Sunday School was a fully graded school, the only one in the Midland Union, which showed that they were wide awake to the needs of the time.

The Rev. Lawrence Clare, in moving the election of the Committee and officers, dealt with the various phases of mission work, all of which, rightly understood, were spiritual, even the ministry to material needs, which was a necessary condition of the success of the appeal to the higher nature. The Rev. Stanley Gibbon seconded the resolution.

Before the proceedings ended the Chairman, on behalf of the subscribers and friends, presented a cheque for £25 to Mrs. Chandler (formerly Miss Stevens), who for many years had been Secretary to the mission, on her retirement.

BLACKFRIARS MISSION.

ANNUAL MEETING.

The annual meeting of the Blackfriars Mission was held at Stamford Street Chapel, London, on Monday, April 3. The chair was taken by Mr. C. F. Pearson. The reports of the committee and treasurer, which were presented by Messrs. A. A. Tayler and W. S. Tayler, recorded a satisfactory year of work, but the balance due to the treasurer has unfortunately increased during the year, and an urgent appeal is made for new subscriptions. The Minister's report was read by the Rev. W. J. Piggott, and showed that the various activities of the Mission had been maintained with success. It refers in particular to the excellent work done by the Boys' Own Brigade, whose members attend Church parade twice a month on Sunday morning. The Open-Air Mission for 1915 was also a great success, and with the help of the Revs. T. P. Spedding and J. A. Pearson, Mr. Ralph Sorensen, and other Pioneer Preachers, Mr. Piggott has spoken to large crowds who assembled at the special "pitch" at Webber Street in the New Cut. In spite of several difficulties the well-known Monday evening concerts have been steadily maintained, and a special tribute is paid to Mr. Ling for his work in this connection. The Children's Penny Bank, the Provident Bank for Adults, the Maternity and Medical Club, and the Provident branch of the Mother's Meeting have also had a successful year.

The adoption of the reports was moved by the Chairman, and seconded by the Rev. W. H. Drummond, and the committee and officers for the ensuing year were elected on the motion of Mr. Percy Preston, seconded by Mr. Arnold Tayler. In moving a vote of thanks to Mr. Piggott and the workers at the Mission, the Rev. Basil Martin laid stress upon the great importance of spiritual work and the privilege of speaking about the great principles of religion to men at the present time. The motion was seconded by Mrs. Arnold Lupton. Dr. Walter Walsh, in supporting it, referred to Mr. Piggott as a good and honest man, and a man well worth supporting, who spends his life in going to the help of the weakest, and whose heart beats for the "underdog" in the fight. The meeting closed with a vote of cordial thanks to Mr. Pearson for taking the chair, moved by the Rev. W. Copeland Bowie.

EAST LANCASHIRE UNITARIAN ASSOCIATION.

INAUGURAL MEETING.

The Inaugural Meeting of the East Lancashire Unitarian Association was held on Saturday, March 25, at Oxford Street Unitarian Church, Accrington. In spite of the weather there was a good attendance, representatives being present from all the affiliated churches—Accrington, Burnley Lane, Burnley (Trafalgar Street), Blackburn, Colne, Newchurch, Padiham, Nelson, and Rawtenstall. The service in the afternoon was conducted by the Rev. John Hinkins, the sermon being preached by the Rev. T. J. Jenkins from the words, "Endeavouring to keep the unity of the spirit in the bond of peace." At the business meeting which followed the officers for the year were elected, and the rules of the association drawn up, the objects of the Association being defined as follows:—"(*a*) To strengthen the religious life of the affiliated churches and to develop mutual help between them; (*b*) To unite in missionary effort for the promotion of Unitarian Christianity in East Lancashire."

A public meeting was held in the evening, the first President, Mr. J. R. Cameron, in the chair. The Secretary explained how the idea of forming the Association had resulted from the deliberations of the Minister's Monthly Fraternal. Mr. Cameron pointed out that this was not the first time an attempt had been made to start an association; but the conditions were now more favourable, there being three more self-supporting congregations than formerly. The one thing in all the world that would unify men was the binding power of religion; but they must stand up for the faith that they held, and, amidst differences, exercise charity.

The Rev. H. Bodell Smith drew attention to the good which comes from ministers and laymen acting together. The world needed more church life; but the great demands of the church in the future would only be met by the faithfulness of the people.

Mr. T. W. Waddington (Padiham) spoke hopefully of the good results which the spirit of fraternity might accomplish. The devotional and meditative aspect of church life was, he thought, not properly understood; yet even if the sermon was unsuitable, it was valuable to find oneself publicly recognising the power of the unseen God. One of the results of Christian teaching had been that, amidst the horrors of war, men had risen above national limitations, and the Red Cross, hospitals, and works of mercy were all evidences of a wide brotherhood.

The Rev. William McMullan (Rawtenstall), after referring to the indisposition of the Rev. Thomas Munn, urged that the day of splendid isolation had passed, and that religion had a right to expect men to unite in good works. The church that pursued a lonely course generally suffered from enfeebled vitality; but the Association aimed at creating life in the nine churches, and one of the results of that fellowship would be an attempt to widen the circle of reason, devotion, and truth.

MEN AND MOVEMENTS.

Dr. L. P. Jacks paid one of his occasional visits to London last Sunday morning, when he preached at University Hall. He is announced to take the service there again next Sunday morning.

There will be widespread regret at the announcement that the Rev. Dendy Agate will retire from the ministry of Dunham Road Chapel, Altrincham, in September. Mr. Agate entered Manchester New College in 1868, and began his ministry in 1875. He has been at Altrincham since 1898. He will carry the good wishes of a troop of friends into his retirement, and gratitude for a ministry which has been rich in kindness and human sympathy.

Next Sunday, April 9, there will be a general exchange of pulpits in the churches of our fellowship in London. The arrangements have been in the capable hands of the Rev. J. A. Pearson.

The interior of the High Pavement Chapel, Nottingham, has been enriched recently by a chancel rail and choir stalls in oak, and new electroliers. They are the generous gift of Mr. Charles Hawksley in memory of the connection of his family with the congregation in former years.

No less than three of the men whose names occur on the Roll of Honour of the High Pavement Chapel, Nottingham, were mentioned for conspicuous gallantry in the last dispatch sent by General French just before he relinquished the command in France. They are Major Hind, Captain and Adjutant Gotch, and Capt. Warren.

Our hearty congratulations to Lieut.-Col. C. F. T. Blyth of the 2nd London Divisional Train A.S.C. (T.F.), who has been appointed Companion of the Most Distinguished Order of St. Michael and St. George for services rendered in connection with military operations in the field. Col. Blyth is a member of Rosslyn Hill Chapel, Hampstead, and was till recently one of the directors of The Inquirer.

A pleasant announcement appears in the Hope Street Church Calendar for April, which illustrates the growing fellowship in good work among all churches, to the effect that the Salvation

Army made a retiring collection at the church on March 5 at both services.

A "Lang Buckland Mission to the Blind" has been organised by the members of Christ Church, Nottingham, as a memorial to their late minister. The President is Mr. J. C. Warren, Hon. Sec. of the Royal Midland Institute for the Blind.

Miss Francis writes from 128 Broadwall, London, S.E.—"The National Conference Guilds' Union will hold its Annual Meeting at Stamford Street Chapel, S.E., on Easter Monday, April 24. If any of your London readers could offer hospitality to delegates from the provinces attending this meeting I should be glad if they would communicate with me at the above address."

NEWS OF THE CHURCHES.

Halstead.—The annual meeting was held in the Free Christian Church on Sunday, March 26, after the service, Mr. Slater being in the chair. There was a good attendance, though the average at the services has not been quite so good as last year. This is partly attributed to the dark streets, and the fact that some of the old members have left the town. Four new subscribing members, however, were enrolled at the close of the meeting.

Horsham.—The Rev. N. J. Hawthorn Jones of Ashton-under-Lyne has received and accepted a cordial invitation to the Free Christian Church, Horsham.

Hull.—On Sunday evening, March 26, Mrs. Bernard Allen spoke to a large congregation on the work of the Belgian Hospital Fund in the Park Street Chapel. The Rev. T. M. Falconer conducted the service. The collection on behalf of the Fund amounted to £23.

Leeds: Mill Hill Chapel.—The pulpit was occupied on Sunday last by the Rev. F. K. Freeston. At the close of a sermon on 'Christianity and Culture,' the preacher said that, if he wanted a crowning illustration of the Christian culture for which he had been pleading, he found it in the late Mr. Stopford Brooke, whose hymns ("When the Lord of Love was here' and 'Come, Thou Source of sweetest gladness') they had been singing that morning. Most of them had heard him preach from that pulpit; some of them had known him in life, and had looked into his noble face, aflame with passionate indignation against wrong; they had read his published sermons, with their exultant and optimistic titles; and they remembered how, at the call of conscience, he seceded from the Established Church, and how, after that sacrifice, Jesus became more to him, and not less. Here was culture at its best; here was Christianity truly, an inspiring and ennobling personality. Let them try to be more worthy of him, of this preacher of a living Christianity, of the happy warrior in the battle against evil; this noble soul with the vision passionate, offering understanding that there might come fruit of it into their lives.

London: Islington.—On April 4, a lecture was given (under the auspices of the Unity Women's League) by the Rev. W. H. Drummond, entitled "Behind the Firing Line in France." The lecturer, who based many of his remarks upon his own observations, dwelt more on the noble work that is being carried on away from the trenches than on the horrors of the war, and paid a high tribute to the cheerful endurance and heroic endeavour that is evident, in all classes of society, in France.

London: Women's Social Club.—The seventh annual Girls' Drill Competition and Display took place on Saturday, April 1, at Caxton Hall, before a crowded audience. Miss Tollemache, member of the Board of Examiners of the British College of Physical Education, acted as adjudicator, and Lady Durning-Lawrence occupied the chair. The growing interest in the Competition was shown by the entry of new teams from Brixton, Stratford, Forest Gate and Walthamstow. The contest was as usual a keen one. In the Senior Competition, the Portland Institute team won the Shield, and Essex Church the second prize, just reversing last year's places. Then followed Unity Club, Kilburn, Mansford Street, Bell Street, and Forest Gate and Walthamstow—the latter unavoidably last, being an incomplete team, owing to the recent loss of four members through extra work. The Junior Shield was carried off by Essex Church, and the second prize by Mansford Street, Brixton coming third; Durning Hall, Limehouse, fourth; Bell Street, fifth; and Stratford, sixth. The display items of the various teams—figure marching, dumb bell and wand exercises, skipping, and several fancy dances—gave variety to the programme, and were much enjoyed by the audience.

Stockton-on-Tees.—The Sunday School Anniversary was held on Sunday, April 2, addresses being given by the minister, the Rev. A. Scruton, and Miss Clephan, President of the Sunday School Association. Miss Clephan had previously inspected the school and met the teachers in a Conference, and her visit was much appreciated.

Wallasey.—The Memorial Church Red Cross Workers are doing good work. Meetings are held every week, and Mr. and Mrs. E. J. Johnson are acting as collectors of weekly sums ranging from a penny upwards. The amount collected in the month of February for the Belgian Hospitals was £4 7*s.* 2*d.*, bringing the total up to £45 7*s.* 8*d.* The Rev. A. E. and Mrs. Parry are entering upon their sixteenth year of ministry in Wallasey, and April 8 will be the twenty-eighth anniversary of the beginning of the movement at the Albert Hall, New Brighton, to establish the congregation.

THE MOTHER AND THE SONS.

Where, where are your soldier lads, Mother of Nations, say,
Mother of lads in the isles at home, in the new lands far away?
"*Out in the fields, the hills, the sands, holding the leagues of line,*
And braving the face of War for me, are the soldier lads of mine."

Sing, sing to your soldier lads, Mother of Shakespeare, sing,
Songs of the woods and the lanes they love when the birds are gay in spring;
Tell of the feet that will wait for theirs, down where the blue-bells grow,
And the eyes that shine for the soldier lads wherever the soldiers go!

True, true to your soldier lads, Mother at home, be true;
Honour and faith, through all the world, look up to your lads and you;
Hushed be the base and craven tongue, crushed be the traitor knave—
There's room in the realm for no one now but the straight, and stanch, and brave.

Brave lads are your soldier lads, Mother of Nations free,
Give them a stainless flag to bear, wherever their march may be;
Give them a charge, a hope—a prayer—O Mother of mortal men,
Till the day comes round to welcome them, and the lads are home again!

W. G. Tarrant.

Wandsworth, Easter, 1916.

Copies of the above verses, printed on a card suitable for sending at Easter to men at the front and other friends, can be obtained from the Rev. W. G. Tarrant, 53 Westover Road, Wandsworth, S.W., price 6d. for ten. The proceeds will be given to the fund for erecting a Hut for the Belgian Army at their base in France.

Board and Residence, &c.

LONDON.—Board-Residence, Miss E. Kingston, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

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AT

Stamford Street Chapel, London.

3 p.m. Annual Business Meeting.
4 p.m. Service.—Preacher, Rev. J. Wood.
5 p.m. Tea.
6 p.m. Public Meeting.

SPEAKERS—

Mr. J. R. Cameron (Accrington); Mr. T. M. Chalmers, M.A. (London District Unitarian Society); Miss Francis (London); Mr. A. Stephen Noel (London District Unitarian Society); Rev. J. M. Lloyd Thomas (President of Guilds' Union).

LONDON DISTRICT UNITARIAN SOCIETY.

Mr. ALAN FORBES, Anstruther, Fitzalan Road, Church End, Finchley, N., has been appointed temporary Secretary of the Society instead of Rev. J. Arthur Pearson, during the absence of Mr. Ronald Bartram "on service." All secretarial communications should now be sent to him.

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April.

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23. Rev. FRANCIS HENRY JONES, B.A.
30. Rev. FRANK KERRY FREESTON.

The Evening Services will not be resumed for the present.

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Sunday, April 30.—10.45 and 6.30. Jubilee Sermons. Preacher—**Rev. W. G. Tarrant, B.A.** (of London).

Monday, May 1.—8. Lecture by **Mr. J. Lewis Paton, M.A.** (High Master, Manchester Grammar School). Subject: "Germany and the Germans." Chairman—Rev. Chas. Peach.

Tuesday, May 2.—8. Grand Organ and Vocal Recital by **Mr. Frank Greenwood, Mus. Bac., F.R.C.O., A.R.C.M.** (Organist to the Borough of Rochdale), and **Mr. Hamilton Harris,** the eminent baritone.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Wednesday midday.

SUNDAY, April 16.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. W. Stephenson, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey Fort Road, 6.30, Mr. G. H. Fearn.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. F. Munford, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. Moritz Weston.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. Rosling; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs.

Islington Unity Church, Upper Street, 11, and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7.

Kilburn, Quex Road, 11, & 7, ——

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63, Fairlop Road. 6.30, Rev. J. A. Pearson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. Robson, B.D.

South Norwood League House, 141, Portland Road, 7, Miss M. Francis.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. John Begg. 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. W. Copeland Bowie.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. S. Burrows.

Birmingham, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

{Dean Row, 10.45, and
{Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. T. A. Gorton.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. W. H. Drummond.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30.—Supply.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. K. Freeston. Good Friday, 11, Rev. Dr. Hargrove.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 5.30, Rev. J. C. Odgers B.A. Good Friday, Rev. J. C. Odgers.

Maidstone, Unitarian Church, Earl Street 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. Thomas, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11, Rev. C. Travers; 6.30, Supply.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. L. P. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. J. W. Cock. School Sermons.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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DEATH.

Frost.—On April 6, at 276, Beverley Road, Hull. Suddenly, Annie Barbara, the dearly loved wife of Alfred Frost.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

A PLEASANT tribute to the value of our Belgian Hospital work has come to us this week from the firing line. It is contained in the letter of a chaplain, an aged priest, who has done magnificent work among the soldiers in the trenches from the beginning of the war, reckless of all danger to himself. "Yesterday," he writes, "M. —— came to see me in the trenches, where I am now nearly always. He tells me your Fund is perpetually extending its work. I congratulate both you and our soldiers. It deserves all success. I had some conversation with him about the tent, and he tells me he will explain the exact needs to Mr. Kelland, and has promised to push the matter forward as quickly as possible. A canteen has been established in a village some way off, and works admirably. Some of our men have been over to visit it, and found they could read and refresh themselves there, and they tell me what a boon it was to them."

* * *

"I AM writing," the letter continues, "nearer to the Germans than to our own soldiers. For many days I have been cut off from the civilised world. This morning we had a terrible bombardment, heaven and earth trembled. A few more metres and we should have been no more. But God watched over us. To get to this post we have to dodge between the bullets, and for days do not dare to show ourselves. Last night we had so many wounded whom I was able to tend, thanks to the remedies *you* sent me....I must not write about it, but you can guess. The sorrowful sights I have seen in the last few days! One must be so careful not to betray to the enemy where our battery is placed. If you only knew the scene I look upon at this moment!....At night time some one will take this letter for me when our men are relieved."

* * *

THE writer of this letter is well known to us personally. We are glad to be able to inform our readers that we have given the order for a tent to serve as a recreation room and canteen, and it will be sent out as soon as possible. With all the equipment it will cost about £300. This tent is in addition to the Hut at the base. It can be moved about with the army, and will be invaluable to the men when they are resting from their work in the trenches. At present they have nowhere to go, no quiet corner where they can read or write or enjoy a talk with a friend.

* * *

OUR good understanding with France has been strengthened by the official visit of French Senators and Deputies to this country. The ceremonial connected with it has been dignified and enthusiastic, and the tour of the munition factories must have opened the eyes of our guests to the tremendous volume of energy which we are putting into the common task. In the address of welcome to them delivered by the King at Buckingham Palace the removal of the menace of aggression which has long darkened the sky of Europe and threatened the prospects of peaceful progress all over the world was stated to be our common aim in the war.

The alliance of the Powers that will accomplish this [His Majesty said] is based not only on the common interest which all of them, you and Russia and Italy and Japan, and those deeply injured countries, Belgium and Serbia and Montenegro, have equally with ourselves in putting an end to that menace, but also upon our devotion to the same ideals. Liberty and peace are the ideals to which your Republic has been devoted. Liberty and peace are the ideals of the British people also, wherever over the world it dwells. Here and in the Dominions and in the Colonies we desire these blessings for ourselves. We desire them for other nations also. We hold that in their diffusion everywhere lie the best hopes for the future of mankind, for liberty and for peace. We fight side by side with you in the belief, stronger now than it has ever been since the beginning of the war, and daily growing stronger, that victory will crown the cause of right.

* * *

IN his speech at the Government banquet to the French delegates on Monday the Prime Minister defined our objects in very similar terms, and in doing so made a most effective reply to the recent speech of the German Chancellor in the Reichstag. "Great Britain and France alike," he said, "entered the war not to strangle Germany, not to wipe her off the map of Europe, not to destroy or mutilate her national life, certainly not to interfere with—to use the Chancellor's language—'the free existence of her national endeavours,'

We were driven both here and in France to take up arms in order to prevent Germany (which for this purpose means Prussia) from establishing a position of military menace and dominance over her neighbours."

* * *

Mr. Asquith went on to give an important definition of our intentions and the conditions upon which the Allies will be willing to consider peace.

> As a result of the war [he said] we intend to establish the principle that international problems must be handled by free negotiation on equal terms between free peoples, and that this settlement shall no longer be hampered and swayed by the overmastering dictation of a Government controlled by a military caste. That is what I mean by the destruction of the military domination of Prussia; nothing more, nothing less. There is another aspect of the war to which we have from the beginning attached the utmost importance....We are in this struggle the champions not only of treaty rights, but also of the independent status and free development of the weaker countries.

* * *

These terms are in one sense purposely vague. They do not discuss territorial arrangements or the fate of the German Colonies or a hundred other questions which will require the utmost skill in practical statesmanship at the proper time; but to do so at the present moment would be to confuse the issue and to divert attention to matters of secondary importance before the primary object has been attained. This is just what wise men must steadily refuse to do. We may, indeed, measure to some extent the strength of their devotion to liberty and peace and the idea of a community of free nations by their resolution to have nothing to do with a premature settlement, which might secure a little less suffering for the present generation at the price of a base betrayal of the future.

* * *

Wittenberg, with its memories of the Reformation and the tombs of Luther and Melanchthon in the Schlosskirche, has been one of the sacred spots in Germany which has almost rivalled Weimar as a place of international pilgrimage. Suddenly it has been degraded in the eyes of the world, and we shall be forced to associate it with things which are hideous, unclean, and inhuman. The story of its typhus-stricken camp, where prisoners of war were left to die in indescribable foulness and misery, is one of the vilest which even this war has produced We do not care to dwell upon the cowardice of the German doctors and military guards. To such men no infamy is impossible and no punishment could be too severe. If our words are few, anger is hot within us, and a picture has been branded upon our memories which we shall never forget.

* * *

But once again the fine English spirit has risen, bright and undaunted, above the most hideous difficulties. Let us place the names of the six English doctors along with that of Nurse Cavell among the heroes and martyrs who make us humbly thank God that the same blood flows in our veins. Major Fry, Major Priestley, Capt. Sutcliffe, Capt. Field, Capt. Vidal, and Capt. Lauder were sent by the German authorities to the pestilential camp to take the place of the German doctors who had quitted their posts. They did their duty. That simple phrase conveys more than any attempt to describe their work. Three of them died of typhus; Major Priestley, Capt. Vidal, and Capt. Lauder have survived and have been allowed to return home. With them must be associated the orderlies among the prisoners who volunteered for hospital work, knowing well the terrible risks which they ran. Like true Englishmen they were brave and compassionate, and they, too, did their duty. No words are needed to adorn a deed so splendid.

* * *

We called attention to the problem of infant mortality last week, and we are glad to see that there has been a good deal of public discussion of the subject. Far more of our children could be saved if we had the will and the intelligence to save them. It is, moreover, a matter that need not wait upon legislation or better social machinery; for a great deal can be done by personal service in removing ignorance and encouraging better parental care. The failure of machinery, apart from this element of personal sympathy and reverence for motherhood, is illustrated by Germany. We are often told that they do these things much better there, with their passion for organisation and their reliance upon logical schemes. We believe, however, that it is a fact that in spite of some clumsiness in our methods we have been more successful in fighting infant mortality than Germany. From 1901 to 1912 the figures for Germany were 184 per 1,000, and for the United Kingdom during the same period 121 per 1,000. In addition to this Berlin has the largest illegitimate birth-rate in the world, a sinister fact which probably has a close connection with the high average of mortality.

* * *

But the discussion of this problem as it affects the whole field of vital statistics and our power of recuperation after the war, leads to another, namely, the distribution of the birth-rate over different grades of society. There can be no doubt that luxurious habits tend to make children an encumbrance. English middle-class life, in its effort to have a good time, has often forgotten its debt to the future, and motors, sport, and expensive holidays have been preferred to babies. Or a mistaken sense of duty to one or two children has taken the place of parental affection for a family of four or five. The expensive public school and three or four luxurious years at Oxford or Cambridge have become the standard in many circles in which formerly large families were well educated and trained for the work of life without expensiveness. This is a matter which we shall have to face with a great deal of good sense, for the temptation after the war will be to make lowered means adequate for the old scale of living, and therefore still further to reduce the amount which we spend on the training of the next generation. We cannot repair the ravages of the war unless we are determined to substitute the ideal of sacrifice for the future for devotion to our own pleasure and social position. Children must be more important in our eyes than an opulent scale of living.

* * *

We regret to notice the death of Mr. Wilfrid Ward, who was not only a literary man of some eminence but also a prominent interpreter of Roman Catholic thought and life to the educated English mind. His name carries us back to the great figures of the Oxford Movement, for he was the son of "Ideal" Ward, the friend of Keble and Newman. In the quality of his own thought he always showed certain characteristically English traits, especially in his literary tastes, which marked him off from the vigorous and uncompromising Ultramontanism of Wiseman and Manning. His chosen field was biography. His two books on his father, 'William George Ward and the Oxford Movement,' and 'William George Ward and the Catholic Revival,' the two volumes on Cardinal Wiseman, and his great life of Newman, are indispensable "sources" to the historian of religious thought in the nineteenth century, and those who turn to them for information will quickly fall under the spell of the author's literary power and his unusual skill in spiritual portraiture.

TWO IDEALS.

We have heard much lately of the opposition of two ideals which are now contending for the mastery of the world. Whether the Kingdom of God can ever be established by war is a question of very grave import, on which I will not now enter. The present war must some time cease, if not through the persuasion of political wisdom and Christian love, at least through exhaustion and despair. Then the conflict of the two ideals will enter the arena of rational discussion, and the united power of Christian faith in all lands will be required to secure the victory for the higher ideal. It is an age-long antagonism. When Paul wrote his Epistle to the Romans, Christ and Nero were the two heads of the contending principles, and the power of the sword and the power of the Cross were engaged in a conflict which at the time could excite only a passing sneer in the minds of soldiers and statesmen, the rulers of this oppressed and sorrowful world.

More than thirty years ago Bishop Westcott, writing about these ancient times, declared that "the opposition of Christianity and Imperialism was complete and irrevocable. The two Empires, when regarded in their principles, were seen to be utterly irreconcilable." And still these two powers stand in deadly antagonism—the Cross and military Imperialism, the life of God in the surrendered soul of man and the life of brute force seeking to subject the world to its own selfish will; the beneficent love which would sacrifice itself in doing good and bringing blessings to friend and foe, and the ruthless ambition which would trample on friend and foe alike, and erect its arrogant throne on an enslaved and ruined world.

But let us not delude ourselves into a false security. For the moment it seems as if these two sides were represented in this horrible war. But I cannot believe that the mass of the German people have in their hearts accepted what I must call the satanic ideal; and in our own England it has too many advocates. Say what we will, war, though it may be forced upon us by the highest principles of honour, and though it calls for the exercise of a noble heroism and self-sacrifice, tends to drag us down morally, and to arouse feelings of hatred and vengeance; and it is not easy to maintain in our own bosoms the highest Christian principles in the midst of its barbarities. That ultimately Christ, and not Nero, is to be the Saviour of the world from its guilt and folly I have not the shadow of a doubt; but England, in order to be true to her high calling, must keep her eye fixed upon the glorious ideal, and never forget that "the kingdom of God is righteousness and peace and joy in the Holy Spirit," and to God alone belong "the kingdom, the power, and the glory for ever and ever."

James Drummond.

Good Thoughts for Evil Times.

I cannot think that thou should'st pass
away,
Whose life to mine is an eternal law,
A piece of nature that can have no flaw,
A new and certain sunrise every day;
But, if thou art to be another ray
About the Sun of Life, and art to live
Free from what part of thee was fugitive,
The debt of Love I will more fully pay,
Not downcast with the thought of thee
so high,
But rather raised to be a nobler man,
And more divine in my humanity,
As knowing that the waiting eyes which
scan
My life are lighted by a purer being,
And ask high, calm-browed deeds, with
it agreeing.

James Russell Lowell.

We have a God who is infinitely gracious, and knows all our wants. I always thought that He would reduce you to extremity. He will come in His own time, and when you least expect it. Hope in Him more than ever; thank Him with me for the favours He does you, particularly for the fortitude and patience which He gives you in your afflictions; it is a plain mark of the care He has for you; comfort yourself therefore with Him, and give thanks for all.

I admire also the fortitude and bravery of M. de ——. God has given him a good disposition, and a good will; but there is in him still a little of the world and a great deal of youth. I hope that the affliction, which God has sent him, will prove to him a wholesome medicine, and make him take stock of himself. It is an occasion very proper to engage him to put all his confidence in *Him*, Who accompanies him everywhere: let him think of Him the oftenest he can, especially in the greatest dangers.

A little lifting up of the heart suffices; a little remembrance of God, one act of inward worship, though upon a march and sword in hand, are prayers which, however short, are nevertheless very acceptable to God; and far from lessening a soldier's courage, they best serve to fortify it.

Let him think then of God the most he can. Let him accustom himself by degrees to this small but holy exercise; nobody perceives it, and nothing is easier than to repeat often in the day those little acts of inward worship. Recommend to him, if you please, that he think of God the most he can, in the manner here directed: it is very fit and most necessary for a soldier, who is daily exposed to dangers of life and often of his salvation.

From the Letters of Brother Lawrence.

We ask not of Thee, O Father, silver and gold, honour and glory, nor the pleasures of the world, but do Thou grant us grace to seek Thy kingdom and Thy righteousness, and do Thou add unto us things necessary for the body and for this life. Behold, O Lord, our desire; may it be pleasing in Thy sight. Amen.

VERSE.

SACRIFICES DUE.

To War, O friends who long for Peace
with me,
Pay we the sacrifices due—no less,
No less. If to such rites thou grant
success,
So be it, War; thy punctual flamens we,
Full-handed! Yield we, friends, soft
luxury,
Home festals, e'en long cherished
loveliness,
Nay, yield our lives, our lovers, and
profess
Content, if only Europe may be free.

But ne'er to clamorous War may friend of mine
Weakly surrender aught of the one good
Worth dying for ; or in brute rage resign
One hope, one human aim, for which he stood ;
Or, blindly rash, forget the stars that shine
Stainless, for ever, o'er these fields of blood.

W. G. Tarrant.

A LETTER FROM DENMARK.

This is not the first letter I have written to the readers of The Inquirer, nor the second or third. I have written many—for my friends and fellow-believers across the North Sea are, in this dreadful crisis, in my thoughts almost every day, and I am longing to hold their hand in mine and communicate with them ; but —well, we have an old saying that runs : "Sleep upon it," which means that any decision of the least importance should have a night's as well as a day's consideration. You will ask me : what then have I written that needs so grave a precaution ? The answer is, that with my heart burning within me I am bound down to neutrality. At day the heart will rebel and take the head, at night I will think of the frightful responsibility of the men who are at the helm in our little boat, and acknowledge that they have a right to expect that we should all, when speaking or writing publicly, consider their wishes, and so I rise in the morning and throw yesterday's letter, written without restraint, on the fire.

But I must try over and over again till the message is so worded that the Censor conscience will let it pass. I shall to-day not attempt to send a special message, but to shape in words one or two of the myriads of thoughts which the war has roused, and which must be worked out and fitted into the soul's aspect of life and eternity, God and man, or stand in the background like some threatening ogre ready at any moment to steal in upon you and make chaos of the system that forms the foundation of your spiritual life.

Mrs. Collins Odgers in her beautiful address to the Women's League, called 'The Dweller in the Innermost,' touches upon one of the many miseries engendered by the war, the tantalising, paralysing doubt created in many devout minds. Is there a God ? and if there is, can God be wise, loving, and almighty, while such atrocities are committed, such sufferings inflicted in a world created and governed by Him ? Many and many a man or woman whose house was built on their faith in God, feels the foundation shake, and cries out in wild despair for help and support. Belonging to that group of men and women in whom the war has confirmed not shaken faith in the God of Christ, I feel called upon to bear witness to His existence, His perfect love and All-mightiness.

But let there be no misunderstanding at the outset. I believe in the Almightiness of God, bearing in mind, though, that even to Almightiness there is a limit, it cannot pass the borders of the impossible. No power in heaven or on earth can make four equal with five, can make a bird fly in the air and perch on a branch at the same time, can make a circle and a square cover each other. And not even Almighty God can endow man with a free will and yet retain absolute power over his will and responsibility for his actions. I believe in man's free will. I feel responsible for my own words and actions. I know very well that an opponent to this, my belief, can drive me back step by step, till I stand on the very edge of a yawning abyss, across which reason can throw no bridge. I have no fear, I know I can skip the abyss and find firm rock on the other side on which to plant my foot, firm rock, uncovered by Luther. I believe in man's free will because *I can not do otherwise*. I have invited thought and reason to use all their force, I have done away with any artificial barrier in their way, I have listened with an open ear and a submissive mind, and when they have done their uttermost and made havoc of all arguments that stood up against them, I have had to rise quietly and say to them : And now you have done I shall go back to my post, and say and do thus or thus. And I shall feel responsible for what I say and do, for so has God made me that I can not do otherwise. God help me. Amen !

I believe in the free will of men. I believe man was free to follow Christ and worship *his* God. I believe he chose out of his own free will to follow self and worship the Golden Calf. I believe he sought his own not God's will when he allotted the "place in the sun" to the strongest who could push aside the weaker, when he put his skill, his brains, his genius, the powers of nature as he discovered them, at the disposal of the strong, when he gave him the wings of the bird, the gills of the fish, the fire and vapours of hell to use for his own selfish end. I believe man was free when he sought self-satisfaction before he sought the kingdom of God and His righteousness, when he strove to satisfy his selfish wishes, ambitions, and appetites, caring but little for God's will and His commands. I believe all this, and believing it, and seeing man successful and triumphant in the course he had chosen, I sometimes found it difficult to believe in the existence and power of the God of Christ.

Then came the war ! God's pronouncement on the means and ways of man. Self-willed, selfish man's meeting with the Lord whose great command is : Love and self-surrender.

Then came the war ! Not a revengeful, angry Father's punishment of a rebellious, unruly child, but the Almighty Creator's demonstration of the fundamental law : Whatsoever a man soweth such shall he reap !

Then came the war ! God's sermon to every heart and soul in humanity. Ye who have ears to hear, hearken.

"Look," says the Lord, "I placed you in a boundless, law-bound universe a free being, endowed with powers to read it rightly and work it out a Paradise. I gave you for watch a conscience, for guide a Christ, and for help my willing ear and hand. What have you made of it all ?"

Sitting here in my quiet home, in a country which has as yet been spared the direct sufferings and horrors of war, like Eve and Adam I try to hide myself from the presence of the Lord, but my heart calls out : *Mea culpa*. What have I done in my little world to make it into a paradise ? How did I fight the evil spirit of my age now incarnated in torpedoes, bombs and shells, and poisonous gas ?

Maybe you, who are in the midst of action, have but little time left for such reflections. I feel that if the day should come when my country should be called to the front I should place all that is in me, head, heart, and hand at its disposal, and have nothing left for other tasks ; but this fact does not prove me wrong in what I think and say now. At the surface the war is a war between nations, at the bottom it is the idealist's rising against the tyranny of materialism, God's champion fighting the Prince of the World. Europe is one bloody battlefield. Yes, for Europe is fighting an evil spirit. The spirit which would fain make man believe that Might is Right, that self is God, and the Kingdom of God, with its laws and commands, a mere phantasm.

If this is not the truth, then God help us. If all this precious blood is flowing, all these homes are destroyed, all this suffering inflicted on man and beast, all this heart-breaking going on, all these hopes shattered merely for some political end, simply to change the border lines on the world-map—then, indeed, God help and forgive us, for then we are nought but fratricides, then we can only ask to have a Cain's mark stamped on our brow.

The war is raging on the battlefields. The men are suffering and dying in the trenches, nobly and uncomplainingly, giving their lives for their countries ; but the victory must be won in the hearts, the hearts of all lands ; it is there the fiend is to be met, and must be slain and annihilated. Humanity has let itself be overruled by God's enemy—the spirit of selfishness, the spirit of envy, of impurity, of self-indulgence, of lust and perversity ; if it does not now succeed, if that spirit is still left master of the hearts, then God help us, for we shall have to suffer over and over again what we suffer now, till we win—or die. Never did the God of Christ more clearly reveal Himself, His might and power, than at this moment. Can any man think it possible that we should have had this war if we had all done to our neighbour as we would that he should do to us ? Does any man think we shall ever secure peace for ourselves till that golden rule is laid as the foundation of the laws of all lands, and till from being a command it has become a firm decision in the hearts of men : I will do to my neighbour as I would that he should do to me ? No ! for God liveth and ruleth

I am the citizen of a neutral country and I am writing publicly. I will say nothing that is not neutral ; but the laws of neutrality do not forbid me to love my friends and fellow-believers across the sea, and so I sign myself your loving friend,

Mary B. Westenholz.

DIDON AND GERMANY.

In April of the year 1880 Père Didon, the most illustrious member of the Dominican Order since his master, Lacordaire, was summoned to the presence of Père Larroca, then General of the Order, at Rome. Didon had been denounced to his General because of the freedom of certain views which he had just expressed in his Lenten course of sermons at the Church of the Trinity in Paris. The result of the Roman interview was that Didon was ordered to retire to Corbara, a lonely monastery of the Order in Corsica, where he was neither to preach nor to hear confessions; but to devote his time exclusively to prayer and study. After eighteen months the exile of Corbara, recalled, again met his General at Marseilles, and received the authority of the latter to resume forthwith his apostolic mission at Paris. But Didon had formed other plans. At Corbara he had sketched out and actually commenced, a study in the life of Christ. He asked, therefore, for permission to study for, at least, six months in Germany, and afterwards to complete his researches by a journey to the Holy Land. "It is impossible," he told the General, "to write of the life of Christ to-day without having seen the Holy Places, and without a knowledge of the great exegetical work which has its focus in Germany." The desired permission was immediately granted, and during the year 1882 Didon spent six months in Germany studying in turn at the Universities of Leipsic, Berlin, Göttingen, Munich, and Tübingen. During his visit to the Holy Land, and after his return, he worked up the notes which he had jotted down during his German tour into a volume which was published in February, 1884, under the title of 'Les Allemands.' This work was received with an outburst of hostile and angry criticism as unworthy of a Frenchman and a Catholic. The critical storm, however, passed by as rapidly as it had arisen, and calmer criticism has ever since found in it one of the fairest appreciations of the spirit of Germany that has come from any modern pen. I have just re-read it after an interval of twenty years, and it has occurred to me that it might be worth while to recall, in honour of Didon's quite prophetic insight, the following extract from the chapter entitled 'L'Esprit National.'

"We must concede to Germany the merit of having known how, for a century past, to give a free and powerful development to her national spirit. There lies the secret of her fortunes. German unity could not have realised itself without force. It implied on the part of Prussia that policy of audacity and cunning which consisted in deliberately preparing quarrels, in giving herself the appearance of the offended party, in risking the future upon a victorious throw of the dice.

"Humanity marches along a highway stained with blood. Murder and violence commingle in the evolution of peoples, in the expansion of races, in the foundation of religions as of empires.

"Thence in Germany that militarism whose formidable power we have described. It forms part of the national spirit, is even its predominant element. It has been pushed so far that Germany is no longer anything but one vast entrenched camp. Every German is a soldier by the mere fact that he is a man, a male adult child of the German Fatherland.

"But what crimes, passions, injustices, hypocrisies, ruins, are covered by that dazzling rubric of the greatness of the Fatherland!

"A bitter vengeance, provoked by the victories of Napoleon, planted the national spirit like a seed in the sands of Brandenburg. Formidable wars have watered it and fostered its growth. And, to-day, an inexorable destiny is urging Germany on to new and bloodier struggles. The end is not achieved. The unity of the German Fatherland is not as yet definitely attained. Pan-Germanism is not satisfied with the Empire of Northern Germany. It aims at including all Germans without exception.

"Who would venture to believe that a pacific policy will ever be able to realise this colossal unity? Who does not see Austria inexorably pushed southwards, hurled Eastwards towards the Balkans, and, as it were, hunted out of Germany? Who does not see Russia forced into gathering all the European Slavs beneath her wing, and condemned to an inevitable conflict with German policy on the day that the Turks are driven out of Europe across the Bosphorus?

"The temple of Janus is not on the eve of being closed in our modern world. On the contrary the era of great conflicts seems to be just opening more menacingly than ever. I pray that in that crossing of the mighty swords my country may have lost neither the vigour of her arm nor her sacred passion for justice."

All this, even to the use of the word and the perception of the thing—*Pan-Germanism*, in the year 1882! Truly the great Dominican had eyes.

A. L. Lilley.

BOOKS AND REVIEWS.

CHRISTIANITY AND THE MODERN WORLD.

Jesus and Christianity in the Twentieth Century. By Alfred Hall, M.A. London, The Lindsay Press, 2*s*. net.

Mr. Hall's book takes its place in the new series of "Modern Handbooks of Religion" issued by the British and Foreign Unitarian Association. Its title suggests a reference to Weinel's admirable study of 'Jesus in the Nineteenth Century,' but Mr. Hall, writing in the early years of a new century, has not the same scope for a full historical survey. What he offers is rather a consideration of the present situation, from a Unitarian's point of view, as regards the religious attitude towards Jesus, and the significance of Christianity in the world. The opening chapter furnishes a vindication, as against Drews and others, of the historical reality of Jesus, and this is followed by a discussion of his religion, his consciousness of God, and his attitude towards the Messiahship. The distinctiveness of the message of Jesus is found in his setting forth of the simple elements of universal humanity, the great essentials of human nature, as the true inspiration for all time. The questions of the relevancy of Christianity to the modern world, and its finality, are then dealt with, in chapters which form the central, and to our mind the strongest and most helpful section of the book, and the last hundred pages discuss the three chief forms taken by Christianity at the present time, the sacramental or sacerdotal, the Evangelical or propitiatory, and the ethical. It is the last of these, in the author's view, which clearly holds the promise of the future. The moral appeal is, of course, present in the other two, often, as Mr. Hall admits, with a very clear and urgent note, but they put other elements of their presentation of Christian truth in the first place, and make for them exclusive claims, whereas in "Ethical Christianity" it is the moral claim that is absolute, the final seat of authority is found in the soul of man, in direct and personal communion with the living God.

The chapter on the relevancy of Christianity opens with a statement of the difficulties suggested by the fact that the teaching of Jesus, as we have it recorded in the Gospels, has no direct bearing on many of the conditions and problems of modern life; but then Mr. Hall goes on to show that any such expectation misconceives entirely the nature of Christianity and the possibilities of any teaching at a particular period in the progressive life of the world. What Christianity furnishes in the personal life and teaching of Jesus is the supreme impulse to the true spirit of life. What is essential in it is not any completed system of precepts, but an ideal based on principles, the fundamental principles of the Kingdom of God. These are found to be always relevant, whatever new complications and problems may arise in the various stages of human development, and the spirit of life in Jesus furnishes the vital energy for their application. When, therefore, Mr. Hall, in the next chapter asks, "Is Christianity final?" the intention is to show that none of the forms taken by Christianity in the past, necessarily coloured and limited by the particular conditions of the times, can be regarded as its final or complete expression. It is not a final system, formulated once for all, but a progressive spirit of life, the heart of which is found in the supreme personality of human history. Mr. Hall refers in his Preface to other volumes of the series in which his book appears, as dealing with important questions regarding Christianity which he has left untouched. There is a passage in the volume by the Rev. R. N. Cross on 'Communion of Man with God,' dealing with the personal influence of Jesus, as an inspiration in religion, which may helpfully supplement Mr. Hall's contribution to the study of this subject. We felt more than once as we followed his argument that there was more to be said as regards the quickening power of personal leadership, the leadership of the "Chief of faithful souls," as a vital element in

Christianity, a source of inspiration in the fellowship of our life with God not to be neglected. It is a question of degree of emphasis, not of any fundamental divergence of judgment.

In Slums and Society. By James Adderley. London, T. Fisher Unwin, 6*s*.

Of course, Canon Adderley was bound to write his reminiscences, and, of course, when he did so they were bound to be overflowing with good spirits. He has the happy knack of enjoying life and of seeing all his friends through rose-coloured spectacles. He has tried his hand at many things, and the duty of inconsistency is probably an article of his creed. High Churchman, ascetic, modernist, and clerical wit, he has been all in turn, or perhaps it would be truer to say that he has been all of them together; and now he has done his bit as a chaplain at the Front, cheering the men in their difficulties, and we may be sure making religion a very vital and human thing to them. Something of the Franciscan spirit has gone into his making, its spendthrift carelessness about personal interests and its gaiety of heart. Like some of the early friars he seems to revel in absurdities for their own sake. All this the reader may find for himself, and he will be a very peevish person if he is not comforted and helped by a little wholesome laughter in the midst of our present discontents. We have no space to sample his "chestnuts." Moreover, the daily press has rifled them with a generous hand already. Unlike some clerical witticisms they are all most innocent fooling, and leave no bad taste in the mouth. Behind them all is the earnestness and personal consecration of a man who has spent his life in doing good, and still makes it his boast that he is vicar of a slum parish.

The Way of the Cross. By V. Doroshevitch. With an Introductory Note by Stephen Graham. London, Constable & Co., 2*s*. 6*d*. net.

This slender volume consists of a series of word pictures of the great flight of Russian and Polish refugees before the German invasion last autumn. The author is a popular journalist, with a strange and haunting style of his own. His descriptions are written in short sentences, which are often left unfinished, abrupt questions, notes of exclamation; but the result is magical. We see these homeless crowds as they tramp the roads; we listen to their talk; their misery enters into our souls. This is no ordinary war book by a writer in search of exciting copy. It is real literature, strong, terrible, and ennobling, and it is Russian to the core. Here is the conclusion. The author is giving three reasons why this great calamity is passing without tumult.

And the third reason:—

—Sobriety.

Great and holy sobriety.

That which saves Russia in a year of unprecedented trial.

A measure inspired by the very God Himself of the Russian land.

No one can give drink to these unhappy people. How they would have drunk, if only to get rid of their grief, to get rid of the remembrance of what they had lost: farms, wives, children.

That's how it would have been.

But thanks to sobriety this great unhappy people, afflictedly, calmly, with the calm of martyrs, makes its grievous —Way of the Cross.

The Dawn of Religion in the Mind of the Child: a Study of Child Life. By Edith E. Read Mumford, M.A. London, Longmans, Green & Co., 1*s*. 6*d*. net.

This is a delightful book, in which Mrs. Mumford has developed in greater detail the contents of a single chapter in her earlier work on 'The Dawn of Character.' It is a book for mothers most of all, but for teachers also, and no one who desires to enter with true and understanding sympathy into the life and mind of little children could fail to be helped by the clear insight, the earnestness and the wisdom of practical experience, which Mrs. Mumford has brought to the treatment of her subject. The right beginning, she pleads, is not to be found by imposing the thought and doctrines of grown up people on the mind of the child. This leads often to unexpected and astonishing results, of which instances are given. The dawn of religion comes through unconscious growth, as the influence of the mother's own religion, the reverence and tenderness of her attitude and tone of voice in prayer, her thankfulness and trust in the unseen Giver of all good, wakens a response in the heart of the little one. Then, through the simplest words of natural affection, the child may be encouraged to find its own way to spontaneous thankfulness and trust, and in the next stage, to unselfish purpose and effort in well-doing. The thought of God as Father is the natural way in a happy home; but where that is not possible, where "father" stands to the child for dread and cruelty and debasing scenes, the teacher may find the open way through the suggestion of God as Creator, in the beauty and wonder of nature, the mystery and the delight of the growing plant and the opening flower, and from that foundation build further, through the active purpose and affection of the child. On the two great commandments of love to God and man Mrs. Mumford urges that the natural and wholesome growth of the child's religion must be nurtured, with great care to understand what is going on in the mind of the little one, and to encourage natural expression and a perfect openness of confidence and sympathy. Some of the instances of the spontaneous prayers of little children, and of their thoughts concerning God, are very quaint and even grotesque, while others are very touching. We are grateful to Mrs. Mumford for her book. One feels that she is thoroughly at home within the charmed circle of the children's own life, and can be of great help to others who long to enter in.

The Eyes of Our Children. By N. Bishop Harman, M.A., M.B., F.R.C.S. London, Methuen & Co., 1*s*. net.

This is the kind of simple manual which may be cordially recommended to parents, teachers and all who take an interest in public health. It deals with the common ailments of the eye and the proper method of treating them, and puts all who have to do with children on their guard against the fatal influence of bad habits, bad print and bad light. Dr. Harman is an enlightened reformer as well as an eminent oculist, and his pages are full of admirable suggestions about the proper lighting of class-rooms, the value of out-door life, the use of a large model type in books for infants, and the need of a close study of the psychology of a child's mind for the use of many of the defects of vision. Among his practical suggestions is one for a proper selection from the Bible for ordinary school use, from which all the parts which are never read should be omitted in the interest of better type for the rest. "We want," he says, "a school Bible of one-fourth the present mass; and this, produced in the size of an ordinary school Bible, would allow of good paper and good print, and the result would be worthy of the greatness of the book and the use to which it was to be put. If Cromwell in the days of the Civil War, when the Bible was the one and only book, could make a 'Soldier's Bible,' there is no reason why we cannot have a 'Children's Bible.'"

No Sunday school manual of recent years has been more popular than Life in Palestine when Jesus Lived, by Dr. J. E. Carpenter. First issued in 1884 it now appears in a revised and enlarged edition. We welcome most heartily the larger page and its more handsome appearance. There is a short bibliography of the best recent books. Dr. George Adam Smith's invaluable 'Historical Atlas of the Holy Land' appeared too recently to be included. It is a book which Sunday school teachers ought to be able to consult in any good reference library. Dr. Carpenter's opening pages become at once more fascinating with the help of good maps. (London, The Sunday School Association, Essex Street, 1*s*. 6*d*. net.)

Mr. Fielding Hall has followed up his last book, 'The Field of Honour,' with another volume of stories and poems entitled 'For England,' dealing, not with actual warfare itself, but with the indirect effects of war upon the homes of England. Messrs. Constable & Co. are the publishers.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

65th List of Subscriptions.

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Kettering Road Church, Northampton (third donation)	3	0	0
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Miss H. Beard (fourteenth monthly donation) ..	0	5	0
	£11,976	1	10

Parcels have been received from :—Mrs. Isaac Thompson ; Purley Downs Working Party (per Mrs. Williams) ; Guild of Good Will, Bridlington High School (per Miss Symes) ; Mrs. Rooke ; Mrs. Gimson ; Miss Edith Prance ; Mrs. Grundy ; Southall Auxiliary Military Hospital (per Miss Blacklock, quartermaster) ; Miss Rosa Robins ; Mrs. Titterton ; Miss E. E. Dowell ; Forms Upper III d, Lower IV c, Lower IV b, Girls' Secondary School, Southport ; Miss Wilkinson ; Miss A. M. Wilkinson ; Mrs. Manning Prentice ; Mrs. Jolowicz ; Miss Stable ; Miss G. Martineau ; Mrs. Tomlinson ; Banbridge Unitarian Sewing Guild (per Mrs. Glyn Davies) ; Miss Orr ; Mrs. Bryan E. Johnson ; Croydon Free Christian Church, Ladies' Working Society ; Mr. Herbert Thompson ; Miss Mary T. Worsley ; Nottingham High Pavement War Relief Committee ; Miss Corfield ; The Misses Evelegh ; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Miss E. S. Hollins ; Finchley Branch Women's League (per Mrs. Blake Odgers) ; Miss Spencer ; Miss Brown. Miss Livesley ; Mrs. Partridge ; Women's Working Party, Drumaness, Ballynahinch (per Mrs. Hirst) ; Friars Street Ladies' Sewing Circle, Ipswich (per Mrs. Saunders) ; Mrs. Cook ; Mrs. Wilkinson ; Miss Wilkinson ; Miss Rowe and Miss Taylor.

SPECIAL WANTS.

For the "Rose Allen" Children's Hospital at Yvetôt.

A spinal carriage (in which a sick child can be wheeled about the garden).
Nightgowns.
Bed jackets for children.
Bedroom slippers.
Any invalid comforts, pictures for the walls.

For the Civil Hospital at Chartreuse de Neuville.

Wheel chairs for the aged.
Underclothes for women and children.
Towels, handkerchiefs.

For the Orphanages in Normandy.

Clothes, and especially boots and stockings for boys and girls.

For the Military Hospitals.

Strong calico bags 3 ft. by 2 ft. with draw tape.
Warm underclothing, &c., for the men as usual, especially shirts and socks.
Piano, gramophones.
Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

ANNUAL MEETING OF THE ANTI-SLAVERY SOCIETY.

ADDRESS BY THE AMERICAN AMBASSADOR.

The Annual Meeting of the Anti-Slavery and Aborigines Protection Society was held on Tuesday afternoon at the Westminster Palace Hotel, when the new President, Sir Victor Buxton, took the chair for the first time, and an address on Booker Washington, full of delightful humour, sympathy, and appreciation was delivered by Dr. Page, the American Ambassador. The Chairman, in moving the adoption of the report, after paying a tribute to the memory of the late President, his father, whose devotion to their cause was not, he said, a mere hereditary instinct but the result of his own hatred of injustice and oppression in any form, drew attention to various passages in the report dealing with the progress made during the year. In particular he referred to the welcome fact that the Colonial Secretary had agreed to the creation of six posts in the Gold Coast Medical Service for qualified West African natives, and to the crowning act of Lord Hardinge's Viceroyalty in obtaining assurances from the Imperial Government that the system of indentured coolies sent from India to certain Crown Colonies and Protectorates would be abolished. They had a period of great activity before them, for when this terrible war was over all sorts of questions would arise as to the treatment of native races in the tropical dependencies of Europe. The motion was seconded by Mr. Crommelin, the Liberian Minister, and carried.

Dr. Page began his address by describing his first visit to Tuskegee, the little town in Alabama where Booker Washington, who was himself born a slave, first began to teach in a small negro school. That school is now larger than the town itself ; it has its own post office, and the population is about 2,000. It has one hundred buildings, many of which are very imposing, and about 1,200 young men and women from all over the black world have come there to broaden their character and learn how to build up their race. Dr. Page knew Mr. Washington for twenty years. He had the greatest admiration for him and took the keenest interest in his work, because it made for a constructive solution of the troublesome negro problem in the United States. That problem, though still acute, did not arouse such fierce controversy as it used to do in the years gone by, and he would say without hesitation that the work of this one man had been the strongest single influence in the direction of taking the negro problem out of the region of wrangling into the region of definite helpful effort. It was not long before young Booker Washington, in the ramshackle building where his first band of negro pupils were taught to read, write, and cipher, began to have wider visions, and to formulate ideas which afterwards took practical shape. He developed the philosopher's view of education, and in the children who came to be taught in this town in the "black belt"—that is, the region where the blacks outnumber the whites—he saw the whole backward community of God-forsaken, ignorant, thriftless freed slaves and impoverished white. He devised ways of educating and training a people, and the acquisition of mere learning was always subordinated to the study of subjects of practical utility and the formation of character. The boys and girls were trained in all the useful crafts (Washington's own son was taught bricklaying, and Dr. Page saw him at work on a wall), and at the annual gatherings, when people came to see what they were doing, they did not read essays, but exhibited the work of their own hands—an engine, a waggon, and so forth. Most of the money that had gone to the building up of Tuskegee had come from private donors who had been obtained by Mr. Washington's efforts in going up and down the land explaining his aims and methods. The fact that at one time he had to beg about £20,000 a year to pay the deficit for the maintenance of the school had brought him into touch with all kinds of men and women, and enabled him to make the white people understand the negro as they would never have done otherwise. That was, perhaps, as he once said, the greatest part of his work. Continuing, Dr. Page said that Booker Washington was a man of infinite wisdom who possessed the two most attractive qualities of the negro, a love of humour and a love of melody. His steadfast purpose and his good judgment were his great qualities. He refused to be led aside by any controversies, and followed

his vision without ever losing its inspiration. What he said of the negro might have been said of him—that he was four-fifths human nature. He had the humility that comes of complete absorption by a great purpose, and although he was not a man of learning, he was a singularly compelling speaker. All who knew him and admired him and learned from him, see more clearly now than in his life-time how wisely he planned, and how nobly he carried out his ideal.

Mr. Joseph A. Pease, M.P., in a vote of thanks to Dr. Page, expressed the warmest appreciation of the fact that His Excellency had spared time in the midst of his pressing duties to deliver such an interesting address to the members of their Society. Mr. Fred Maddison, who seconded the resolution, said he was most grateful for the simple and human way in which Dr. Page had spoken to them, and for the entire absence from his manner and remarks of an attitude of indifference to the "common people" which they usually associated with diplomats. He embodied the spirit of democracy, and the future belonged to men who believed in justice and in democracy as the best means of securing it.

EAST CHESHIRE CHRISTIAN UNION.

The Annual Meeting of the East Cheshire Christian Union was held on Saturday, March 25, at Hyde Chapel and Schools, Gee Cross. The service in the chapel at 3 o'clock was conducted by the Rev. F. H. Vaughan. The sermon was preached by Dr. Mellone, Principal of the Unitarian Home Missionary College, Manchester. The Business Meeting was held at 4 o'clock, when the Annual Report and Financial Statement were adopted, and the officers re-elected, namely, President, the Rev. H. E. Dowson; Hon. Treasurer, Mr. W. Hudson; Hon. Secretary, the Rev. John Ellis. The Report, while recording no special missionary activity, owing to the war, emphasises the welcome fact that churches of different denominations are beginning to realise their underlying unity, and that, in spite of the depletion in their vigorous manhood, there was a disposition everywhere, in young and old, to re-double efforts to maintain faith in the eternal things of love, justice, and truth. In the evening there was a large attendance at the public Meeting, which was held at the school, under the chairmanship of Mr. A. H. Barlow, supported by Mrs. Bernard Allen, organiser of the Belgian Hospital Fund; Mr. H. G. Chancellor, M.P., representing the British and Foreign Unitarian Association; the Revs. H. E. Dowson, F. H. Vaughan, and John Ellis, Mrs. Dowson, and Mr. J. D. Nuttall, who presided at the piano.

The Rev. John Ellis moved a cordial vote of thanks to the ministers and congregation of Hyde Chapel for their hospitality, which was seconded by Mr. Ashton, and carried, the Rev. F. H. Vaughan replying. It was announced that a telegram had been received from Mr. P. M. Oliver, Parliamentary candidate for Knutsford Division, expressing regret for his inability to be present on account of having to attend urgent Red Cross business. Dr. Mellone, in replying to a vote of thanks for his sermon, said if there was one thing he would emphasise once more, it was the responsibility that rested upon their people as a religious community to prove to the world at large, and, above all, to the great nations of Christendom, that they were fit to be trusted with the freedom that they claimed and enjoyed. The plain truth was that they had not yet proved that they were fit to be trusted with it.

The Chairman welcomed the East Cheshire Christian Union to Gee Cross, and also extended a hearty welcome to the speakers. The time, surely, was opportune for taking counsel together. All around one found shattered ideals and stricken fields, and never was the need greater for taking counsel together to the end of mutual helpfulness, encouragement and inspiration. The thing that came uppermost time after time in his mind was the perversion of science and industry. They were divorced, as it seemed, from religious and any worthy ideal, and after that war of arms they were told of a war of peace, and problems of re-organisation and reconstruction that would face them. He could not profess to be bringing in new remedies or discovering remedies, but he was disturbed by the thought of the fatal effect upon their individual and national life that might come about in the carrying out of those things. Education, the work of reconstruction, business, should all be controlled by right ideals and worthy motives. For what shall it profit a man if he shall gain the whole world and lose his own soul? They should more and more draw their inspiration from Christ and His steady and guiding influence, and the measure of their success as churches would be the extent to which individuals asked themselves how far they were instruments of God, and the earnestness with which they should bear witness to their loyalty to the faith for which that Union stood. The conviction had grown upon him during the last two years of the greater need for that religion, and just as in their daily avocations success followed systematic training, patience and method, so similar agencies were needed in the endeavour for a Christian life—regular attendance at service, systematic reading and preparation, and quiet premeditation.

Mrs. Bernard Allen gave a description of the work of the Belgian Hospital Fund which deeply interested her hearers, and her allusion to the responsibility laid upon those for whom the brave sons of Belgium are making such supreme sacrifices evoked a warm response.

A collection was taken for the Fund at the close of the address which realised close upon £9.

Mr. Chancellor, M.P., brought the greetings of the British and Foreign Unitarian Association to the meeting. He suggested that one way their churches might be made to thrive and prosper was by calling on the capacity of the layman to the fullest extent. The call on the layman to-day was great because so many of their ministers were away at the front. Referring to the effect of the war on Christendom in our own country, he said, two tendencies were in operation. On the one hand patriotism was coming to assume its more debased and unholy form, and was often a synonym for mere blind, insensate hatred of the enemy; on the other hand it was uniting in the sense of comradeship and brotherhood all classes and sects. It was breaking down barriers of caste and creed that had too long divided them, and that was its Christian aspect. The great lesson was being learnt that they were members one of another. That which they shared in common was morally and fundamentally far greater than the things that divided them. It was the duty of individuals and churches to strive after truth, to make it operative in their own lives, and to preach it amongst others. That was the ground of missionary effort. It was their duty as a missionary society; but the method must not be imposed by authority and coercion, but by persuasion and argument and a community's conviction to make it a living force.

The Rev. H. E. Dowson moved a vote of thanks to the speakers, and spoke of what their forefathers had done for their church. He also spoke with enthusiasm of manifestations of a disposition for unity and fellowship in the churches of the district.

The Rev. C. Biggins seconded the resolution, which was carried with acclamation.

MEN AND MOVEMENTS.

On Easter Sunday the Rev. H. E. Dowson will complete forty-nine years as minister at Gee Cross and be within twelve months of his jubilee. Already preparations have been set on foot for celebrating the event. In announcing the anniversary the Hyde Chapel Calendar for April quotes Tennyson's lines with a fitness which will be endorsed by all Mr. Dowson's friends:—

A life in civic action warm,
A soul on highest mission sent.

The beauty of Hope Street Church, Liverpool, has recently been considerably enhanced by the addition of two stained glass windows, one in the north and one in the south aisle. The windows are the gifts of the relatives of Mrs. C. T. Bowring, who died in 1890, and of Mrs. Stoddart (Mrs. Bowring's eldest daughter), who died last year. They are described as "excellent in design and workmanship," and have been executed by the same firm as the windows in the Lady Chapel of Liverpool Cathedral.

Miss Helen L. Phillips of Carlisle was to have received a formal welcome into the ministry at the Spring Conference of the Northumberland and Durham Unitarian Association at Middlesbrough on Tuesday. Unfortunately owing to local conditions the Conference could not be held. Miss Phillips, who was formerly at Christ Church, Nottingham, has done excellent service as a lay worker for several years, and has richly earned her recognition as a fully qualified minister.

The announcement that the position of Head Master of University College School will be vacant at midsummer recalls the conspicuous services which this great public school has rendered to

medicine and learning and the public services of the country. Like University College it was founded on the principle of no religious tests.

Many boys from leading Unitarian families were educated there in the days before Nonconformists had begun to frequent the older public schools. Mr. Walter Baily of Hampstead was Chairman of the governors for several years, and on his retirement a short time ago he was succeeded by Mr. Harold Wade, an old boy and champion athlete, who still holds the record for running. The old boys are represented in the Unitarian ministry by Dr. J. Estlin Carpenter and the Rev. W. H. Drummond.

One of our ministers was suggesting the other day that Chesterton's essay on 'Religion and Brass Bands' might, with advantage, be reprinted and sent round to all our organists, in the hope that it might lead to a more frequent use of brighter music.

The trouble is that Liberal Christianity has not been gifted with many original musicians, and that organists, therefore, have to use the conventional music. Even our hymn books, he complained, do not balance the themes of sin, sorrow, and death sufficiently with the exultation of the happy warrior and the certainty of the final triumph of the right. He has a theory that the last hymn in every service should be a hymn of triumphant rejoicing, but knows no book that will supply three months without repetitions.

NEWS OF THE CHURCHES.

Ashton-under-Lyne.—A special memorial service in honour of the late Mrs. Samuel Smethurst was conducted in Richmond Hill Church on Sunday last by the Rev. N. J. Hawthorn Jones. Mrs. Smethurst, who was a loyal supporter of the Ashton movement ever since its inception, died at her residence on April 4. Her loss was keenly felt by a large number of admirers, who attended the service to pay their tribute of respect to her memory.

Bristol.—On Sunday, April 2, Dr. Tudor Jones unveiled a portrait of the Rev. A. N. Blatchford, late minister of Lewin's Mead Meeting, Bristol, which had been subscribed for by the teachers and scholars of the Girls' Department. On Monday, April 3, a united Sunday School Teachers' Conference, at which Lewin's Mead Meeting and the Domestic Mission were represented, was held, thirty-four being present. Dr. Jones took the chair, and an instructive paper was read by Mr. Thorburn, followed by a discussion. Two old teachers in khaki were present. On Thursday, April 6, the elder scholars held their Social, when about fifty were present, including Dr. and Mrs. Tudor Jones, who are always warmly welcomed at these meetings. On Sunday, April 9, the scholars had the unexpected pleasure of a visit from Dr. Blake Odgers, who gave an interesting address, after which prizes were distributed to the girls by the minister, and to the boys by Mrs. Tudor Jones. A collection was taken in aid of the Belgian Hut Fund.

Glossop.—On Sunday last the Fitzalan Street Church kept a day of Thanksgiving. Owing to the work of the ladies of the congregation being diverted to war purposes £50 was required to clear the church of its obligations before the annual meeting. The members attended the services in large numbers and brought their thank-offerings with them. The minister (the Rev. Joseph Wilson) preached in the morning on 'The Widow's Mite,' and in the evening on 'The Upper Room.' The collections amounted to £51.

Cardiff.—A public meeting was held on April 6 at West Grove Unitarian Church, under the auspices of the Women's League, in aid of the Belgian Hospital Fund. Mrs. Bernard Allen, the organiser of the Fund, who was listened to with great interest, delivered an address explaining what the Fund was, how it originated, what it had achieved, and what it still hoped to do. The chair was occupied by Mr. H. W. Thompson. The Lord Mayor of Cardiff (Dr. R. J. Smith) moved a vote of thanks to Mrs. Bernard Allen, which was seconded by Mrs. G. Carslake Thompson. The collection taken in aid of the Fund amounted to £10 16*s.* 3*d.*

Dundee.—The memorial window which has been erected by the congregation to celebrate the Jubilee of the settlement of the Rev. Henry Williamson as minister of the Unitarian church was unveiled at a special service held on Saturday, April 1. The devotional part of the service was conducted by the Rev. Thomas Dunkerley, B.A., an old friend of Mr. Williamson's, and the unveiling ceremony was performed by Mrs. Barlow, Glasgow, Vice-President of the Scottish Unitarian Association. Previous to the act of unveiling the window, Mrs. Barlow delivered the following short address: "Friends, we have met together to-day upon what seems to me a somewhat unique occasion. Unique in many ways, as we are here to unveil a memorial window which, so far as I know, is the first memorial window to be placed in a Unitarian church in Scotland. The window is erected, not in memory of some one who has passed from our midst, but is a thank-offering for a life still spared to us, and in recognition of fifty years of faithful service and ministry rendered by Mr. Williamson to this congregation. In thus commemorating life and service, it resembles our own Unitarian faith, which trusts to the everlasting love of a living God, whom we call our Father, and seeks strength and inspiration from the life and teaching of Jesus, our leader and brother. The inscription on the window carries a note of joy and exultation, and is a song associated with the birth of Jesus: 'Behold, I bring you good tidings of great joy, which shall be to all people.' Let us hope and pray that soon we may unite in singing the conclusion of the angel's song: 'Glory to God in the highest; on earth peace and good-will towards men.'" The window, which was universally admired, shows the figure of an angel bearing on a scroll the message given above, while at the bottom is the inscription: "Erected by the congregation to celebrate the completion of fifty years' ministry by the Rev. Henry Williamson, 1866-1916." At tea, which was afterwards served, Mr. Williamson expressed his appreciation of the beauty of the window and the feelings which had prompted its erection, and also of the services rendered that day by Mrs. Barlow and Mr. Dunkerley. Votes of thanks to Mrs. Barlow and Mr. Dunkerley were moved by Mr. Dand and Mr. Meldrum respectively.

Leytonstone.—A social gathering was held in connection with the Unitarian Church on Saturday, at Haydn House, Fairlop Road, when an interesting lantern lecture on Hungary was given by the Rev. T. P. Spedding. The lecturer gave a very entertaining account of a pre-war visit to the country of Francis David, on which occasion he had taken the photographs which were shown on the screen. Mr. J. P. Rosling, minister of the church at Stratford, assisted with the lantern. During the evening Mr. J. W. Peterken spoke of the indebtedness of the congregation to the Rev. J. Arthur Pearson for his continued helpfulness and friendship, and thanked him for his monthly visit. Mr. Pearson, in acknowledging, said that 183 services had been conducted by 40 different preachers since the London District Association began the movement in Leytonstone three and a half years ago. Some of those preachers as well as members of the congregation were now fighting for their country; one had been wounded, and another killed in action. Their progress had naturally been checked by the war as well as by removals, but the finances, though small, had steadily improved.

London: Bermondsey.—A pleasing ceremony took place at Fort Road Church, Bermondsey, on Sunday evening last. After conducting the service, the Rev. Geo. Carter was the recipient of an illuminated address from the congregation, placing on record their congratulations on his 80th birthday, and at the same time expressing their appreciation of his work on behalf of Bermondsey and the Unitarian cause generally. Short speeches were made by the Secretary, Mr. A. H. Crocker, and by the Chairman, Mr. George Callow. Mr. Carter, in acknowledging the gift, said that he would greatly prize this token of the congregation's good feeling and friendship towards him.

Newcastle-on-Tyne.—Anniversary sermons were preached at the Church of the Divine Unity on April 9 by the Rev. W. H. Drummond, the offertories at both services being given to the Belgian Hospital Fund. On Monday the 10th inst. the annual congregational tea was held, followed by a meeting at which the chair was taken by the Rev. A. Hall. Sir J. Baxter Ellis moved and Mr. O. Levin seconded a resolution of cordial welcome to Mrs. Bernard Allen and the Rev. W. H. Drummond, who were present as representatives of the Belgian Hospital Fund. Mrs. Allen and Mr. Drummond then addressed the meeting on the work of the Fund.

Women's League.—The second Annual Meeting of the Manchester Associate Branch of the Women's League was held at Pendleton on April 1. There were eighty-two members present, representing the following branches: Ansdell, Bury (Bank Street), Chesham, Blackley, Chowbent, Failsworth, Gee Cross, Heywood, Monton, Oldham, Oldham Road (Manchester), Padiham, Pendleton, Stalybridge, and Stockport. Miss Johnstone presided. The Secretary (Miss Storrs) presented the Annual Report, and the Treasurer (Mrs. Stead) the Annual Balance Sheet, both of which were adopted. All the retiring officers were re-elected, with two additional Vice-Presidents, Mrs. Halstead of Ansdell, and Miss Dornan of Oldham. It was decided to hold the Summer Meeting at Monton on July 8. At tea-time cordial thanks were given to the Pendleton Branch for their hospitality. Afterwards the meeting re-assembled to hear the reports of the individual branches, which were both interesting and instructive.

NOTES AND JOTTINGS.

A Public House without Intoxicants.

An interesting experiment on temperance lines is being contemplated by the Oxford Institute at 29 and 30, St. Aldate's, which has done such excellent

work among the young men in the city of Oxford. Owing to the war the membership of the Institute has been depleted, and the responsible Committee have regretfully decided that they must relinquish the premises. Meetings have been held to consider whether these might still be devoted to social objects on a broader basis. Within a short distance of the Institute there are eight licensed houses, with others at no great distance, yet there is no place where persons of all ages and of either sex can obtain recreation and non-alcoholic refreshment. After much careful investigation it has been decided to appeal for £800 with which to inaugurate a people's palace or public house without intoxicants, which will be planned attractively so as to appeal to those who wish to spend a little spare time in a neighbourly and comfortable resort.

* * *

The idea is such an excellent one that it would seem only necessary to explain it in order to win cordial support. The National People's Palaces Association, Ltd., has promised to facilitate arrangements by means of a loan, and if the experiment—which has proved such a success elsewhere—should have equally good results in Oxford, an option has been given to the National People's Palaces Association, Ltd., to take it over at the end of two years, making subscribers of over £1 shareholders. A number of influential people are taking an interest in the scheme, including Lady Mary Murray, the Bishop of Oxford, Dr. Carpenter, Dr. Drummond, Dr. Jacks, the Hon. Mrs. Lyttelton, Canon Scott Holland, Miss Cunninghame Graham, and Mrs. Fotheringham (Hon. Secretary Oxford B.W.T.A.). Subscriptions may be sent to Mr. H. Ferris Pike, Hon. Treasurer, 43A Queen Street, Oxford.

Garibaldi's Grandson.

Garibaldi's love of animals, as well as his grandson, Bruno, who was killed recently in the war. His tutor writes (we killed in the war. His tutor writes (we quote from an American journal), "One day as I was going to the castle I saw Bruno bargaining with some boys of the village. He was spending his savings in buying captured birds, which he immediately set at liberty. The news of the generous purchaser spread rapidly through the village, and numbers of boys flocked to the castle, where Bruno, radiant with joy, spent his last coppers in setting free the poor captives." On another occasion he was discovered brandishing a big stick with which to belabour some thoughtless boys whom he saw every evening stoning the pigs as the shepherds brought them home. It is said that the cowardly youths fled before his "persuasive arguments" (enforced, we presume, by the big stick) and that they never ill-treated the pigs again. Another day he said, as he contemplated with sadness a collection of butterflies which had been given him, "This is a collection which will give me pain every time I look at it. Isn't it a shame that these poor creatures should suffer a horrible death for the pleasure of a collector? When I see a pin stuck through a butterfly, I almost feel as if I were being transfixed by it myself." This reminds us forcibly of the great Italian patriot, who cried as a child at the sight of a wounded grasshopper, and could not even bear to see a flower plucked wantonly or a plant torn up by the roots.

The Carnegie Trust.

The Executive Committee of the Carnegie United Kingdom Trust have issued a singularly interesting report, in which some excellent schemes are foreshadowed to be undertaken when the present crisis is over. The trust deed prohibits "any part of the trust funds from being used in any way which could lend countenance to war or to warlike preparations," and the opinion is also expressed that the money should not be used in the furtherance of projects of a purely temporary and abnormal character which are necessary at the moment. Special reports are being collected, however, in all parts of the United Kingdom bearing on the question of infant mortality, and all matters relating to the physical welfare of mothers and children, health houses, public baths and washhouses, and the like. In regard to libraries the chief recommendation is that assistance should be given to the development of libraries in rural districts, the idea being to circulate collections of books to the villages through the village schools over a fairly wide area. Another suggestion is the organisation of a system of book boxes to be supplied to British merchant vessels for the benefit of the crews. Grants are to be made, in addition to all this, with the object of fostering the love of music in rural districts, and a certain sum is to be devoted to the erection of a Nursery Training School at Hampstead, to be conducted by the Women's Industrial Council. In 1915 the income of this beneficent trust amounted to £183,951, and the expenditure to £81,686, of which £75,491 represented grants.

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9.—Chance.
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ANNUAL MEETING

WILL BE HELD ON

MONDAY, APRIL 24 (Easter Monday),

AT

Stamford Street Chapel, London.

3 p.m. Annual Business Meeting.
4 p.m. Service.—Preacher, Rev. J. Wood.
5 p.m. Tea.
6 p.m. Public Meeting.

SPEAKERS—

Mr. J. R. Cameron (Accrington); Mr. T. M. Chalmers, M.A. (London District Unitarian Society); Miss Francis (London); Mr. A. Stephen Noel (London District Unitarian Society); Rev. J. M. Lloyd Thomas (President of Guilds' Union).

LONDON DISTRICT UNITARIAN SOCIETY.

Mr. ALAN FORBES, Anstruther, Fitzalan Road, Church End, Finchley, N., has been appointed temporary Secretary of the Society instead of Rev. J. Arthur Pearson, during the absence of Mr. Ronald Bartram "on service." All secretarial communications should now be sent to him.

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April.

23. Rev. FRANCIS HENRY JONES, B.A.

30. Rev. FRANK KERRY FREESTON.

The Evening Services will not be resumed for the present.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER.

JUBILEE CELEBRATIONS.

April 29 to May 7, 1916.

The Church was founded and the first service was held in the little chapel in Whitfield Street, Ardwick, on Sunday, April 29, 1866.

Saturday, April 29.—Tea 5. Meeting 6.30. Congregational and Scholars Re-union.

Sunday, April 30.—10.45 and 6.30. Jubilee Sermons. Preacher—**Rev. W. G. Tarrant, B.A.** (of London).

Monday, May 1.—8. Lecture by **Mr. J. Lewis Paton, M.A.** (High Master, Manchester Grammar School). Subject: "Germany and the Germans." Chairman—Rev. Chas. Peach.

Tuesday, May 2.—8. Grand Organ and Vocal Recital by **Mr. Frank Greenwood, Mus. Bac., F.R.C.O., A.R.C.M.** (Organist to the Borough of Rochdale), and **Mr. Hamilton Harris,** the eminent baritone.

Wednesday, May 3.—7.30. Special Service. Preacher—**Rev. John Hunter, D.D.** (of London). Supporter—Rev. J. Morley Mills.

Friday, May 5.—7.30. Entertainments, &c., provided by the Sunday School.

Saturday, May 6.—4.30. School Children's Treat, free to scholars under 16.

Sunday, May 7.—10.45 and 6.30. Special Services. Preacher—**Rev. Arthur W. Fox, M.A.** (of Todmorden).

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, April 23.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. W. H. Drummond.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey, Fort Road, 6.30, Rev. J. A. Pearson.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. Copeland Bowie.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. Moritz Weston.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. F. G. Fincham; 6.30.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A. Good Friday, 11.15, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs.

Islington Unity Church, Upper Street, 11, and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63, Fairlop Road. 6.30, Rev. T. P. Spedding.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. Robson, B.D.

South Norwood League House, 141, Portland Road, 7, Mr. J. Kinsman.

Stoke Newington Green, 11.15, Mr. T. Pallister Young, LL.B.; 7, Mr. Harold Titford.

Stratford Unitarian Church, 11, Mr. F. Collecott; 6.30, Mr. A. Stephen Noel.

University Hall, Gordon Square, W.C., 11.15, Rev. F. H. Jones, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30.

Birmingham, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11, Rev. I. Wrigley; 6.30, Mr. E. E. Wrigley.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. Edgar Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. J. J. Marten.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Hargrove. Good Friday, 11, Rev. Dr. Hargrove.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers B.A. Good Friday, Rev. J. C. Odgers.

Maidstone, Unitarian Church, Earl Street 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11, Rev. C. Travers; 6.30, Supply.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. L. P. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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BIRTHS.

Falconer.—On April 19, at 171, Marlborough Avenue, Hull, to Rev. T. M. and Mrs. Falconer, a daughter.

Winder.—On April 2, at The Silver Birches, Macclesfield, to Mr. and Mrs. Mark Winder, a daughter.

DEATH.

Milne.—On April 15, at The Beeches, Heywood, Mary, dearly loved wife of James Milne, aged 57 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE are glad to be able to mark our Easter joy this year by passing another golden milestone in the growth of our Fund. The money that has been subscribed is an offering to human need, and so, in the best sense, an offering to God. It has also been an expression of one of the most beautiful aspects of church life, for many of the gifts have represented the feeling of compassion which vitalises a whole community. We are not in the least dismayed about the future, because many of us are likely to have less margin for generosity. We shall simply have to get more of the spirit of self-sacrifice into our hearts, and then we shall make the blessed discovery that the real joy of helping increases, when we have to plan and save in order to do it. As we stand this Easter-tide in the presence of the Cross, and try to judge our lives by its standards, there will be little temptation to sit down and congratulate ourselves upon what we have achieved. Its challenge to us is to go forward and to do better, in the faith that because we are God's children the generosity of love has no limits.

* * *

THE Schools Depot of the Fund continues its task of collecting work and money from a number of schools connected with it. Miss Rowe and Miss Taylor have sent in nearly 400 articles since January, 1916, including 120 pairs of socks and 50 knitted blankets. Mrs. Allen has seen these bright-coloured rugs on the beds of the hospitals where they have been sent, and the wards looked very gay with them. Besides work, contributions in money have been sent to help to pay for the school dinners of the Belgian children in Calais.

* * *

MRS. WORTHINGTON organised a Pound Day on Friday, April 8th, among the members of the "Working Parties" at Essex Church. The result was that she was able to bring a taxi-cab full of good things up to Hampstead—86 tins of various invalid foods. These were all packed on Saturday morning and despatched on Monday, and it is hoped they will be at a certain Convalescent Depot where they are greatly needed by the end of the week. A letter from the directrice of the canteen there, which arrived the day the case left, says: "Our stock of Benger's food is getting *very* low; I am just telling you in case you had a supply as you told me always to ask for things." This is the canteen described in THE INQUIRER a fortnight ago.

* * *

IN thousands of homes Easter this year will be a festival of hope and consolation. Without its message of victory over bodily death and all the powers of evil it would be hard for most of us to face the future with confidence and fortitude. But nothing is too terrible for us to bear when we feel that God uses the travail of our souls for the building of his kingdom. It is one of the paradoxes of faith that we are more certain of God in the days of storm, when life rocks to its foundations, than in the quiet years of comfort and peace.

MAY we interpose a plea here for greater dignity of life in some quarters. Some of our London streets and the loud advertisements of fashions in the newspapers would hardly give the impression to a stranger that we are actors in an appalling tragedy. We do not mean that we should go about with long faces and all mirth should cease, far from it. No wise man wants his countrymen to be miserable about the war. All its days of anxiety and gloom must be irradiated with the splendour of a great duty. But everything that savours of frivolity, expensive food, gay dressing and silly light-heartedness in amusements, is out of place. Life for all of us must be disciplined if we are to come safely to our goal. There are some things, which may be innocent enough at other times, for which there should be no room in our hearts just now.

* * *

THERE are also all the claims of sympathy and good manners to be considered. It does matter greatly what impression we make upon our partners in this struggle. In suffering, in sorrow, in physical loss and devastation they have borne a much bigger share in the war than most of our people have done. With fine generosity they recognise that our part is somewhat different from theirs and they have allowed no word of envy of our security to escape from their lips. But they may rightly ask that the thought of their sufferings should chasten our mood, and that we should occupy ourselves as little as possible with all the machinery of a luxurious civilisation while we are fighting as their Ally for the soul of the world. We should be sorry that the women of the occupied provinces of France, or the starving population of Poland, or the Serbian peasants who have survived the long trek should read the flaming advertisements in some of our most popular newspapers, as though Easter shopping were the order of the

day and new fashions the first claim upon our purses. Would they not have a right to mutter something about fiddling while Rome is burning ?

* * *

The important statement by the Prime Minister on the subject of recruiting will be made after we have gone to press. A section of the Press has done its best to keep the public in a state of feverish anxiety and to make it as difficult as possible for the members of the Government to discuss the whole question calmly, and to compose possible differences of personal attitude. We do not pretend to understand all the motives which lie behind these campaigns of grumbling and abuse and violent criticism, and they are by no means confined to one section of the Press. But two forces are at work against which the public mind should be on its guard. The first is the temptation to adopt "rush" tactics as a method of escape from disappointment and delay. It is hard to keep the cool head and the steady hand when anxieties thicken and decision lingers.

* * *

But we think that the Press is also suffering a good deal from offended vanity. It has been set in its place since the beginning of the war, and made to feel that to a certain extent it is under orders. It resented the censorship and is intolerant of control. It still likes to feel that it makes and unmakes ministers and possesses a power superior to that of Parliament. It is well that occasionally the veil should be torn aside, and that the leader writer who wields a pen like a sceptre, as though the whole weight of empire rested on his shoulders, should be recognised as a clever mediocrity, with a name like that of any other man, or possibly as a second-rate politician whose gifts only entitle him to be a back-bench talker or a House of Commons bore. It would be a measure making for modesty and wholesomeness if for one week the leaders in every newspaper in the country were signed. We should begin to ask ourselves about some of them whether such tall talk is becoming in a small man, and many idols would be seen to have feet of clay.

* * *

All this does not mean that we want the Government to be free from criticism or have any belief in its infallibility. If the heaven-born dictator should arise, at once a king of justice, a master of method, and a manager of men, we are prepared to follow him to victory, and we should not judge the measures he might adopt for that end by their agreement with our own political creed before the war. But the rhetoric of clamour is always one of the basest of political weapons. Wise men pay little heed to it, for they know that its violence is in proportion to its lack of intelligence. If the present Government could be stampeded out of office we should have done nothing to bring victory nearer by a single day, and there is no guarantee that the national cause would be safe in the hands of their nameless successors.

* * *

Lord Bryce performed the opening ceremony in connection with a local memorial to Lieut. Gladstone at Hawarden last Saturday. In doing so he paid a noble tribute to the young manhood of the nation. We reproduce some of his words here for they should be read and treasured in every home that has sent its sons to the war.

> The old spirit of devotion [he said] is alive again in Great Britain. It is again the old England of ancestral fame. Some had thought that England had degenerated, but never has England shown herself worthier of the greatest tradition of her greatest days than she has done in these last months. An England that can do this is an England worth fighting for .... Let us remember these young heroes who have gone from us, not altogether with sorrow, but also with a sort of solemn thankfulness to God, who had strengthened them to do their duty; thankfulness to them, who have strengthened and helped us all by the way they have done their duty. Not in vain have they given their lives for their country, which is fighting for a cause to which honour and justice called her, a cause as righteous as any nation has ever sustained. The memories of those young heroes will for us and for those who come after shine like the lights of the world, lights that will burn for ever, set up around the altar of patriotism and of duty.

* * *

Everything that Dr. C. W. Eliot writes about the international aspects of American politics is of deep interest to us in this country. We have been anxious to respect the motives which underlie American neutrality and to refrain from any criticism of the attitude of the United States which could be construed into a claim upon her help. We recognise that she has her own burden to carry and that it is natural for her to look at the European conflict from a detached point of view which is impossible to us. But we do not pretend to be indifferent when a man of Dr. Eliot's balanced judgment and wide political vision pronounces definitely not merely for intervention in the present struggle, but for a close alliance with England and France. This momentous proposal is contained in a letter which he sent recently to the Boston *Sunday Herald*.

* * *

Dr. Eliot is moved not only by the identity between the ideals of the Allies, and those which all true Americans cherish, but also by the quite definite belief that it is necessary to ensure the United States from the menace of German aggression.

> In view of the unprecedented horrors and destructions of the present war [he writes] it is undoubtedly the interest of the Americans to protect themselves at all cost from invasion by Germany, supported by any possible allies, even if the risk be very small and the price of the insurance high. The promptest, surest, and most advantageous method of accomplishing that result is entrance by the United States into a permanent offensive and defensive alliance with Great Britain and France to maintain the freedom of the seas for these allies under all circumstances, and to oppose attack by sea on any one of them. To this new alliance, other nations, present belligerent or present neutral, might be welcomed, but they would not be necessary to its success. Germany, Austria-Hungary, and Turkey would not be admissible, because they so easily absolve themselves from keeping their word.

Such an alliance, he argues, would be a source of protection in the future not only for the United States but also to the smaller maritime nations which are exposed to attack by the Germanic powers. Now that the German policy of domination has been made plain in the sight of all men, it is necessary in his judgment to consider the larger interests of civilisation instead of dwelling on the rights of neutrals. "It is time," he says, "for lovers of public liberty and justice to cease to be merely lookers-on at the prodigious catastrophe."

* * *

The centenary of the birth of Charlotte Brontë falls on Good Friday, the tercentenary of the death of Shakespeare on Easter Sunday. We announce elsewhere the arrangements which we have made for a series of commemorative articles in connection with the Shakespeare celebration. The article on "Supermen and Superwomen" in our present issue deals with the Brontë family. We make no apology for adding our voice to the national chorus. But as we listen to the discourse of learned men or charming writers, we need to remember that the true way to praise our classics is to read them, and having read them once to do so again, till their power enters into us and takes possession of the fortress of the mind.

THE REALISM OF THE CROSS.

The way of the cross is the way of light—*via crucis via lucis*—this was the confession of some of the holiest minds of a past age. The saying has come down to us, and we still imagine that we believe it, only it has long been our practice to expect light to come from another quarter, not from the suffering which we bear in our bodies but from the thoughts which pass through our minds. But it is experience which is the great teacher of men. No study of the records of human sorrow can take the place of the chastening of our own souls. Neither can long pondering upon a few chosen verses of the Sermon on the Mount bring us so close to the heart of Christ as one act of self-surrender and swift obedience. It is for this reason that arguments and discussions should play such a small part in the life of the Christian compared with acts. The bearing of the cross, not the right explanation of its meaning, is the badge of discipleship.

Not long ago this might have appeared a hard saying. We seemed to grow more spiritual as we emancipated ourselves from physical facts. We talked about Christian principles and ideals of goodness. We even spoke of the cross as a symbol of self-sacrifice, forgetful of the crude fact that it was made of real wood, that it was stained with real human blood, and that it was a real human body that hung there and suffered and died. But now something has happened to change the whole tenour of our thinking about these things. We have seen men die for the love of their country, for the sake of their friends. They have gone from among us, turning their backs upon the comforts of home and all the dazzling ambitions of youth, because duty and affection called. They have met wounds and death amid scenes of indescribable horror without a murmur on their lips or a thought of repining in their hearts. We don't want to talk about symbols and principles and abstract religious ideas when we can look upon men. Their death in some foul trench in Flanders does more to explain to us the meaning of the sordid cross on Calvary than a hundred homilies about sacrifice. Deep down in the heart of things they have much in common in the completeness of their obedience, in the willingness of their suffering, and in the power of such faithful love to make us emulate its goodness An influence of this kind theologians usually call redemptive, meaning by this word the deliverance which it works in our lives from slavery to selfish aims and base passions and ignoble fears. Such deliverance is never effected by teaching. It comes only from love in action. It needs the complete realism of the cross.

There are two errors, both deeply hostile to robust religious faith, into which many people have been betrayed in days when a widespread devotion to comfort has gone hand in hand with sentimental theories of life. The one is a strong repugnance to the thought of bodily death. In our hearts many of us are tempted to assert our right to length of days and ample enjoyment of the good things which this earth provides. To this cowardly and materialistic creed the cutting short of early promise is simply a vast calamity no matter in what cause life is laid down. Was it then a tragic mistake when Jesus died, refusing to accept deliverance, at the age of 30? Are the young men, who have no burning desire to serve their country and stay comfortably at home, wiser than those others who are giving themselves as a ransom for the freedom of the world? We need not attempt to answer these questions, for loyalty and affection have only one answer to give.

The other error, though very different on the surface, is often found occupying a compartment of the same mind. It is the belief that religion becomes spiritual in proportion as it lives among thoughts and feelings and renounces the use of physical force in the execution of the just commands of God. But at the root of this belief there is once again the taint of a false materialism. We are set in this world in order that we may employ the whole range of our physical powers under the control of a disciplined soul for the attainment of just and noble ends. The instruments of justice, even when they use bodily coercion or inflict wounds and death, are not evil in themselves. It is the purpose, whether of settled law or of private vengeance, which makes them good or bad. Few men fail to recognise this in the case of the things which we suffer. The cross is the gibbet of the criminal or the throne of the King of Saints according as the soul makes it so. But we must apply this truth to the whole range of our duties, whether of construction or resistance, remembering that we are set here to control physical conditions and not to ignore them. The religion we profess owes its growth in the world less to its preachers and dreamers than to its martyrs and men of action. It wins its victories by the use of physical means. Its greatest sermon was a deed. At the centre of Christianity there is a coarse and blood-stained cross; but more than all gracious promises and glowing prophecies it draws the heart of the world in its hunger for the love and peace of God.

Good Thoughts for Evil Times.

Thou say'st, "Take up my cross,
O Man, and follow me":
The night is black, the feet are slack,
Yet we would follow thee.

But O, dear Lord, we cry,
That we thy face could see!
Thy blessed face one moment's space—
Then might we follow thee!

Dim tracts of time divide
Those golden days from me;
Thy voice comes strange o'er years of change;
How can I follow thee?

Comes faint and far thy voice
From vales of Galilee;
Thy vision fades in ancient shades;
How should we follow thee?

O heavy cross—of faith
In what we cannot see!
As once of yore, thyself restore
And help to follow thee!

If not as once thou cam'st
In true humanity,
Come yet as guest within the breast
That burns to follow thee.

Within our heart of hearts
In nearest nearness be:
Set up thy throne within thine own:
Go, Lord: we follow thee.

Francis Turner Palgrave.

And there was also strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.

St. Luke xxii. 24–27.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin.

And yet have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hebrews xii. 1–6.

O LORD, the eternal lifegiver, who liftest out of death and shame all godlike sufferers for Thy truth, and settest even their humanity on high, making it glorious in men's thoughts, by its partaking of Thy Eternal Spirit; give us grace to contend always for the right, and, if needs be, to suffer for it, and give us not over to any death of the soul, but rather lift us into newness of life, and let us love Thee and dwell with Thee for ever. Amen.

WORK IN ITALY.

When the European War broke out the Association of Free Believers and our *Riforma Italiana* were busily engaged on the work of internal organisation and on preparations for enlarging their sphere of labour. The war has, as was to be expected, enormously increased the difficulties with which we had to contend—difficulties to surmount which we required unlimited patience and undaunted faith in the future of our work, to the need of whose message of union the war bore such an unlooked-for witness in a Europe convulsed and rent asunder by this struggle *à l'outrance*.

The catastrophe was so utterly unexpected that the first feeling was one of stupefaction and panic; then came nine long months of agonising suspense and animated discussion as to what course we ought to take. On the decision depended not only the dignity and future of our own country, but, to a certain extent, the ulterior development of this appalling conflict. Once we had entered the lists on the side of the Entente, the whole moral and intellectual energy of the country was concentrated on the war itself, and on the task of lightening, as far as possible, the heavy burden it laid on the people.

It was natural enough to suppose that even if a movement like ours could find supporters and arouse interest in the time of peace in spite of the traditional indifference of the nation to religious problems, it could not hope to escape shipwreck at a time of such extraordinary tension. Many similar enterprises not of a strictly religious character were, as a matter of fact, forced to come to a standstill; many periodicals had to suspend publication, others had to reduce their size or to appear at longer intervals. The publisher of one review devoted to religious questions, which gave its readers, for the same price as we charge, twelve large illustrated monthly numbers a year, announced that he had lost over a fifth of his regular subscribers at the beginning of the new year.

Many young men have been called to the colours, incomes are very much reduced, the difficulty and expense of any sort of propaganda has immensely increased, as has the cost of printing, in some cases by as much as 50 per cent.

We had, moreover, to face another danger: the difference of opinion amongst our members, both as to our decision and our conduct of the war. Several were for neutrality, and the names of some of our collaborators are on the list of the Committee of the League of Neutrals, which has its headquarters at Lugano. Others, again, advocated the intervention of Italy. These dissensions did not, however, affect the inner life of our Association; it was somewhat slackened, it is true, but not upset in any way. The difficulties in our way were faced with renewed vigour, so that new and important gains made up amply for the inevitable losses.

The projected tour of our Secretary to the most important cities of Italy, for the purpose of visiting the various centres of the Association of Free Believers and of preparing for a National Congress, had to be given up; we stopped bringing out pamphlets for the time being, and concentrated our publishing efforts on the review; but the meetings of our leaders in Florence were more frequent, the activity of each one of them was increased, and we strove in every way to further our *Riforma*.

We received numerous answers to our promised inquiry into the state of religious life in Italy just before the war, many of these replies being from university professors, amongst whom we find such illustrious names as those of Prof. G. Gentile, of Pisa; Prof. A. Anile, of Naples; Dr. D. Camerini, Professor P. Carabellese, Prof. V. Cian, Prof. Paolo Orano, Prof. F. Momigliano, Avv. R. Ottolenghi, Prof. N. Checchia, Mrs. Teresa Fondi F. Mattani, Senator Chiapelli, Avv. A. Begey, Dr. Samuele Colombo. Amongst those who replied were Catholics of modernist views, Protestants, Protestant ministers, Jewish Rabbis, and masters in secondary schools.

The *Riforma* acquired new collaborators, amongst these being Prof. Paolo Orano, who has published numerous works dealing with historical, social, and religious questions, and is also a noted journalist. Raffaele Ottolenghi, a Jewish lawyer, author of three learned volumes on the origin of Christianity entitled, 'Voci d'Oriente,' and a contributor to some of the most important Italian periodicals, entrusted us with the publication of a book dedicated to the Unitarians of Italy which bears witness to the author's learning and religious fervour, and is an eloquent vindication of Israel's religious message to the world. This work, which contains about 600 pages, is entitled 'Farisei Antichi e Moderni' (Pharisees ancient and modern), and is on sale at a very low price, especially for these days.

Another inquiry into the probable effects of the war on the religious temper of the Italians—a continuation and completion of the earlier one—was announced in the March number of the *Riforma*, and will certainly be no less successful than its predecessor.

A revival of modernism has made itself felt of late, and some of the most noted modernists, following my example, show signs of applying to our Association and Review, and making use of it for their religious discussions, thus making common cause with a movement for the promotion of liberty which falls in so well with their programme. We may, however, regard this difficult time, which we trust may not be unduly prolonged, as a difficult test to which we have proved ourselves equal. Even though it has frustrated many of our hopes and plans, we trust that it may be found to have prepared many new and precious opportunities for the time when the great war will be a thing of the past, and with the vanishing of many fond illusions, the soul of man will turn eagerly towards teaching which can offer a firmer and more spiritual pacific foundation to our unfortunate European civilisation, now tottering and prostrate under the blows of an unparalleled disaster.

It may be that the Italians, whom a favourable sequence of events enabled to throw off almost too easily the political and spiritual yoke of centuries, stood in need of some great trial which should

arouse them from their state of torpor, and impart fresh life to religious activity. The trial has come, and if we are to gauge the sacrifices of every kind which the war will yet ask of us by what it has already cost, it is to be hoped that the soul of the nation will prove as equal to the task of reconstruction before us as it has so far proved to the trial of to-day.

In the meantime we are preparing our programme of future work of which it would be premature to speak at present.

Romolo Murri.

SUPERMEN AND SUPERWOMEN.

"Dear ladies, I am one with you in heart."
Aristophanes.

In some of the upper circles of wisdom Nietzsche is the magic word to-day. He has applied to philosophy the popular method of "a penny plain and twopence coloured." And it has proved effective in recruiting supermen. They flock to the colours. The plain background of the classics painted with Prussian-blue and crimson-lake is most alluring.

I confess I am perturbed. I like Nietzsche. The eight volumes of his works which I possess are frequently in my hands. He is an immensely stimulating fellow. His criticisms are not only vastly entertaining, they are most exhilarating too. And though I am not given over much to living dangerously, very often after reading him I find myself cultivating quite a Malvolio vein—"I will be proud. I will read politic authors. I will wash off gross acquaintance. I will be strange, stout, in yellow stockings and cross-gartered." Of course, beside the great lion, my roarings are but those of a sucking dove. But my heart is good.

And yet I am perturbed. Notwithstanding his heroic cultivation of the aristocratic attitude, the Superman is vulgar, and an arrant snob. Though this enhances his value in the comedy of life, it dissipates his force. There are times when the Superman has the lonely, isolated splendour of a star, and moves in power and beauty with sublime Miltonic grandeur. I bow before the rebuke of this archangel. But Nietzsche has mixed him up with modern memories of Frederick the Great and Napoleon. Heroes both, perhaps,—certainly Frede rick. But a couple of Philistine rascals. These ugly elements stick out everywhere. Nietzsche's followers seem to delight in emphasising them, and they have degraded the Superman to very low levels. Perhaps we ought not to visit this on Nietzsche. I do, however, for he is utterly anarchic in advocating his doctrine of power. In destructive criticism, in poetic rhapsody, he is often superb; but in prose exposition he is wilful, crude, and grotesque. The jackal and hyena mingle with the nobler beast. The Superman is more Roman than Greek, more Prussian than Roman. And he is not the fine consummation of the natural man, but a feverish, exotic person. Such are so many of Nietzsche's disciples. Left to themselves they would innocently have cultivated a loud taste in ties or waistcoats, but the master has turned their heads, and they are mischievously cultivating a loud taste in minds.

These thoughts came to me in the watches of the night. Perhaps they were a nightmare in which the Superman was mixed up in a Zeppelin raid. I was reading the poems of Emily Brontë by the fire. And in the teeth of Nietzsche I felt that the women had got nearer to the truth. He is utterly contemptuous of women, and would found a blatant future on the triumph of the male animal. He appeals to heroic times. And yet behind Greek civilisation what splendid forms of woman there are. Mixed up with Roman history what dazzling feminine souls. Does not Prussia owe more than she has ever had the grace to acknowledge to her Sophias and Charlottes, and the incomparable Louisa? In the scorn of Antigone rings the voice of the whole sisterhood:—

That one who is mortal thus could over bear
The infallible unwritten laws of Heaven.
Not now or yesterday they have their being,
But everlastingly, and none can tell
The hour that saw their birth.

The only appreciation of the Brontës that I have found worth reading was written by a Frenchman. He shows how their genius gave the dumb tragedy of their lives an articulate beauty by the sheer force of its refinement and distinction. And the scene of the tragedy is a humble "interior," warmed and lighted by sisterly devotion. Here, amid homely duties, these three very perfect gentlewomen wove their wondrous spells. Their souls flashed far "on wings with a wind of desire," claimed frank comradeship with earth, ocean, air, and set the baldest prosaics tingling with romance and mystery. But only poverty could sunder them from home and one another. Only poverty could betray them to the garish world. Fame, at last, found them out, and two of them were brought to London shy and trembling. What a romance it is. Those incongruities, those fragilities, those quaintnesses, dear to the art of Sterne, or Keats, or Crabbe, are all needed here. Yes, and something more that Crabbe might have supplied, for a squalid horror was hidden in their home. Charlotte was able, by living longer, to do more than her sisters, and so has occupied the larger place. Anne is a pathetic figure—"auprès de ses sœurs elle a l'air un peu effacé." Her sisters set the pitch of living and writing. Anne wrote with facility. But the pitch of life and literature was beyond her. In other surroundings she might have lived a charming life and done charming work. She was too frail for such austerities, and perished. An Ismene trying to live up to an Antigone. The pathetic verses in which with calm resignation she looks back on hopes never fulfilled are worth volumes which the strong and resolute have filled with their cheap rant.

But of the three sisters Emily is the greatest. As my French writer says:—"Rare est le mot qu'on se répète tout bas." Badly dressed governesses, all the sisters move with individual distinction, but Emily stands out for ever on some lonely crag of those moors she loved. An exquisite, aloof creature, showing in her eyes and her eager figure the power of those silent spaces. She thrills with a fearful gladness out of doors, and at home her courage overawes the household. What killed her body was life to her mind. Without effort she rises to Nietzsche's tremendous doctrine, for she has drunk of the tragic cup of Dionysus, and has found a passionate joy. "Rien ne l'abat, presque rien ne l'attriste; elle est la reine de sa propre vie." And Emily Brontë has the secret of the spiritual. She lives on nature and reality, and utters their truth and power. She is never self-assertive. She is never in any pose. She is natural, like things in nature. And such things are always full of mystery. Complex things bother our ingenuity, but rarely disturb our souls. It is the simple things that do that. Amid the simple things of nature Emily Brontë moves like some virginal priestess. Hers is a holy communion from which she gets sacramental grace. Full of a peace which passes understanding she comes back to the duty nearest to her—to bake excellent bread and pies. Where is the cackle of the superman beside this exaltation of soul?

Emily Brontë is to be found in her poems. She says nothing which has not been said before, but she says it differently, for she just says it for herself. What a queenly step is here—

I'll walk where my own nature would be leading;
It vexes me to choose another guide;
Where the grey flocks in ferny glens are feeding,
Where the wild wind blows on the mountain side.

And in that mystical poem, "The Visionary," what proud restraint, what womanly secrecy, so different from the debauched humility of the religionist—

What I love shall come like visitant of air,
Safe in secret power from lurking human snare;
What loves me, no word of mine shall e'er betray,
Though for faith unstained my life must forfeit pay.
Burn then, little lamp, glimmer straight and clear—
Hush! a rustling wing stirs, methinks, the air!
He for whom I wait thus ever comes to me;
Strange Power! I trust thy might; trust thou my constancy.

So she lived with power and joy in that free spirit which moved in "all nature's million mysteries," and in sure and certain trust in that spirit she met death with proud courage:—

Well, let them fight for honour's breath
Or pleasure's shade pursue—
The dweller in the land of death
Is changed and careless too.

And, if their eyes should watch and weep
Till sorrow's source were dry,
She would not, in her tranquil sleep,
Return a single sigh!

Blow, west wind, by the lonely mound,
And murmur summer streams—
There is no need of other sound
To soothe my lady's dreams.

R. H. U. B.

BOOKS AND REVIEWS.

Indian Thought, Past and Present. By R. W. Frazer, LL.B., C.E., &c. London: T. Fisher Unwin. 10*s.* 6*d.* net.

"The war that has convulsed Western civilisation," says Mr. Frazer, in his introduction to a volume which will be cordially welcomed by the serious student of Indian affairs, "brings to India a message of peace. No longer can aspiring ambitions seek to plunge India into a chaos of desolation. India, assured of the justice inherent in the British Empire, will await the time when she will have fitted herself to take a part in the destinies to which her patient loyalty and national thought shall entitle her." It is with this thought in mind that he seeks to guide his readers through the tortuous mazes of religious philosophy summed up in modern Hinduism, and to demonstrate not only that the future of India is inseparably bound up with the profound conceptions of God and the Universe enshrined in her sacred literature, but that those conceptions are actually being supported, instead of undermined, by modern thinkers in the West who appear to have arrived at the same truths by totally different paths. From this standpoint it is possible to steer something like a straight course amidst the conflicting opinions to which the problem of this great country is giving rise, and to estimate at their true worth the efforts both of those who have sought to fetter her intellect to an "infallible" Vedic tradition, and those who have encouraged, in reckless disregard of consequences, a spirit of secularism which has already gone far to destroy some of the moral sanctions upon which her social system rests. We are witnessing a great quickening of the soul of humanity, and nowhere is it likely to have more far-reaching results than in the East, where the ideal of nationalism is seeking fresh interpretation in the light of catastrophic events which are ushering in a new era of civilisation for the world. What we have always to remember in dealing with Indian affairs is that the Indian mind is essentially religious, that the faith by which India lives is a vital factor in the daily experience of millions of her toilers of which the average Englishman—to whom religion is often a mere matter of Sunday observance, and not always that—has no conception; that the soul of India is ceaselessly trying, like a homing bird, to find its way back to the God who revealed himself to her ancient seers and mystics in the lonely forests or the waste places of the desert. Sometimes it has sought to rest in the idea that all phenomena is illusion; again it has found refuge in the thought that life is a continual pain and sorrow, from which escape can only be effected through the crushing out of desire; but, whatever expression has been given to it, the profound conviction has always been retained that the spirit in man has another and a fairer home, to which he belongs immortally, than the world it inhabits,—an existence, other than that of the flesh, which finds its perfect consummation when it becomes one with the Source of all being. He who knows this, the Upanishads teach, "does not grieve"; but "he who has not first turned away from his wickedness, who is not tranquil and subdued, or whose mind is not at rest, he can never attain the Self [God] even by knowledge." The subject which Mr. Frazer deals with is one, obviously, that many volumes could not begin to exhaust, but his brief survey of vast periods of history during which the great religious systems of India have been evolved is of absorbing interest, and can hardly fail to stimulate the desire for more detailed study of the process of their development in modern times. The last two chapters, all too short, on "The Position of Women in India" and "Present Indian Thought," give some indication of the intricate problems with which religious, educationtional, and political reformers will have to wrestle for a very long time to come.

Comparative Religion, its Adjuncts and Allies. By Louis Henry Jordan, B.D. (Oxford University Press, 12*s.* net), is a book not for the general reader but for the student. Its chief value is to be found in the critical bibliography of some five hundred books dealing with subjects like anthropology and ethnology, which Mr. Jordan regards as subsidiary to his own special study. The annotated summaries of works like 'The Golden Bough' and Reinach's 'Cultes, Mythes et Religions,' or the books of Cumont and Durkheim are very useful, and the elaborate index has been compiled with great attention to detail. Unfortunately Mr. Jordan has neglected the art of writing. His style is heavy and unpleasant, and the constant use of technical jargon like "comparativist," is a crime against good taste. Much learning is no excuse for such discourtesy to the English tongue, least of all when the subject is religion.

There is an abundance of pleasant fireside reading in Dr. G. H. Putnam's Memories of a Publisher, 1865–1915, and readers who enjoyed the earlier volume will be eager to turn to its successor (London, G. P. Putnam's, 9*s.* net). In addition to American topics it is flavoured with literary gossip about London authors and publishers, and reveals on almost every page the writer's broad-minded sympathies and his keen enjoyment of life. Mr. Putnam has long been an important link, both on the social and the intellectual side, between ourselves and the American mind; and he has recently deepened the obligation and increased our respect by his unswerving advocacy of the moral and political ideals for which we as a nation are fighting. The present volume contains a valuable and deeply interesting appendix on the European war, consisting of the letters from his pen which have appeared, chiefly in *The New York Times*. They are marked by argumentative force, directness of attack, and a good man's plain refusal to take refuge in moral neutrality where justice and honour are concerned.

In a Dictionary of the Apostolic Church (Edinburgh, T. &. T. Clark, Vol. I., 21*s.* net), Dr. Hastings has set his hands to one more book of reference, which seeks to make the paths of knowledge easy for the student and the preacher. It is intended to be supplementary to the 'Dictionary of Christ and the Gospels,' and deals with the apostolic writings and the history of the Church down to the end of the first century. Dr. Hastings has been successful in enlisting the help of a large group of distinguished scholars, though for obvious reasons the foreign names are less numerous than usual. Among the writers are Archdeacon Allen, the Archbishop of Dublin, Prof. Burkitt, Prof. Lake, Prof. Moffatt, and Canon Sanday. The dictionary is to be completed in two volumes. The present instalment carries it down to the word "Lystra."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

66th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	11,976	1	10
Church of the Divine Unity, Newcastle-on-Tyne, Collection on April 9, per Mrs. Manning (third donation)	16	18	0
Miss E. A. Davis (third donation)	0	10	0
Collection at Meeting organised by the West Grove Women's League, Cardiff, on April 6, per Mrs. Fox	15	0	0
The Lord Mayor of Cardiff ..	1	1	0
Park Street Church, Hull, Sewing Society, per Mrs. Wilkinson	5	0	0
Mrs. S. Harris	1	0	0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (tenth donation)	2	2	9
Mrs. Lake	1	1	0
Mr. F. A. Williamson	0	12	6
Mrs. Arthur Read (fifth donation)	5	0	0
A Belgian Soldier	0	2	6
Mrs. E. Wren, Melbourne Unitarian Church (second donation)	0	18	0
Mr. H. G. Turner, Melbourne Unitarian Church ..	2	2	0
Joan and Martin Wilson (third donation)	0	10	0
Mr. J. E. Mace (third donation)	1	1	0
Mr. Henry Sharpe (sixteenth donation)	20	0	0
New Gravel Pit Church, Hackney, Collection on April 16	2	1	8
A. J. A. (Deal)	0	5	0
	£12,051	7	3

Parcels have been received from :—Miss Long ; Mrs. Turnbull ; Stoke Newington War Hospital Supply Depot (per Mrs. W. Bryant Salmon) ; Mrs. Keating (a bath chair) ; Mrs. Notcutt and Miss Thorpe ; Church of the Messiah Women's Friendly Society (per Mrs. J. W. Austin) ; Miss Brown ; Miss Alice Walker ; Mrs. and Miss Carter ; Miss Gairdner ; Maidstone Ladies' Working Party (per Miss Youngman) ; Mrs. Andrews ; Essex Church Work Parties ; Miss Spencer ; Mrs. Greg (a wheel chair) ; Brighton Branch Women's League (per Mrs. Mellor) ; Altrincham and District War Hospital Supply Depot (per Miss Rigby) ; Liverpool Women's War Service Bureau ; Miss G. Sharpe ; Anon. ; Mrs. Norman ; Miss Jolly ; Bramcote Working Party (per Miss F. Enfield) ; Cairo Street Sewing Society, Warrington (per Miss Houghton) ; Mr. Priestley Smith ; Mrs. S. Wilson ; Mrs. Arthur Read ; Mrs. Manning Prentice ; Mrs. F. E. Baines ; Bank Street Sunday School, Bolton (per Mrs. Hardman) ; The Ancient Chapel Girls' Club and Members of the Congregation (per Mrs. Burroughs) ; Work Society, First Presbyterian Church, Belfast (per Mrs. H. J. Rossington) ; Mrs. Jeffry, America (per Mrs. Broadrick) ; Mrs. S. Tesh ; Bury Branch Women's League (per Miss Johnstone) ; Schools Depot (per Miss Rowe and Miss Taylor) ; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Mrs. Coventry ; Westgate Chapel, Wakefield, Branch Women's League (per Mrs. J. E. Miller) ; Netley Nursing Division, St. John's Ambulance Brigade (per Miss E. E. Metcalfe) ; Rosslyn Hill Sewing Society (per Mrs. J. C. Drummond) ; Mrs. J. M. Bass ; Todmorden Branch Women's League ; Mrs. Y. Murray Macdonald ; Mrs. C. Thompson ; Buxton Branch Women's League (per Mrs. H. A. Stevens) ; "A Belgian Lady" ; Miss A. A. Freeman ; Leeds Lady Mayoress's Committee, Bandaging Section (per Mrs. E. P. Williams), 3 large cases of bandages, &c. ; Sidmouth Old Meeting Sewing Society (per Miss Barmby) ; Miss Leigh Browne ; Miss Mary B. Lamb.

SPECIAL WANTS.

Strong calico bags, 3 ft. by 2 ft., with draw-tape—*urgent*.
Shirts.
Socks.
Slippers.
Handkerchiefs.
Boots and stockings and clothes of all sorts for boys and girls.
Underclothes and boots and stockings for women.
Towels.
Invalid foods.
Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

HOME CAMP NOTES.

SEVERAL inquiries have been made as to whether the visits are intended only for camps in the London area. The wish of the Committee of the Association is that as far as possible visits should be paid to every camp where our men are to be met with. Already many districts north, south, and west have received some attention, and within the last week or two names have been sent in for camps from which I had only recently returned. Further opportunities, however, will arise, and, meanwhile, in some of these camps there are now men who will try to call upon newcomers whose names I am able to send on to them. It is not possible, of course, to print the names of the places which are next on the list ; but it would help me considerably if any alterations for camps in the eastern counties could be forwarded immediately, and any additions. There must be knowledge especially of many removals into one important district, and I shall be greatly obliged for information respecting the changes. It is a matter for the utmost satisfaction that, in addition to the lists from churches and schools, names are now being sent in from individual homes, and I need only add that they are welcome from every source, that the sooner they come and the bigger the numbers in which they come the better, the simpler the work will become, and the more complete the visitation that can be made.

My modest work has hitherto taken up a good deal of time through the lack of railway accommodation in many of these districts where the new camps are established. Long distances have had to be walked, over a hundred miles, for example, in one area alone. Meanwhile, in addition to officers and nurses and many soldiers, the representatives of every voluntary organisation were met with at every turn in swift motor cars, the representative of the Unitarian Association apparently being the only person having any considerable distance to travel afoot. In the course of a few days, however, this will be remedied, for, owing to the generosity of Mr. Charles Hawksley a cycle and a sidecar will be at my disposal.

This most useful gift, together with the list of donations resulting from the appeal which appeared recently in THE INQUIRER in aid of the Home Camps Social Work, will enable me to visit the men in the remoter neighbourhoods, and to carry these evidences of goodwill to a much larger number of our friends. May I be allowed to thank these generous donors, and to say that further help in the same direction will be most acceptable, and that the utmost care will be taken with its disbursement.

	£	*s.*	*d.*
Already acknowledged ..	6	6	6
Anonymous	0	10	0
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A Sympathiser	0	10	0
Athawes, E. B., Acton ..	0	10	6
Blackmore, Miss, Bristol ..	0	5	0
Bradshaw, Mr. and Mrs., Accrington	1	0	0
Carpenter, Dr. and Mrs., Oxford	2	0	0
Chitty, Mrs. C., Dover ..	1	0	0
Clay, Miss L., Leeds ..	0	10	0
Coventry, Mr. and Mrs. H., New Brighton	0	10	0
Evans, G. E., Aberystwyth ..	0	10	6
Fryer, Miss A., Didsbury ..	1	1	0
Girvan, Miss A., Larne ..	1	0	0
James, Mrs. C., Birmingham	2	2	0
Lamb, Mrs., Wandsworth ..	0	10	0
M. and L. O.	1	0	0
Mathews, A. H., Finchley ..	0	5	0
Pain, R., Kilburn	1	0	0
Pearse, Miss G., Kilburn ..	0	10	0
Reynolds, C., Kilburn ..	0	10	0
Rymer, Mrs. K., Hull ..	0	10	0
Smith, Miss A. L., Torquay	10	0	0
Smith, Miss M., Cheadle Hulme	0	10	0
Taylor, Mrs. J., Accrington	0	4	0
Taylor, Miss S., Todmorden	0	3	0
Todmorden Women's League	1	1	0
Webster, A., Accrington ..	0	10	0
Wilson, A., Fortis Green, N.	2	0	0
Z.Y.X.	0	10	0
	£37	1	0

Further contributions in aid of the Social Work in the Home Camps will be gratefully acknowledged, and should be sent to me at Essex Hall, Essex Street, Strand, London, W.C.

THOS. P. SPEDDING.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall on Tuesday afternoon, April 18, the chair being taken at 4 o'clock by Dr. C. Hargrove, in the unavoidable absence of the President, Mr. J. F. L. Brunner, M.P., who was detained at the House of Commons. There were present Miss Burkitt, Miss Tayler, Mr. A. S. Tayler, Mr. W. Spiller, Mr. T. P. Young, Major-General Wallace, Mr. Fellows Pearson, Mr. Ion Pritchard, and the Revs. W. G. Tarrant (Chairman of the Executive Committee), W. Wooding, V. D. Davis, J. A. Pearson, D. Delta Evans, the Rev. T. P. Spedding (Missionary Agent), and W. Copeland Bowie (Secretary).

The Minutes were read by Mr. Bowie, and the Report of the work of the Executive Committee, some extracts from which we hope to publish next week, was presented. Mr. Spedding briefly described the excellent work which he is doing in visiting the soldiers' camps in various parts of the country, details of which have already appeared in THE INQUIRER. The Chairman, in moving the adoption of the Report, said, that, in his opinion, in spite of the difficulties and perplexities which the war had brought upon them, the Association was still doing a great deal of work, and of all their activities none could give more satisfaction to those who were attached to the Association, and supremely attached to their country, than Mr. Spedding's work among the troops. When a young man of their body became a soldier he could not take up another religion as easily as he changed into khaki, and he would be unlikely to give up his own religion when he was engaged on a task that might mean his death, and would need, at anyrate, great powers of endurance. None of the religious services held in the camps were, however, such as he had been used to, and he was necessarily forced into an attitude of criticism and protest that was detrimental to true worship. It was to such

men that Mr. Spedding had been able to make his appeal, and the results had been most satisfactory. It was work which required special qualities, and they all wished Mr. Spedding God speed in his labours. Dr. Hargrove then read several extracts from an interesting report by Signor Murri, describing the progress of the liberal religious movement in Italy, which we print in full on another page. A similar report had also come from Signor Conte, and it seemed to him, in reading the two, really extraordinary how much was being done by these men in spite of the great difficulties put in their way at the present time. Signor Murri's words ought to make them feel their fraternity with the Italians, not only as an allied nation, but, so far as this religious movement was concerned, as fellow Unitarians, though that was not the name they adopted in Italy.

The motion was seconded by Major-General Wallace, who said that although he had been a member of the Council for many years this was the first opportunity he had had of being present at one of its meetings owing to the fact that he had been much abroad. He paid a warm tribute to the Rev. W. C. Bowie for his work as Secretary, and referring to Mr. Spedding's camp visits, said that what soldiers wanted was a "straight man," and one with no pretence about him. As a matter of personal interest, he explained, that he had joined the Council as a member of the Church of England; old associations were often difficult to break, and he hoped others might be able to come in on the same terms.

The Rev. W. G. Tarrant drew special attention to a matter which he regarded as of capital importance, namely, the result of the negotiations with the Baptist Union regarding the General Baptist (Unitarian) Chapels. The facts dealt with in the Report had been stated quite simply, and probably those who would read the Report afterwards would not realise fully the great significance of the mutual agreement which had been arrived at after many lengthy discussions, or the entire self-devotion with which the work had been undertaken by those to whom the matter was entrusted. The situation had been such that at any moment the congregations involved might have found themselves in the midst of troublesome and painful litigation. The present friendly agreement was binding upon all parties concerned, but it would ultimately have to be ratified by an Act of Parliament which it was impossible, of course, to obtain at the present time.

Mr. Bowie announced that Dr. Carpenter had consented to be nominated as President in succession to Mr. Brunner, and Mr. Montgomery, K.C. as Chairman of the Executive. In that capacity the Rev. W. G. Tarrant had been most unremitting in his labours for the Association, never being absent from a Committee Meeting unless it was absolutely unavoidable.

The preacher at the religious service in connection with the anniversary meetings in Whit-week will be the Rev. E. D. Priestley Evans, and the subject of the addresses to be delivered at the public meeting on Wednesday, June 14, is 'Abiding Things in a World of Conflict.'

HIGH PAVEMENT CHAPEL, NOTTINGHAM.

The new chancel fittings lately presented by Mr. Charles Hawksley to the High Pavement Chapel, Nottingham, replace the former pitch-pine screen which extended across the chancel steps, and the choir stalls, which were originally within the chancel, and were afterwards moved forward into the chapel for the greater convenience and comfort of the choir. Both in material and design these fittings were inferior to the architectural merits of the chapel itself, and the screen had the further drawback of obstructing part of the great Burne-Jones window as seen from the front section of the pews.

Those who know the chapel will recall how this immense window dominates the interior, and throws all the adjoining parts of it into deep shadow, while, at night, the clusters of powerful unscreened electric lights fixed to the front of the screen produced an equally dazzling effect. The problem was to replace the screen by something which should not obstruct the window and yet should be visible in the comparative darkness below it, and the solution was found in a metal chancel rail, less than five feet in height, massively designed and carried out in wrought iron and cast brass, by which the rather thin effect of beaten work is avoided. The decorative detail is based on the grape-vine, and all the metal is brought to a dull polish so as to catch and reflect the light as far as possible. An opening is left in the centre for access to the chancel, and the rail is seen from the pews partly above and partly in the space between the choir stalls.

These latter are carried out in English oak, and were designed to harmonise with the oak-work of the organ case, which already stood in the angle of the chancel and transept. The stalls on the organ side are backed by a panelled screen with a richly carved cornice of wild-rose design, and other parts of the stalls are decorated with pierced tracery and with vine and oak-leaf carving, in bold and high relief on account of the subdued light in which they are seen.

Two electric pendants of six lights each, corresponding in material and design with the chancel-rail, are hung from decorative brackets on the sides of the chancel arch, and the lamps are completely shaded from the congregation while throwing light downwards on to the rail and choir stalls. The designs were made by Mr. Ronald P. Jones, M.A., and the metal work was carried out by the Artificers' Guild of London, and the choir stalls by Messrs. Hutch of Lancaster, who were responsible for the woodwork at Ullet Road Church, Liverpool, and in the chancel of Essex Church, Kensington.

MEN AND MOVEMENTS.

Dr. J. E. Carpenter is to be nominated as the new President of the British and Foreign Unitarian Association in succession to Mr. J. F. L. Brunner, M.P. His freedom from college duties makes it possible for him to accept an office, in the discharge of which he will increase the obligations, if indeed that be possible, which our churches and ministers everywhere owe to him already. He will certainly have a strenuous time, if he does everything which he will be asked to do.

The preacher of the annual sermon at Whitsuntide will be the Rev. E. D. Priestley Evans of Bury. Mr. Evans entered the ministry in 1889. After a short pastorate at Loughborough he settled at Kidderminster in 1890. In 1904 he removed to Bank Street Chapel, Bury. As a preacher he is better known in the north than in London. The service will be held in Rosslyn Hill Chapel, Hampstead.

Last time the Association visited Hampstead for its annual service there was a pleasant gathering in the grounds adjoining the Chapel during the early part of the evening. There will be a general desire that this may be repeated. War-time should rightly reduce the expense of hospitality to a minimum, but it need not interfere with the greetings of friends and the beauty of a garden in June.

In common with other papers we have made special arrangements in connection with the Shakespeare tercentenary. On April 29 we shall publish an article by Dr. C. Hargrove on 'Shakespeare and National Life.' This will be followed by two others, 'Shakespearean Tragedy,' by the Rev. H. Gow, and 'Shakespearean Comedy,' by the Rev. R. H. U. Bloor.

Meanwhile, may we call the attention of our readers to an excellent pamphlet on 'Shakespeare and Religoin,' by the Rev. W. G. Tarrant, which has just been published at Essex Hall for a penny. Mr. Tarrant closes with the following happy touch:—"We seem to see him in his closing years a man of large and open-hearted ways, reverent toward God, courteous toward man, a lover of mercy, a believer in goodness, beauty, mirth, manliness. If to be Shakespeare's disciple is to grow Shakespearian after this manner, who would not be one."

Next week we shall publish a special article by Miss Evelyn Underhill (Mrs. Stuart Moore) entitled 'The Fight for Right Movement—a Call to Consecration.' Miss Underhill is widely known through her books on Mysticism. Her noble utterances since the outbreak of the war show how deeply she has penetrated into the heart of the truth which the mediæval mystics knew so well, that the vision of God depends not upon vague religious fancies or sentimental dreams, but upon vigour of conscience, obedience, and discipline.

Many of our readers who have visited the late Miss Lister at Upper Heath, Hampstead, will learn with genuine regret that the old house and the spacious garden, so rich in quaint literary associations, are to be sold. There is a good deal of fear that the estate may fall into the hands of the speculative builder, who will seize the opportunity of erecting palatial flats on one of the finest unoccupied sites near London. Hitherto Hampstead has been singularly fortunate

in preserving its old houses and quaint corners from the hands of the destroyer. The Heath cannot be touched, but its value as a place of rest and recreation depends largely upon the beauty of its precincts.

The Fourteenth Vacation Term for Biblical Study will be held this year at Oxford from July 29 to August 12, the length of the term having been reduced from three weeks to a fortnight on account of the war. The Inaugural Address will be given by the Bishop of Oxford on 'The Priesthood of Christ,' and the following courses of four lectures have been promised: First week, 'The Book of Ezra and Nehemiah,' by Canon Box, St. John's College, Oxford; and 'Prayer in the Jewish and in the Christian Church,' by Dr. Oesterley, Jesus College, Cambridge. Second week:—'The Theology of the Priestly Portions of the Hexateuch and of the "Books of Chronicles,"' by Dr. Darwell Stone, Principal of Pusey House, Oxford,; and 'The Epistle to the Hebrews,' by the Rev. R. G. Parsons, Principal of Wells Theological College. Single lectures have also been promised by Dr. Sanday, Lady Margaret Professor of Divinity, Oxford; Dr. Selbie, Principal of Mansfield College, Oxford; and Mr. C. C. J. Webb, M.A., Magdalen College, Oxford. Hebrew and Greek Testament Readings will be held throughout the fortnight. Full particulars will be supplied by the Secretary, Miss E. Lawder, 25, Halifax Road, Cambridge.

NEWS OF THE CHURCHES.

Hull.—Park Street Church, Hull, has suffered a heavy loss in the death of Mrs. Alfred Frost on the 6th inst. Born in our communion she had lived and worked for it all her days. No church ever had a more devoted member, a more loyal and active supporter. Regularly she occupied her accustomed seat at the Sunday services and enthusiastically identified herself with all the varied activities of our congregational life. Especially will she be remembered for the great interest she manifested in the "Women's Friendly," and for her devoted care of the old people of the Chamberlain Trust. They were "her women," and many now mourn the loss of one whose presence brought light and joy into homes too often dark and sad. Of a lovable disposition and the kindest heart, she possessed in unusual degree the capacity for making friends. Her chief concern was the happiness of her fellow creatures. Not only the church where she worshipped, but the city of Hull as a whole is poorer for her death.

Leeds, Holbeck.—On Saturday, April 8, a public welcome was given to the Rev. A. Cobden Smith, on his settlement as Minister of the Holbeck Unitarian Church. A number of friends from Mill Hill Chapel and Hunslet were present at the tea which preceded the meeting, including Mr. Grosvenor Talbot, Miss Buckley, Mr. and Mrs. Thomas G. Westerman, Mr. Edward Hill, the Rev. Frank Coleman, Dr. S. F. Dufton, and Mrs. and Miss Metcalfe. There were also present several friends from Pudsey, in addition to Miss E. M. Slater, daughter of a former minister, and the Rev. J. S. Mathers, whose presence reminded older members of his father's association with Holbeck in early days. Mr. James Tempest, Chairman of the Church Committee, presided over the public meeting, and spoke very hopefully of the future, and of the necessity laid upon them all of supporting their new minister. Mr. H. Kitchen, Secretary, read a number of letters expressing regret at inability to attend, including one from the Rev. Nicol Cross, minister of Mill Hill Chapel, who is serving in the R.A.M.C. On behalf of the Sunday School, Mr. B. Pearson and Mr. W. B. Holgate, superintendents, extended a warm welcome to Mr. Smith. Dr. Moore, the Church Treasurer, and Miss Kitchen also spoke, the latter offering a special welcome to Mrs. Smith from the ladies of the congregation. The Rev. Frank Coleman voiced the greetings of the local ministers; and Mr. Grosvenor Talbot, in a cordial speech, referred to the critical times which faced them. They rejoiced in their young men and were the better for their noble spirit of self-sacrifice. There would be a truer Christian faith, a better and higher humanity, and they must keep their places warm for those who would return. The Rev. Joshua Lord, on behalf of the Yorkshire Union, the Rev. J. S. Mathers, and the Rev. J. Wolfendale (Wesleyan) also spoke. The Rev. A. Cobden Smith thanked those present for their warm welcome, and appealed to the members to make their fellowship real and lasting. There is a strong determination to make the Holbeck Chapel the centre of more vigorous and increasing life in spite of the falling off during recent years, and the meeting was marked by a spirit of hopefulness and enthusiasm which is a happy augury of future effort.

London (Wandsworth). — A crowded audience attended a concert on the 14th inst., given on behalf of the funds of the Ladies' Working Party, which provides garments for wounded Belgian soldiers and for our London poor. An excellent programme was performed by the following Belgian artistes: Mlles. Germaine Jean, Madeleine Jean, Georgette Jean, Louise Cornet, Theresa de Larcy, and Monsieur. F. Bucken de Courcy; and Mr. A. W. Pearce contributed organ music. At the close the Belgian and British national anthems were sung. The concert, which was arranged by Miss Collings and Mrs. Pearce, was in all respects a great success.

North Cheshire District.—The Annual Conversazione of the Unitarian Sunday School Union was held at Stockport on Saturday last. The attendance was greatly interfered with by Jubilee Celebrations at Stalybridge on the same day. A meeting of the Committee was held in the afternoon for the transaction of business. After tea the President (Mr. F. Hepworth) presided over an attendance of about seventy teachers and friends. Mr. J. Wigley attended on behalf of the Manchester District Sunday School Association and delivered an address on the present and future needs for the work of Sunday school teachers.

Oldbury.—The Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties was held at Unity Church, Oldbury, on Monday, April 10, when the local minister, the Rev. H. C. Hawkins, presided. A very large number of the members met to hear a lecture by Dr. G. Rendel Harris on 'God and the Soul in the Songs of Tagore.' Several visitors were present, viz.: the Revs. G. H. Camburn (Wesleyan), and E. Allport (Primitive Methodist), representing the Oldbury Free Church Ministers' Fraternal, the Rev. — Henderson (Wesleyan) of Cradley, and Dr. Brash of Handsworth. The lecture was listened to with great appreciation, and in the discussion the Revs. J. M. Lloyd Thomas, L. Clare, F. A. Homer and S. R. Gibbon took part. The chairman expressed the gratitude of all present for the lecture. Tea, to which the ministers' wives and local friends had been invited, then followed, and at 6.45 a well-attended service was held in the church, the preacher being the Rev. Laurence Clare, of the Church of the Messiah, Birmingham.

NOTES AND JOTTINGS.

Shakespeare's England.

In an interesting paper on 'The England of Shakespeare,' given to the Royal Society of Arts by Mr. P. H. Ditchfield, the well-known antiquarian, a description was given of the aspects of the country as it was in the poet's time. England was then a land of ruins. "Scattered over the country were the ruins of the great abbeys, priories, nunneries, and other monastic buildings. When Shakespeare was a young man, scarcely fifty years had elapsed since these magnificent piles had been shorn of their glory, some converted into dwelling-houses for the rich men who had profited by their dissolution, others with lead torn from their roofs, faced stone stripped from the thin walls, pictures of desolation and of the merciless fury of the iconoclast."

* * *

On the other hand Shakespeare's age was an age of building, an age that gave birth to Hatfield, Longleat, Audley End, Chatsworth, Hardwick, and many other famous English seats. It was an age of great architects, such as John Thorpe (whose designs may be studied in the Soane Museum), Bernard Adams, Bradshaw, and Huntingdon Smith. "All the country squires, the newly enriched city merchants, or the *nouveaux riches* who had enriched themselves with the spoils of the monasteries, or been blown by lucky gales into the sunshine of Court favour—all these were building: some great palaces such as Wollaton, or Burghley House, or Longleat, others those charming manor houses that stud the countryside, set in a framework of dark trees in sequestered villages and obscure hamlets."

Shakespeare and Oxford.

The Curators of the Bodleian Library have given permission for a Shakespeare Tercentenary Exhibition to be held in the library opening on April 24 (Easter Monday). The Shakespearian collection there is the largest in the Empire, except that at the British Museum. The arrangements have been made by the staff of the library, aided by a consultative committee including Archdeacon Hutton, of St. John's, Sir Sidney Lee of Balliol, and Sir Walter Raleigh of Magdalen, and there will be no ceremony except, perhaps, a short speech or so. The exhibits will include some early quartos, several folio editions, also a selection of later editions and miscellaneous works. Among the manuscripts are several autographs of Shakespeare, several contemporary records of plays of Shakespeare being acted, and Aubrey's Notes, the first biography of Shakespeare. There will be two catalogues, one priced at 6*d*., the other at 5*s*. Sir Sidney Lee will contribute a Preface, and Archdeacon Hutton an essay on 'Shakespeare and Oxford.'

Rossetti Pictures for the Nation.

There is a prospect of a number of Rossetti's pictures, including ten oil paintings and ten water-colours and drawings, nearly all painted in Rossetti's finest period, and originally collected by Mr. George Rae of Liverpool, becoming the possession of the nation. A war valuation has been put on the pictures, which the trustees of the Rae family will probably accept, and Mr. Arthur Du Cros, M.P. for Hastings, is willing to contribute about £3,000 in order to make the purchase possible. Mr. Sargent regards this as a unique opportunity for the nation to acquire some of Rossetti's work of the earliest period, which all artists agree in thinking is by far the best, although the latter is still the most generally known. The pictures include 'The Beloved,' 'Monna Vanna,' and 'The Blue Closet,' of which Maeterlinck has said that, since seeing it many years ago, he has been haunted by it.

The Italian Red Star.

In addition to his work for the Italian Blue Cross, Mr. Leonard Hawksley, according to a letter which he has written to *The Animal's Friend*, is taking up an entirely new line of work at the suggestion of the Ministry of War, namely, first aid to wounded horses on the battlefield, for which no organisation exists at present in the Italian Army. It is proposed to have about a dozen first aid posts on the various battlefields, along the various Italian fronts, about a mile and a half from the trenches; each post will be manned by two vets., a farrier, four grooms, and four soldiers. The Government will provide mules and carts for conveying food, water, &c., also tents, uniforms, food, and water for men and beasts, and a horse for every person employed; the salaries and wages, surgical appliances, drugs and dressings will have to be supplied by other means. Lord Astor has already given £3,000 for the maintenance of a hospital for three hundred wounded horses within twelve miles of the trenches, and Mr. Hawksley hopes that the generosity of other friends of animals in England will allow the new work to be started. The name of the Red Star has been adopted because that is the emblem of the International Alliance which was founded at Geneva last year for helping animals on the field of battle.

Medical College for Women at Delhi.

The Lady Hardinge Medical College for Women which was opened on February 18 is the outcome of a woman's concern for the welfare of women, and constitutes a truly magnificent memorial of the Viceroy's late wife which ought to do much to stimulate the growth of sympathy between India and this country. The College is admirably equipped, and has accommodation for one hundred students, while the hospital has one hundred and fifty beds, and can house twenty-five fully trained nurses and the same number of probationers. The women professors will occupy three bungalows, and as a special feature of the scheme is the division of the hospital into separate units, each with its own wards and its own central building for administration purposes, each professor will have her separate and complete clinic, with clinical laboratory, demonstration, and consulting rooms. Both Hospital and Training School are to be conducted on strictly purdah lines, every possible attention being paid to considerations of religion and caste. The hostels have separate blocks for Christian, Hindu, Mohammedan, Sikh, and Parsee students, with separate kitchens and dining-rooms, and it will thus be possible for clever Indian girls to take up a medical career without the danger of breaking caste in mixed classes at general colleges, or the need of coming to England for their training.

The Protection of Birds.

The Royal Society for the Protection of Birds publishes an encouraging annual report, though its activities, especially in regard to promoting legislation, have necessarily been curtailed by the war. The plumage trade, we are glad to say, is largely dormant, but "ospreys" and Bird of Paradise plumes are still worn a good deal by fashionable women—a piece of senseless extravagance which seems particularly heartless at the present time. It is pleasant to record that the grave misgivings with which the Society's Watchers set about their work in the spring of 1915, owing to the fact that so many of the coast areas where they are stationed had been either taken over by the War Office, or were contiguous to great camps of soldiers, have been completely dissipated. In no district has there been complaint of soldiers interfering with the birds; on the contrary their presence made for protection. From the extensive Dungeness area, where the breeding season was wholly successful, one of the Watchers wrote: "Some of the men I met are quite interested, and like to watch the birds and to hear their history." An increase of Norfolk Plover has been especially noted in this district, and the Nightjar has nested for the first time on the sand.

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30.—Scientific Belief.

Evening Services, 6.30.
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9.—Chance.
16.—Authority.
23.—Harmony's Law.
30.—Faith at a Standstill.

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April.

30. Rev. FRANK KERRY FREESTON.

May.

7. Rev. WILLIAM STEPHENS, of Shrewsbury.
14. Rev. ERNEST HAROLD PICKERING, B.A., of Belfast.
21. Rev. CHARLES HARGROVE, M.A., D.Litt., President of the National Conference.

The Evening Services will not be resumed for the present.

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THE EIGHTY-FIRST ANNUAL MEETING of Subscribers and Friends will be held in the ROSSLYN HILL SCHOOLROOM, HAMPSTEAD, N.W., on MONDAY, MAY 8, 1916, at 8 p.m. (Tea and Coffee at 7.30 p.m.)

Philip Roscoe, Esq., will take the Chair. **Dr. Estlin Carpenter**, the **Rev. H. Gow, B.A.**, and the Missionaries will also speak.

FRANK K. FREESTON, *Hon. Sec.*

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April 29 to May 7, 1916.

The Church was founded and the first service was held in the little chapel in Whitfield Street, Ardwick, on Sunday, April 29, 1866.

In connection with above **An Appeal** is made to friends throughout the country for Contributions to a **Jubilee Fund.**

The Chief Rent on Church and School, hitherto secured by property, is not forthcoming owing to the war.

Also, the deficit on Church Current Account has simultaneously increased to large proportions —£350. Upwards of £110 is already promised to the Fund by the Congregation.

There is no grant-in-aid and no endowment.

The Appeal is specially endorsed and commended by the Manchester District Association of Presbyterian and Unitarian Churches, and the British and Foreign Unitarian Association, the latter generously offering a conditional £50 to the Fund.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, April 30.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Dr. Wm. Thomson.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey, Fort Road, 6.30, Rev. J. A. Pearson.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. Short, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. Moritz Weston.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. H. Smith; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. W. R. Marshall.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper.

Peckham, Avondale Road, 11 and 6.30, Rev. D. W. Robson, B.D.

South Norwood League House, 141 Portland Road, 7, Mr. J. W. Gale.

Stoke Newington Green, 11.15 and 7, Dr. J. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Frank K. Freeston.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. Copeland Bowie.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15, Rev. Edgar Daplyn,

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30.

Birmingham, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. A. H. Shelley.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. Edgar Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. Francis Wood.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Mr. E. Capleton.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Chas. Peach.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11, Rev. C. Travers; 6.30, Mr. C. A. Breedon.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Thomas Munn.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. L. P. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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BIRTH.

Brandon-Jones.—On April 24, at 1 Clarence Road, Harpenden, the wife of Philip Brandon-Jones, of a daughter.

MARRIAGE.

Baines—Wicksteed.—On April 18, at St. Chads, Far Headingley, Leeds, Lieut. John Stanhope Baines (Royal Engineers) to Elisabeth Hamilton, daughter of J. Hartley Wicksteed.

DEATHS.

Freeman.—Killed in France on April 24, James Edward Hutton Freeman, 2nd Lieut. 7th Queen's and Flying Officer 29th Squadron R.F.C., only son of Edith and Joseph Hutton Freeman, of the Holt, Walton-on-Thames, and grandson of James Freeman, of Norwich, aged nineteen.

Harrison.—On Easter Day, 1916, at Ringlow House, Swinton, Ann Dorning, the dearly loved wife of Robert Leigh Harrison, C.C., daughter of the late Joseph D. Leigh, engineer, Patricroft. Funeral at Monton Unitarian Church on Friday, April 28, at 12 noon. Inquiries to John Bye and Co., Manchester.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE publish to-day the first list of contributions from the Sunday Schools towards the Recreation Hut for the Belgian Army. We do so with much pleasure and gratitude. It will encourage others to send in their gifts quickly and to make their generosity worthy of the cause in which it is offered. Sunday Schools above most places ought to foster the spirit of unselfishness and thoughtful care for others, and this is one of the ways in which they can take upon themselves some of the common burden and help the sore need of the hour. We on our side will do our best to make it known among the soldiers who use the Hut that it is a gift of sympathy and admiration to them from hundreds of children, who have given their pence in order to make them comfortable and happy. We are sure that will be a pleasant thought to them as they remember their own homes and the desolate villages of Belgium. Many of them have not seen their children since the beginning of the war.

* * *

WE have another request, and it is one which we hope will make a strong appeal to the boys among our readers and any who are fond of sport and open air life. We have received several letters lately from the Belgian Convalescent Depots in France telling us how terribly short they are of games. The men who are able to get into the open air have nothing to do and time often hangs very heavily on their hands. They would like footballs or croquet or bowls, in fact anything which will help them to have a pleasant time. We can also do with a great many more indoor games for the Hospitals, especially dominoes, draughts, and packs of cards. We have sent hundreds out already, but they get lost and worn out, and the cry is still for more. These are little things and are easily supplied with a little spare pocket-money, but we know from personal observation how much they mean. A hospital well supplied with games and occupations loses its dreariness and becomes a comparatively happy place. It takes so little to make these brave men contented and ready to face danger again as soon as they are well.

* * *

TOMORROW is to be Shakespeare Sunday, and in most churches in the country there will be some form of commemoration. It will be above all an act of national thanksgiving for the enlargement of mind and the enrichment of life and character which we owe to his influence. Like the sun and the rain there is something impartial in this gift. It belongs equally to us all. In the presence of Shakespeare the trappings of rank and class lose most of their significance. He weaves his magic spells for all who have ever looked into their own hearts or watched the comedy of human existence with laughter and tears.

* * *

AT the same time he is an intensely national poet. He understood English life and he loved it. No one has pierced to the secret of the moral strength of English character with more unerring instinct than he, and at the same time none has been more conscious of its foibles and its faults. He loved his countrymen too well for captious blame or fulsome praise. He drew them exactly as they were, and just because he saw them so truly he loved them with passionate admiration. As Swinburne has pointed out in one of the finest passages of his 'Study of Shakespeare,' his patriotism was too national to be provincial. His "honourable and righteous judgment" never sought to embellish, to degrade, or to falsify.

> His typical English hero or historic protagonist is a man of their type who founded and built up the empire of England in India; a hero after the future pattern of Hastings and of Clive; not less daringly sagacious and not more delicately scrupulous, not less indomitable or more impeccable than they. A type by no means immaculate, a creature not at all too bright and good for human nature's daily food in times of mercantile or military enterprise; no whit more if no whit less excellent and radiant than reality. *Amica Britannia, sed magis amica veritas.* The master poet of England—all Englishmen may reasonably and honourably be proud of it—has not two weights and two measures for friend and foe.

* * *

WE have heard some expressions of regret that the Shakespeare Tercentenary should have occurred at a time when the national mind is preoccupied with the war. It is a feeling which we do not share. Doubtless our ceremonies are shorn of some of their pomp, and in days of leisure we might have listened to more stately eulogies; but would our spirits have brought as noble an offering as now, when our sons are giving their lives for their country, and the hearts of all of us are aflame with a type of patriotism which may with all fitness be called Shakespearian, for it is not vain boastfulness, but simple dedication of ourselves to the high ends for which God created "his Englishmen"?

Tuesday was a solemn and glorious anniversary. Two thousand Australian and New Zealand troops, all of them men who have had experience of battle and wounds, marched to Westminster Abbey, where at a service of commemoration, they thanked God for their brave comrades who fell in Gallipoli. In many respects it was London's proudest day since the beginning of the war. The tens of thousands of people in the streets were there to applaud deeds of matchless heroism; but they were also swayed by a sense of kinship and intimate political union with the lands beyond the seas, which is going to play a larger part than most of us have yet dreamed in shaping the future of the world.

* * *

At the luncheon which was given to the men after the service, Mr. Hughes, the Prime Minister of Australia, made a speech of lofty and moving eloquence. It seems to us not unworthy to take its place among the immortal panegyrics which have been spoken over the graves of soldiers.

> Soldiers [he said], your deeds have won you a place in the Temple of the Immortals. The world has hailed you as heroes. Your comrades of the British Army have claimed you as brothers-in-arms, and the citizens of the Empire are proud to call you kinsmen. But to your Australian and New Zealand fellow-citizens, to your mothers, fathers, brothers, and friends who know and love you, your glorious valour meant much more than to all others. On its shining wings we were lifted up to heights we had never seen; you taught us truths we never knew; you inspired us to a newer and better and nobler concept of life. You have covered yourselves with the glory that does not fade, your names will be handed down in your own native land and be as household words. The deathless story of the Gallipoli campaign will be sung in immortal verse inspiring us and generations of Australians and New Zealanders yet unborn, with pride of race, courage, tenacity of purpose, endurance, and that casting out of fear without which men, though boasting themselves free, are but wretched slaves. But above all these things your deeds teach us that through self-sacrifice alone can men or nations be saved. Not contempt of death even in its most awful forms, nor endurance, nor dash, nor resource, not all these things would have sufficed the men of Anzac had the divine spirit of self-sacrifice been lacking. From this springs that sublime heroism which walks into the jaws of death to save a comrade, this sends men as went the 8th Light Horse to certain death, believing that through their deaths victory might be achieved and their country saved. It is upon this foundation of self-sacrifice that true patriotism rests. And, since it has evoked this pure and noble spirit, who shall say that this dreadful war is wholly an evil? Into a world saturated with a lust of material things which had elevated self into a deity, which had made wealth the standard of greatness, comes the sweet, purifying breath of self-sacrifice. I feel glad that we have been privileged to meet here today to commemorate those glorious deeds by which you proved to the world that Australasia had put on the toga of manhood and thought all things, even life itself, as dross when your country and your liberties were in danger.

* * *

There is a great deal to be said in favour of an occasional secret session of Parliament during the progress of a great war. Ministers ought to be able to take their fellow-members into their confidence and to explain to them why they ask for their firm support for exceptional measures, without having to weigh the effect of every word upon the public mind or the foreign press. At the present moment a secret session is also a wholesome reminder of the danger to the public interest involved in a campaign of rumour and conjecture about the opinions and intentions of ministers. It is no part of the business of the Press, indeed, we should have thought it was contrary to its honourable traditions, to try to ferret out secrets and to sow suspicion. There has been some leakage of Cabinet secrets lately to the grave detriment of the country. It must be stopped with a firm hand if confidence is not to be destroyed.

* * *

The Government Policy in regard to recruiting was explained to the House of Commons sitting in secret session on Tuesday. It is announced that 50,000 additional men will be required by May 27, and if they are not obtained by voluntary enlistment from amongst the unattested married men, then the Government will forthwith ask Parliament for compulsory powers. Further, if 15,000 men have not been secured in any week after May 27 by voluntary enlistment the same course will be taken. These arrangements are to hold good until 200,000 unattested men have been obtained. In addition it is proposed to bring all youths who were under 18 on August 15 last under the terms of the Military Service Act as they reach that age. There is also a scheme for affording financial relief to men who join the army in cases where such relief is clearly reasonable and necessary.

* * *

There will no doubt be a good deal of criticism of these proposals in some quarters. With the people who wish to weaken the army and bring about a collapse of the war it is unnecessary to deal. They are few in number, feeble in influence and quite impervious to argument. But there are others who are alarmed on account of the interference with industry, and still cling to the belief that we could get all the men we need by voluntary recruiting, if only the right methods were adopted. Here we are on the ground not of principle but of political judgment, and it would be very rash for the ordinary civilian, even when he is backed by his favourite newspaper, to set his own preference against the considered opinion of responsible ministers. Our business is to finish the war as quickly and effectively as possible, and to take all the necessary steps to that end. Anything else would be national folly and wickedness. The surrender of some of our personal liberties for a season is a small price to pay for the freedom of the future. It is a case where brave and unselfish men have no choice but to obey.

* * *

The outbreak in Dublin is a deplorable affair. So far as the loss of life is concerned it has not gone beyond the proportions of a riot. Unfortunately it has succeeded in impressing the public mind on the spectacular side and will make rigorous measures against the fanatical Sinn Feiners necessary. There is also some danger that it will arouse anti-Irish feeling among people whose knowledge of Irish life and sympathy with Irish difficulties have never been very strong. The fine record of the Irish regiments in France, and the splendid and unswerving support which Mr. John Redmond has given to the cause of the Allies, should convince all but the most stubborn prejudice that there is no connection between the small anti-English gang at Liberty Hall and the Nationalist Party in the House of Commons. A Sinn Feiner would rather show charity to Sir Edward Carson than to Mr. Redmond.

* * *

Sir Roger Casement is a man of whom we had hoped to speak always with respect even when we differed most acutely from him, for his investigations into the Putumayo atrocities were of signal service to humanity. But no past record can palliate his present crime, which strikes us as particularly mean, cowardly and treacherous. He has accepted the pay, the honourable title and the official pension of this country, and then he seeks to stab her. He has also behaved towards his own misguided friends with criminal weakness and betrayed them into disaster. Such things can never be forgotten and they are past human forgiveness. We hope that Sir Arthur Conan Doyle was right when he said that Casement was mad.

A CALL TO CONSECRATION.

By Miss Evelyn Underhill.

The promoters of the Fight for Right Movement are often asked, What is the practical aim of their Association, what special need it is designed to meet. Its critics—and like all vital things, it has its critics—rightly feel that it must justify its existence before it demands their support. Perhaps the best answer to them is this: That its object is the correlation of patriotic thought and feeling with patriotic act; and that this correlation has become an essential factor in the successful prosecution of the war. On the one hand this Movement offers the thinker—whose special gifts should now be sources of energy and inspiration to those working, planning, and fighting for the freedom of the world—an opportunity of bringing those special gifts into action, mobilising them in the service of the race. On the other hand it seeks, with the help of these thinkers and of those who possess the power of expression, to offer men and women of action a mental and spiritual basis for their patriotic activities.

Man, that strange composite creature, can only do his best when all his faculties—spirit, mind, and feeling, as well as physical power—are brought to bear on the matter in hand; when the call to endeavour is heard and answered, not by reason or passion alone, but by both. He will do much and vividly, it is true, under the spell of unreasoning emotion; whether that emotion be religious, patriotic, or personal. He may do well and accurately that which he understands, but does not feel. But if he is to do both intensely and efficiently—not merely rush on a forlorn hope or invent a military machine, but plan and inspire the stress of a great campaign, endure the dull weight of a continued sacrifice for ideal ends—then, both heart and mind must be stimulated and enlightened; he must have both knowledge and love. Then only does the will, the cutting point of human personality come to its full power.

The application of this truth to our national life is obvious. The nation, too, must both warmly feel and clearly understand its part in the war if it is to rise to its full height, put forth all the strength of which it is capable, respond to the demand which events now make upon the corporate and the individual life. That demand may be summed up in one word: Consecration. A total consecration of England's heart mind and will to the one transcendent cause of rightness. The work which each citizen does for his country, the sorrows, privations, and restrictions which he endures for his country, and the burden, stress, and sacrifice which our country endures for the world—these must be inspired from within, not merely called forth from without, if they are to avail. Therefore, the thinking and feeling faculties of the social body—those elements in it which have clarity of reason, insight, ardour, faith—have now a great office to perform in the heightening of the national spirit, the subtle guidance of the national life. They must share this insight and this ardour with their fellow men, busied and wearied perhaps, with practical labours which leave small leisure for thought. Thus their vision and their passion find an opportunity of insertion into life, and may inspire deeds which the thinker and the seer are themselves unable to perform. "The wise bee," said an old mystic, "roams not for its own pleasure, but brings back to the community of its fellows the honey and wax it has sought without, and therefrom gives them sweetness and light." Such is the office of the thinker or the artist in the community of his fellow men.

Now the Fight for Right Movement seeks to bind together in one association, dedicated to the cause of freedom and rightness, all those capable of giving sweetness and light to the nation, and all those capable of receiving and profiting by it. Its office on the one hand is to enlighten, increase, and sustain our patriotic ardour; on the other hand, to set that patriotic ardour to work—to link, as it were, the flowers of thought and vision with the plain and useful labours of the hive. Our sense of the connection between national ideal and national act, of the spiritual goods for which we are fighting, the spiritual beauty behind the horrors we endure, tends to wane with the slow progress of the war; yet nothing is more essential to the real triumph of our cause than the increase and continuance of this high faith as the ruling passion of the English soul. When future historians come to reckon the losses and gains of the war, it will not be by the number of our dead, nor by the destruction of our wealth, but by the survival of this faith—its success in saving those things for which it struggles—that they will measure our true victory or defeat.

There are two directions in which this faith must express itself, if it is truly to redeem the social body, quicken it for the work it has in hand. First, it must help us to refuse all base thoughts of fear, malice, greed, revenge. Next, it must inspire in us a glad acceptance of self-sacrifice. Not only that great and perfect sacrifice which renders up its life; but the smaller, more lingering, less impressive renunciation of habits, privileges, preferences, and comforts, which the civilian is now called upon to bear. We know how willingly our sailors and soldiers make the greater sacrifice. Our part, if we would be united with them in spirit, is to make the humbler offering which is asked of us with the same zest, the same cheerful simplicity of heart: seizing this grand opportunity of self-consecration to the common lot.

We need not suppose, however, that this consecration to the common lot must involve anything very grand or sensational. For most of us the war can only mean the willing or unwilling endurance of a succession of wearing anxieties, irritating restrictions, worrying duties and privations. It means, for instance, that we must use our brains, and use them hard, in the endeavour to understand the economic problem. It means that we must act on that uncomfortable knowledge. It means that every housewife must take the interests of England with her into the kitchen in the morning; where, perhaps, an unfriendly neutral in the person of the cook awaits her diplomatic conversation. It means eking out the meat, saving the sugar, making the meat go further, taking a new interest in the soda and the soap. It means fighting our country's battle outside every shop we should like to enter and inside every shop we are obliged to enter. It means that we must travel as little as we can, use no more coal and electric light than we really need. It means old clothes. It means looking upon every penny as a munition of war, to be used to the best advantage. It means working at any job that we can get, however dull and apparently unworthy of our brilliant intellects, steadily and obediently; remembering that we, too, are in the ranks. Beyond this, it means that we must recollect the terrific power of words, the responsibility of all who use them; and refuse to repeat amusing but discreditable tales about those in authority, gloomy prophecies about the future, or any other rumour or scandal likely to injure the national *morale*. Above all, it means that we must remember the transcendent power of thought; and realise that faith, hope, and charity are now patriotic as well as theological virtues.

The promoters of the Fight for Right Movement are seeking, in various ways, to keep up the national spirit to those levels of enthusiasm and endurance at which alone such an ordering and consecration of life becomes possible. Only when such consecration is accepted by every citizen, and extravagance,

idleness, and pessimism are recognised forms of treason, will England be doing her best to win the war. The obligation and responsibility are laid upon each one of us; here none are exempt, and none can say that opportunity of service is denied them. The noble sentiments which we take so easily upon our lips must become the controlling influences of our lives; and the interest of our country, in small things as in great, be the first interest of each one of her people. To accept and act upon this principle, entering thus upon that life of discipline and devotion which the service of God has always demanded, and which the true service of the state no less demands, is to give another soldier to the ranks of the Allied armies; and therefore another soldier to the struggle for the triumph of Right.

Good Thoughts for Evil Times.

This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings,
Fear'd by their breed and famous by their birth,
Renownèd for their deeds as far from home,
For Christian service and true chivalry,
As is the sepulchre in stubborn Jewry
Of the world's ransom, blessèd Mary's Son.

Shakespeare.

SHAKESPEARE'S PHILIP FAULCONBRIDGE.

Far beyond the reach of any but his maker's hand is the pattern of a perfect English warrior, set once for all before the eyes of all ages in the figure of the noble Bastard. The national side of Shakespeare's genius, the heroic vein of patriotism that runs like a thread of living fire through the world-wide range of his omnipresent spirit, has never, to my thinking, found vent or expression to such glorious purpose as here. Not even in Hotspur or Prince Hal has he mixed with more godlike sleight of hand all the lighter and graver good qualities of the national character, or compounded of them all so lovable a nature as this. In those others we admire and enjoy the same bright fiery temper of soul, the same buoyant and fearless mastery of fate or fortune, the same gladness and glory of life made lovely with all the labour and laughter of its full fresh days; but no quality of theirs binds our heart to them as they are bound to Philip—not by his loyal valour, his keen young wit, his kindliness, constancy, readiness of service as swift and sure in the day of his master's bitterest shame and shamefullest trouble as in the blithest hour of battle and that first good fight which won back his father's spoils from his father's slayer; but more than all these, for that lightning of divine rage and pity, and tenderness that speaks in thunder and indignation that makes fire of all its tears, in the horror of great compassion which falls on him, the tempest and storm of a beautiful and godlike anger which shakes his strength of spirit and bows his high heart down at sight of Arthur dead. Being thus, as he is, the English master-work of Shakespeare's hand, we may well accept him as the best man known to us that England ever made; the hero that Nelson must have been had he never come too near Naples. Swinburne.

We entreat thy mercy, O Lord, for our brethren and sisters from the East unto the West, that they also in their several places may pray for us. We pray also for the unity of the Churches; for the sick and feeble, for captives, for penitents, for labourers; for travellers by land or water; for those who give alms. We entreat thy mercy also, O Lord, for the spirits of our dear departed ones, that Thou wouldest grant to them, and to all who sleep in Thee, a place of rest and refreshment. Amen.

OUR SHAKESPEARE.

It is good and pleasant "for brethren to dwell together in unity," and even now, when the lessons taught by Treitschke, "the supreme educator" of our German kinsmen, are bearing their bitter fruit, and Britain has become "odious and contemptible in the eyes of those who heard him with enthusiasm and read his books as a gospel," even now, when the two nations are spending all their resources of mind and muscle to work each other's hurt, it is good and pleasant that the years, which come and go without regard for mortal wishes and passions, should have brought us together into a "Field of the Cloth of Gold," where we must needs make common cause in celebration of the greatest of dramatists, who is ours and is all men's.

We can surely afford to spare some little sympathy for Germans who, from the beginning of the war, foresaw the dilemma in which it would place them. Forego all participation in the Shakespeare Tercentenary which would fall so inopportunely in the midst of war? Refuse to join in the world's homage to him, "the infinite wealth and grandeur of whose genius," their own Goethe told them "had exhausted the whole of human nature, in all its tendencies, in its heights and depths, and left for the after-comer nothing more to do"? Treat as of no account in time of temporary turmoil, him whose works they boasted to have first fully understood and taught the world to recognise as of supreme worth? Impossible! Associate themselves with Shakespeare's decadent countrymen, anæmic traitors to the great cause of Teutonic supremacy on the earth, Allies of the despised Latin and Slav races? Impossible that, too!

With German stolidity they hacked a way between the horns. Had not their Chancellor set them an example when the choice was between observing an obligation or losing an advantage? In this case, too, "bitter necessity" compelled. Shakespeare must be duly honoured if only to maintain the honour of his numerous German worshippers; yet no Englishman could be acknowledged worthy of such tribute as was his due. By a harmless act of brigandage the situation was saved. Belgium had been annexed by blood and iron, Shakespeare should be annexed too, and the claim, made by right of appreciating him as we were said to have failed to do, was sufficient. There is no arguing such a case, much less fighting against it. Rather is it to be accepted by us as a most welcome compliment, though how he, for whom it is intended, would relish it is another question.

Accordingly from the Leipzig stage was annexation proclaimed in October, 1914, by a Prologue, which, with few alterations, might have applied if the occasion had been a grand performance in the presence of King and Kaiser, met in a day's truce for Shakespeare's sake; the Royal cousins both proudly conscious of the fullest achievement of Teutonic genius in the man to whom both laid

loving claim and both paid lowliest homage, for that

Near as man can climb
To Godhead, he won godhead by his works.

Alas! Herr Hardt of Weimar was otherwise minded, and proceeded "in solemn earnest" to proclaim our Shakespeare henceforth and of his own free will—a German:—

This England of the present
Is so contrarious to his acts and feelings,
Yea, so abhorred of his pure majesty
And the proud spirit of his free-born being
That he doth find himself quite homeless there,
A fugitive he seeks his second home,
This Germany, that loves him most of all,
To whom before all others he gives thanks,
And says: Thou wonderful and noble land
Remain thou Shakespeare's one and only home,
So that he wander not, uncomprehended,
Without a shelter in the barren world.

Yes, Germany has done great things for Shakespeare, and we are proud that literary princes of another tongue should pay tribute, the noblest, to our King of Poets, and gratefully we acknowledge their homage. I find in notes of a lecture of forty years ago, that I dwelt upon the fact that it is to German authors we are indebted for an appreciation of Shakespeare higher than we English had reached hitherto, and I cannot go back upon the statement because we are now at war with those we then honoured as our fellow-students, and our teachers have become our enemies. Nevertheless, it is to be remembered that throughout the seventeenth and eighteenth centuries when, as yet, Germany had no great literature of her own (such as there was, "it could not long awe me or occupy my attention," says Goethe, "It was only potatoes we could provide for the silver dishes he gave us, filled by him with golden apples.") England knew and appraised at high worth her greatest among great poets, her Mont Blanc (to quote the German poet philosopher again) among its immense neighbours, the Jungfrau, the Eiger, the Wetterhorn, which stand for Ben Jonson and Marlowe, and Beaumont and Fletcher, and the other great Elizabethans; and Milton it was who told men that Shakespeare's "livelong monument" was self-built and always living, in that it was fashioned out of "the wonder and astonishment" of his English readers, renewed in every generation.

Yet, not this nor aught which may be quoted from English writers before last century reaches to the magnificent eulogy of Walter Savage Landor:—

In poetry there is but one supreme,
Tho' there are many angels round his throne,
Mighty and beauteous, while his face is hid.

For this our thanks are due to German professors and actors who have so set forth his plays as to make German audiences and managers appreciate them more highly than we are apt to do, and help students among us to understand them better and realise their surpassing merit.

While it would be absurd to take seriously this attempt to rob England of her Shakespeare and Shakespeare of his England, it does concern us to ask in all earnestness—this man, whose works are the pride and crown of a national literature second to no other ancient or modern, who is ours by birth and descent, by bringing up and language and habit, ours in life and in death, is he ours by will and love? Or have we any reason to suspect that if living now he would deny his native land, and with Houston Chamberlain elect to be a German?

It is not legitimate to answer this question or any other respecting Shakespeare's inner or even outer life, by a recital of passages from his works, for the reason which his latest biographer gives against the illusion of personal confessions even in the sonnets. "With this key Shakespeare unlocked his heart," wrote Wordsworth, to which Browning replied, "Did Shakespeare? If so the less Shakespeare he"—the less consummate dramatist, the less capable of becoming the character for whom he spoke, the less unapproachable his "affluence in dramatic instinct and invention which enabled him to identify himself with every phase of human emotion." So we may not assume that our poet put into the mouth of the dying Gaunt in Richard II. just what he himself thought and felt, deliberately through his lips unlocked for the groundlings heart full of love for

This land of such dear souls, this dear, dear land,

though we might, perhaps, claim that he speaks through the impersonal chorus in 'Henry V':—

O, England! model to thy inward greatness,
Like little body with a mighty heart,
What mightest thou do, that honour would (have) thee do,
Were all thy children kind and natural.

And his very own must be the oft-quoted words which end the play, and impress upon the audience the lesson of King John:—

This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it first did help to wound herself.

But Gaunt's words have exceptional significance as the utterance of "a prophet new inspired," and it is noteworthy that they are spoken not on such a day as when

London doth pour out her citizens (to)
Go forth and fetch their conquering Cæsar in.

But when England was at its lowest and
She that was wont to conquer others,
Had made a shameful conquest of herself.

It was then that Gaunt expressed his love, his devotion, his admiration, his willingness to die for her:—

Ah, would the scandal vanish with my life,
How happy then were my ensuing death.

O clumsy insult! intended for highest compliment—for what was there wanting to Shakespeare's godlike supremacy unless it were that he was not a German! —he was at heart a traitor, he would abandon us now in the day of our trial because we do not esteem him as highly as our enemies do! Like a craven statesman who should sell himself to the party which promised the biggest audiences and highest salary!

"All Germany," says *The Cologne Gazette*, "will contemplate England's celebration of the Tercentenary with amused expectation. The music-hall and cinematograph will make such a mess of it that unquenchable laughter will run through the whole of Europe. The Quadruple Entente Shakespeare will be fêted with Maori dances, Japanese acrobats' tricks, and Italian Tarantella leaps. To complete the festival only one thing is lacking—that the dead Shakespeare should express his opinion of the living England," or let us say of the Germany of to-day and its boasted Kultur and its excess above other nations in the prevalence of crime and immorality. We do not, indeed, suppose that he would be pleased to note how the picture theatre and the music-hall of our day attract "the general," to whom after three centuries of progress his plays are "as caviare"; but we are sure that he would judge of them as a great improvement upon the cruel amusements of bull baiting and whipping chained bears and cock fighting which were popular in Elizabethan England. In "this England of the present" he would find himself at home among a people who spoke his own tongue, and were proud of him, even though his unrivalled excellence was not understood of them all, who shared his pride in the land of their birth and his, and had proved by the voluntary enlistment of millions in its defence, that their patriotism was no idle boast.

He would note that the English of our time had proved themselves no degenerate successors of the stalwarts of his day; but, merged into a larger nationality of Britons, had built upon the foundations then laid such an empire as the world had never known, a community of free nations, owning one sovereign of the line of the same kings he knew, held together by the firm bonds of loyalty to "this scepter'd isle," their ancestral home.

Wordsworth has spoken of Shakespeare as

That darling bard
Who told of Juliet and her Romeo,
And of the lark's note heard before its time,
And of the streaks that laced the severing clouds
In the unrelenting east.

"Chiefliest" he counted him of those whose verse was "more delightful than skill of mine could fashion." May we then make bold to adapt to another his invocation of Milton, and write:—

Shakespeare! thou shouldst be living at this hour:
England hath need of thee.

Need, not that thou shouldst rebuke votaries who to honour thee would prove thee traitor and timeserver—we can laugh at that misshapen birth of hate—but that thou shouldst stir in us "the thrill of war, the leaping of the blood," when the great deeds of England in past wars were told; that thou shouldst inspire us

with the temper which runs through thy plays which tell the history of our kings, and "rings on them like steel on steel."

For it is this temper, writes our late-lost preacher, critic, poet, "which is mixed up with the spirit of patriotism—the love of our country as our Mother and our Home; the love of her Honour in the past, our faith in her as the refuge of our children and of liberty in the future. Our duty, indeed, our passion, it is to keep her tradition free for noble development, her indwellers free from oppression, and her coasts free from the invader. War for these duties and this love is part of a just patriotism, and all Shakespeare's outbursts of patriotic feeling are directed to this love of country, which the attempt of the Armada must have driven home to the heart of every Englishman."

Drive it home to our hearts, O Shakespeare, that we be willing to live and glad to die for England, ours and thine!

Charles Hargrove.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

To the Editor of The Inquirer.

Sir,—I shall be grateful if you will allow me to appeal in your columns for donations towards one or two bursaries for the Summer School of Social Service Unions, which is to be held this year, as usual, at the Hayes, Swanwick, at the end of June.

A resolution was passed at the last meeting which took place there, pledging the various Denominational Social Service Unions to endeavour to provide such bursaries for members of their churches to whom the expense would be a difficulty. We have been able to do this in former years, for W.E.A. students and others, with benefit both to the bursars and the School, and we trust that the generosity of your readers will permit us to do the same this year.—Yours, &c.

Catherine Gittins,
Pres. N.C.U.S.S.

6 *Salisbury Road, Leicester.*

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.:—The European Anarchy: G. Lowes Dickinson. 2*s.* 6*d.* net.

Messrs. Constable & Co:—The Nemesis of Docility: Edmond Holmes. 4*s.* 6*d.* net.

Mr. Elkin Mathews:—The Battle Fiends: E. H. Visiak. 1*s.* net.

Messrs. Methuen & Co.:—How to Live Long: J. Walter Carr. 1*s.* net.

Messrs. George Philip & Son, Ltd.:—A Syllabus on War Geography and History: A. A. Cook, B.A. 6*d.* net.

Messrs. William Rider & Son, Ltd.:—Studies in Love and Daring: A. S. L. 3*s.* 6*d.* net. Haunted Royalties: Katharine Cox: 1*s.* net.

Messrs. Williams & Norgate:—The Sense of Community: Sir Francis Younghusband. 1*s.* net. Writings by L. P. Jacks. 2*s.* 6*d.* net per volume. Vol. I., Mad Shepherds; Vol. II., From the Human End.

Miscellaneous.

The Harvard Theological Review, The Unitarian Monthly, January to December, 1915.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

67th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	12,051	7	3
"A Few Sympathisers," per Miss E. Taylor (fourth donation)	1	10	0
Mrs. Fellows Pearson (seventh donation)	7	10	0
Miss Fellows Pearson (sixth donation)	4	10	0
Dennett Hall Girls' Club, Croydon	1	10	0
Liscard Memorial Church and Red Cross Society, per Mrs. Johnson (twelfth monthly donation)	4	5	9
Llandyssul Collection, per the Rev. T. A. Thomas:—			
Llandyssul Town ..	16	11	0
Llwynrhydowen Chapel	1	0	0
Carmel (Congregational)	1	6	9
Allt-y-placa	1	12	0
Capel-y-bryn	1	4	9
Bethel (Wesleyan) ..	0	15	6
Addition to New Gravel Pit Collection	0	1	0
Miss A. Garrett (fifth donation)	5	5	0
Mr. and Mrs. Ernest Wallis (second donation) ..	2	2	0
Mr. J. A. Herbert (seventh donation)	0	5	0
Mr. F. E. Terry	0	5	0
West Grove Sunday School, Cardiff, per Mr. G. C. Payne	0	10	6
The Old Meeting, Sidmouth, Good Friday Offering (third donation)	3	0	7
Mrs. Eric Lemmon (third donation)	1	0	0
W. M. H. (third donation)	5	0	0
Mrs. E. E. Burridge (fourth donation)	1	10	0
Miss B. Harvey (third donation)	3	0	0
Miss M. E. Swaine (fifteenth donation)	2	0	0
Compayne Gardens Belgian Hostel Fund, per Mrs. Jolowicz (fifteenth donation)	4	0	0
Mrs. J. Hodgkins	0	2	6
	£12,121	4	7

Parcels have been received from:—Mrs. Tomlinson; Platt Chapel Dorcas Society; Mrs. Gimson; Schools Depot (per Miss Rowe and Miss Taylor); Miss Brown; Miss Corfield; Miss Harris; Stockport Branch Women's League (per Miss New); Cardiff Branch Women's League (per Mrs. Fox); The Dennett Hall Girls' Club, Croydon (per Mrs. Green); Mrs. E. Leys; Two Friends; Mrs. Buckton; Walsall Women's Guild (per Mrs. Warnock); Mrs. Dunkerley; Wood Green Branch Women's League (per Mrs. Copeland Bowie); Plymouth Branch Women's League (per Miss R. A. Bond); Leeds Lady Mayoress's Committee Bandaging Section (per Mrs. Grosvenor Talbot, three cases bandages, &c.); Mr. A. H. Barlow (a case of Benger's Food); Miss Pearse; Mrs. J. M. Gimson; Mrs. Schwann; Miss Jessie Whitfield; Mrs. J. W. Austin; Mrs. H. H. Edwards and Mrs. Titterton; Miss G. Martineau; Anon. (Plymouth); Mrs. Wilkinson; Mrs. A. Lupton; Mrs. Prewett and Miss Hetty Ebbutt; Miss E. S. Hollins; Monton Church Women's Union; Mrs. Nanson; Miss Annie Fryer; The Misses Evelegh; Bournemouth Unitarian Church (per Mrs. V. D. Davis); the late Mrs. Alfred Frost, Jun. (per Mrs. Spurr); Mrs. Robinson.

SPECIAL WANTS.

Strong calico bags, 3 ft. by 2 ft., with draw-tape—*urgent.*
Shirts.
Socks.
Slippers.
Handkerchiefs.
Boots and stockings and clothes of all sorts for boys and girls.
Underclothes and boots and stockings for women.
Towels.
Invalid foods.
Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

QUARTERLY REPORT.

The Quarterly Report which was presented to the Council of the Unitarian Association last week, contained many interesting particulars relating to Home Missionary Work, New Publications, the Colonial and Foreign Field, and Civil Rights.

Home Missionary Work.

While the war continues any new or extended work on the part of our Churches and Missionary Societies cannot easily or, perhaps, wisely be undertaken. To carry on is about as much as most of them seem able to accomplish. The reports from the congregations making applications for grants show that while a few have found it very difficult to carry on owing to a shrinkage in income, the bulk of them have not yet suffered financially to any considerable extent. What will happen "after the war" no one can tell; but that men and nations will stand in sore need of the faith and hope and love which churches exist to promote, any one can, on reflection, readily perceive.

The services at Cambridge during the University Terms have been continued, notwithstanding the absence of nearly all the men on military service. Ex-

penses have been reduced by ministers in London very kindly taking the services; the Missionary Agent, the Rev. T. P. Spedding, preached for these ministers on the occasion of their visits.

Publications.

The valuable series of Modern Handbooks of Religion published by the Association has had, since the last meeting of the Council, the addition of 'Jesus and Christianity in the Twentieth Century,' by the Rev. Alfred Hall; and 'The Revelation of God in Nature and in Man,' by the Rev. Edgar Thackray. 'The Divine Element in Art and Literature,' by the Rev. W. L. Schroeder, will be published in the course of a few weeks. 'Life Here and Hereafter,' by Dr. Mellone, it is hoped to have ready by Whitsuntide. The Rev. A. W. Fox is engaged upon the preparation of a volume dealing with the Ethics and Theology of the Old Testament. For the present, the foregoing list includes all the handbooks which the Publications Committee have in preparation; but the series will probably be added to later.

'The New Essex Hall Chant Book' is in course of preparation by the Rev. V. D. Davis. 'Counsels in War Time,' a series of papers by various writers, edited by Dr. Carpenter, will be issued at Whitsuntide. In commemoration of the tercentenary of the death of Shakespeare the Association has published an interesting tract prepared by the Rev. W. G. Tarrant on 'Shakespeare and Religion.' The well-known discourse, 'Blessed be Drudgery,' by the Rev. W. C. Gannett, has been added to the Penny Library Series of Tracts. Several of the tracts in large demand have been reprinted, including, 'What Do Unitarians Believe?' by Dr. Hargrove; 'What Must I Do to be Saved?' by the late Rev. John Page Hopps; 'A Rational View of the Bible,' by the Rev. C. J. Street; and 'The Church and War in Ancient and Modern Times,' by Dr. Mellone, reprinted from The Inquirer.

Colonial and Foreign Work.

The Unitarian Churches in Canada owe a deep debt of gratitude to the American Unitarian Association for generous financial aid and unfailing sympathy. With the exception of Montreal and Toronto, all the churches in Canada have been founded as well as assisted by the A.U.A. The severe financial crisis in Western Canada, followed by the war, crippled the churches in membership and resources, and had it not been for the support given by the Unitarians of the United States, the churches at Calgary, Edmonton, Vancouver, Victoria, and Winnipeg, would probably have been compelled to close their doors. Dr. Eliot, Dr. Crothers, and other leading ministers visited the churches and successfully pleaded for increased aid, which was freely given, to tide them over a period of difficulty and discouragement. The B. & F.U.A. is at present making a grant of £50 towards the salaries of the ministers at Edmonton, Victoria, and Winnipeg. When Vancouver is in a position to appoint a minister, a grant of £50 will be made as heretofore.

In Australia the congregations and ministers at Adelaide, Melbourne, Sydney, and Brisbane, all of which churches are now self-supporting, are carrying on their work cheerfully and hopefully. In New Zealand, Auckland is self-supporting, Wellington is receiving a grant of £90, and Timaru of £50. Mr. E. McDonnell, formerly of Sydney, is in charge of the congregation at Timaru, in succession to Mr. Chapple, who is now resident in California.

In Norway the Rev. H. Haugerud reports that the Unitarian Congregation in Christiania is holding its own in spite of difficulties created by the European war; a grant of £40 is made towards his salary.

The Rev. Nilmani Chakrabarti writes that illness has prevented him of late from visiting the Unitarian Mission Stations in the Khasi Hills. The reports from the Rev. David Edwards are fairly satisfactory, but there is evidently a lack of enterprise and vigorous leadership among the native workers. The grant of £75 has been renewed, also £20 towards the College education of Mr. Edwards's son at Calcutta; and £100 Scholarship, tenable for two years, for Mr. D. N. Mitra, B.A., provided he is accepted by the Committee of Manchester College, Oxford.

In Italy, the Rev. G. Conte has continued his missionary work under difficulties caused by his own ill-health, and by the war. The grant of £40 has been renewed.

The Congregation at Johannesburg, since the resignation of the Rev. R. J. Hall, have carried on the services among themselves. The Committee hope to discover a suitable minister prepared to undertake the work there when the war is over, if not before. The Congregation have promised to raise £200 towards the salary, and the Committee of the Association will add, for a time, another £100. There is a fine field at Johannesburg for the exercise of the talents of a capable, enterprising, and tactful minister.

The grants formerly made to Brussels, Bulgaria, and Hungary, have been sus pended during the continuance of the war. No reports from any of these countries have reached the Committee of the Association since the last meeting of the Council. A message has been received from Dr. Hocart of Brussels, stating that he is well, although the Church cannot do much work at present.

The meetings of the International Congress of Religious Liberals, provisionally arranged to be held in England this year, had to be abandoned owing to the war. Dr. C. W. Wendte, the Hon. Secretary, addressed an earnest and affectionate letter to the members and friends of the Congress, pleading, when the war is over, for the renewal of friendship and co-operation among those who in all lands are striving to unite pure religion and perfect liberty.

Civil Rights.

The negotiations with the Baptist Union with respect to those General Baptist Chapels which have been closely identified with the Unitarian body for about a century or more, have now been completed. The British and Foreign Unitarian Association, the Baptist Union, and the General Baptist Assembly, have come to a mutual agreement which, when carried out, will put an end to controversies which have been a source of trouble and expense for many years past. The effect of the agreement, when legal, that is Parliamentary, sanction is obtained, will be to free the Trust Deeds of a considerable number of chapels from doctrinal and ceremonial restrictions which at present impede their freedom, and might at any time give rise, as in the case of Deptford, to costly and troublesome litigation. The Committee of the Association purposes issuing a letter to the congregations concerned, about seventeen, inviting them to authorise that the necessary steps be taken for the purpose of freeing their Chapel Trusts from any restrictions which require the holding or profession of any particular theological belief or the use of any particular form of worship or ceremony, and to the intent that the said chapel and buildings used by the said Congregation may be held in trust for the worship of God, and for the religious, moral, and intellectual improvement of the Congregation for the time being worshipping there, and for its general benevolent objects.

The Model Trust Deed which had been published in the Essex Hall Year Book for upwards of twenty years, was omitted from the issue for 1916. The Civil Rights Sub-Committee have now under consideration a shorter and simpler form of Trust Deed, which they believe will better meet the needs of congregations. In drafting this model every care will be taken to state clearly that if any question should at any time arise as to the purposes for which the said church or chapel may lawfully be used, the widest meaning should be attached to the trust aforesaid, so that neither by reference to the actual or supposed opinions of the founders, nor otherwise, shall any restriction be imposed on the liberty of the congregation for the time being to change its opinions with regard to religious doctrines or modes of regulating worship.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING AT TODMORDEN.

In spite of the war cloud that hangs over everything, and the absence of cheap railway fares, there was a great rally of the friends from the affiliated schools of the Manchester District Sunday School Association at Todmorden on Good Friday. They came from Manchester and the many towns adjacent thereto, from Warrington and Liverpool, from parts of Cheshire, from the centres of East Lancashire, and others even from Halifax, Bradford, and Leeds, in all to the number of over six hundred. At the morning service the beautiful church was worthily filled. The Rev. Charles Roper, of West Kirby, conducted the service, and preached an appropriate sermon in eloquent terms against war as a crime, urging that Sunday School instruction should include the inculcation of peace principles, a knowledge of the evil results of war, and the means of its abolition.

It was no small task for the Todmorden Unitarians to cater for the material necessities of such a large assembly of guests. But they made generous provision of dinner and tea, at what must

have been below cost, for more than six hundred people. The U.M.F. Church kindly lent its schoolroom for the dining-hall, and, spacious as it was, there were two sittings at both meals. The Rev. A. W. Fox, with Mr. Harry Barker, local Secretary, and their band of over 180 workers had the arrangements well organised, and everything was carried out most satisfactorily without a hitch of any kind.

The Business Meeting in the Unitarian schoolroom in the afternoon included addresses from the President, the Rev. J. Morley Mills, and Mr. H. J. Broadbent on the adoption of the Annual Report, supported by Mr. Geo. H. Leigh. Mr. Isaac Barrow (Hindley), moved, and Mr. Nathaniel Wright (Park Lane), seconded thanks to the Committee for its services, and the election of the Committee for the ensuing year. The Rev. A. W. Fox moved, and the Rev. Charles Smith (Middleton) seconded thanks to the officers, and the election of officers for 1916–17. The President moved the welcome to representatives of kindred Associations, seconded by Mr. Albert Slater (President elect), which was responded to by addresses from Miss Clephan (President, S.S.A.), the Rev. Hugon S. Tayler (N. Midland S.S.A.), the Rev. T. Graham (Midland S.S.A.), Mrs. A. E. Chaplin (Liverpool S.S. Society), and Mr. D. W. Ross, (S. Cheshire and District).

The Rev. Cyril Flower, conveyed a cordial invitation to the Association to hold its 1917 meeting at the Bank Street Chapel and School, Bolton, on condition that the war would then be ended, which was accepted with thanks. A resolution to send a message of hearty greeting and good wishes to the young men who have joined the forces from the affiliated schools, to be printed and copies sent to the schools for transmission, was unanimously agreed to.

At the Public Meeting in the evening the large Unitarian schoolroom was filled. Mr. Alderman W. Wadsworth presided, and spoke of his long connection with the Todmorden School and Church. His Worship the Mayor of Todmorden gave a hearty civic welcome in a short and breezy speech. The Rev. H. Bodell Smith, General Secretary, moved a vote of thanks to the morning preacher; the minister, congregation, and workers of the Todmorden Unitarian Church and School for hospitality; the organist and choir for their excellent music; and hosts and hostesses who entertained guests coming from a considerable distance. In seconding, the Rev. J. Morley Mills announced that the example of the Youatt Bequest had been followed by a promise of a gift of a £50 Exchequer Bond from Mr. Cuthbert C. Grundy of Blackpool, the interest of which is to be used in part for the Homes and the General Fund. Addresses followed from Mrs. Morley Mills, the Rev. Richard Lee (Chesham, Bury), and the Rev. A. W. Fox.

The hymns and tunes in use during the day had been selected from the 1916 issue of 'Hymns and Choral Songs,' the words being appropriate and timely, and the tunes much enjoyed. The Todmorden Choir sang an anthem, 'The Lord is My Shepherd' (Schubert), at morning service; there was an excellent programme of organ and vocal recitals in the church during the afternoon; and at the evening meeting the choir sang three fine part songs with remarkable effect; indeed, their services during the day were most highly appreciated.

With the exception of a few slight showers the weather was fair, and enabled many of the visitors to explore the fine vale of Todmorden, encircled as it is by hills, steep and high. The church, with its beautiful and massive interior, stands in a commanding position upon a hillside in sloping park-like grounds tastefully laid out. There was everything to make the day most interesting and enjoyable to the hundreds of visitors who assembled on this memorable occasion. The meeting of many friends and co-religionists from various districts, the renewal of old acquaintances, the hearty personal greetings, as well as affection for the noble work of our Sunday Schools, combine to make the Good Friday meeting always a festival not to be forgotten, and this at Todmorden was not one whit below any of the many similar occasions in commanding interest and spiritual inspiration. To the Rev. A. W. Fox and his fellow-workers great praise was given for the completeness with which all the necessities of the occasion were supplied. Not a few remembered the previous Good Friday at Todmorden fourteen years ago, and many more will long remember the glorious time they had there on the Good Friday of 1916.

The Annual Report stated that the past year had been one of unusual difficulty and trial, due, in the main, to the continuance of the terrible conflict still raging. It is surely not much to hope (says the Report) that in the near future the work of Sunday Schools will exert a powerful influence in making the recurrence of such a struggle for ever impossible. The total number of schools affiliated to the Association is now seventy-eight. At the end of 1915 the teachers numbered 1,388 and the scholars 13,056. The schools have been seriously affected by the war, having lost no fewer than 1,575 young men. At least 965 of these have joined the Army. The Committee conclude the Report by "again commending the work of our Sunday Schools to the very earnest consideration of all who are able to render them any service. The greatest possibilities of the noblest character exist in the wise and careful development of the minds and affections of young people. The Sunday School, next to the family circle, is the most effective institution for such character building, and blessed, indeed, are they who devote time and thought to that endeavour. To contribute to the unfolding and cultivation of the noblest morals in those of the rising generation is work of priceless value in its effect on the improvement of the race, and in the making of a more glorious life for those who will be the future men and women."

The officers for 1916–17 were elected as follows:—Mr. Albert Slater is the President; Mr. J. W. Barlow, Treasurer; and the Rev. H. Bodell Smith, General Secretary.

MEN AND MOVEMENTS.

The Rev. R. H. U. Bloor, who will contribute an article on 'Shakespeare's Comedy' to our issue next week, is a well-known University Extension lecturer. His brilliant lectures on Aristophanes were a feature of the Summer School at Oxford last year. After leaving Oxford he took orders and was for a short time curate at St. Sepulchre's, Holborn. He then joined the Unitarian ministry, and is at present minister of George's Meeting, Exeter.

Miss Titford, who has just received the congratulations of her fellow-worshippers at Newington Green on reaching her 70th birthday, belongs to a family well known for its steadfastness in good works. Miss Titford has been a teacher in the Sunday School for fifty-eight years, and of those who welcomed her ten survive and have signed the letter of greeting. It is a truly remarkable record.

The Unitarian Church, Stalybridge, has celebrated its jubilee by the addition of a chancel and a new organ. We hope to give some account of the proceedings next week. During the fifty years there have been seven ministers, namely, the Revs. Francis Revitt, Alexander Ashworth, Joseph Freeston, William Harrison, W. G. Price, Walter Short, and the present minister the Rev. John Ellis. But the success of the congregation has depended hardly less upon the large and vigorous band of workers in the Sunday School and the allied institutions.

The foundation stone of the present building was laid in May, 1869 and on its completion it was handed over to the Trustees by Mr. Joseph Oliver, the Chairman of the Building Committee, with the following words:—"In handing over to you the building we have raised, which has been generally admired for its inward and outward beauty, we can only hope that you, the members, may build up a spiritual Church, which in its life and growth shall be as beautiful as the material building we have raised."

The Unitarian Church at Todmorden which was the scene of the crowded meetings of the Manchester and District Sunday School Association on Good Friday, is known far and wide for its stately architecture and its fine peal of bells. The present minister, the Rev. A. W. Fox was educated at Christ's College, Cambridge and Manchester New College, London. He is an excellent classical scholar and a keen student of English literature. A short time ago he was elected President of the Manchester Literary Club in succession to the late Mr. George Milner. His only brother is Sir R. E. Fox, Town Clerk of Leeds.

The American Unitarian Association is making an urgent appeal for forty thousand dollars in four weeks. "The raising of this sum of money is certainly within the means of our fellowship of churches, but it will require earnestness, enthusiasm, and persistent

energy"—these are the words of Dr. Samuel A. Eliot. Without it, he tells the readers of *The Christian Register*, there must be a curtailment of work in several promising fields.

Among other things Dr. Eliot makes special mention of the needs of the *Canadian Northwest*. "Those Canadian ministers and churches are putting up a plucky fight against depressing circumstances. Are they to be sustained or deserted?" We fear that Dr. Eliot might with some justice turn to us and ask, Why are not you doing more for Canada?

We notice with deep regret the death of Dr. G. S. Barrett of Norwich, a man widely respected in his own denomination and far beyond its borders. He was Chairman of the Congregational Union in 1893; but he will be remembered chiefly for his work in connection with hymns and as the editor of 'The Congregational Hymnal.'

We are glad to notice that two Willaston boys, F. B. Hirsch and F. Skelton, have won Science Exhibitions at Downing College, Cambridge.

"The Eric Rawsthorn Scholarship," which has been founded by the generosity of Mr. J. J. Rawsthorn of Preston in memory of his son who was killed in action last June, will enable boys from Willaston School to go to Oxford or Cambridge, who would be unable to do so without its help. The amount available is £50 per annum, but the whole of it need not be awarded at any one time or to any one candidate.

We regret to announce the death of Dr. C. A. Greaves, which took place at Sturry, near Canterbury, last Sunday, at the age of 85. He was an Anglican clergyman for twenty-five years, and joined the Unitarian ministry in 1883. His degree of D.C.L. was from Durham University, where he graduated in 1868. The funeral took place on Wednesday, the service being conducted by the Rev. W. Copeland Bowie.

A provisional programme has been issued for the Swanwick Summer School, which will be held from June 24 to July 3. The subject of the discussions will be 'Social Reconstruction after the War,' and various aspects of this great problem, such as the influence of Christian ideals, the financial and industrial position, Trade Union regulations, women in industry, the development of the agricultural side of English life, and the drink traffic, will be dealt with by Canon Simpson, Mr. T. P. Harvey, M.P., Mr. J. A. Hobson, Sir Hugh Bell, Miss Margaret Bondfield, Mr. Christopher Turnor, and others. Further particulars can be obtained of the Hon. Organiser, Miss Lucy Gardner, 92 St. George's Square, London, W.C. Copies of *The Social Service Quarterly* for April may be obtained from the Rev. H. H. Johnson, The Orchard, Croft Road, Evesham.

NEWS OF THE CHURCHES.

Ballee, Co. Down.—At the monthly meeting of the Downpatrick Rural School Board, the Rev. Jos. Hy. Bibby was appointed Chairman for the ensuing term.

Brighton.—At a meeting of the congregation of Christ Church, held on the 17th inst. it was reported that the Rev. Priestley Prime had decided not to withdraw his resignation, and that the pulpit would become vacant on June 24 next. It was decided not to appoint a settled minister at present, but to ask the Provincial Assembly to arrange to supply the pulpit for the succeeding six months. The Rev. W. H. Drummond, Minister of the Provincial Assembly, was present and addressed the meeting.

Devon Ministers' Conference.—The Rev. A. E. O'Connor has held the post of Secretary of this Conference for several years, and has arranged for the ministerial exchanges and meetings, which have proved very helpful. It is with great regret that his ministerial brethren lose him from this district. To mark their sense of regard for him they have presented him with a copy of Robert Bridges's Anthology, "The Spirit of Man," inscribed as follows:—"To the Rev. A. E. O'Connor, B.D., with best wishes from his brethren of the Devon Ministers' Conference and grateful thanks for his many friendly services in their behalf."

Leeds.—Mr. F. G. Jackson writes from 8 Park Lane, Leeds: "It may interest your readers to know that a pamphlet, containing a report of the proceedings at the unveiling of the Memorial Window to the late Lord Airedale, together with a description of the window and a coloured reproduction of it, will be ready shortly. If any of your readers would care to have a copy, I shall be glad to forward same, so long as the supply lasts, on receipt of a (halfpenny) stamped, addressed envelope, measuring $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in. I may add that, if there be a sufficient demand, it is proposed to publish enlargements (approximately quarto size) of the reproduction, the cost of which will be 1*s.* 6*d.* or 2*s.* each, according to the larger or smaller number ordered. If any of your readers would like these, will they please send me a postcard, stating number required?"

Leeds: Hunslet.—A two days' Japanese Bazaar, which has been held in aid of the funds for church purposes, has resulted in £190 being raised. One of the most pleasing features of this enterprise has been the generous support given by friends at Mill Hill Chapel, which has helped to bring about such an excellent result. Mr. Grosvenor Talbot opened the Bazaar on the first day, Mr. Charles Boyle presiding, and on the second day Sir William Middlebrook, M.P., performed the opening ceremony, the chairman being Mr. S. Hall, in the absence of Mr. F. J. Kitson, J.P.

Leeds: Mill Hill Chapel.—The Shakespeare Tercentenary was celebrated on Easter Sunday. The preacher was the Rev. Dr. Hargrove (Minister Emeritus), who took for his morning subject "The Living and the Dead Shakespeare," and for his evening one "Shakespeare, the Man and the Creator."

Lewes.—The last of a series of fourteen weekly entertainments to the wounded soldiers in the Lewes hospitals was given in the Westgate Chapel Lecture Hall on Thursday, April 13, and took the form of a whist party. The entertainments have been mostly concerts, arranged in turn by members and friends of the congregation; and there has been a pleasant variety in the programme each evening, including dances, stories and games. The proceedings have been further diversified by excellent lectures, delivered by the Rev. H. W. Shrewsbury (Wesleyan) and by the Revs. Joseph Wood and F. K. Freeston. The evenings have been greatly appreciated by the men.

London: Kilburn.—The seventh Annual Gymnastic and Drill Display of the Unity Boys' and Girls' Clubs connected with the Kilburn Unitarian Church in Quex Road was given on Friday, the 14th inst., at Unity Hall, under the direction of Mr. Carter and Miss E. Cranbrook, M.G.T.I. Dr. Amherst D. Tyssen presided, and distributed the prizes to the successful competitors. In a few happy and appropriate remarks Dr. Tyssen strongly urged the boys and girls to continue some form of physical exercise regularly through their lives, and by so doing they would become healthy men and women. Owing to the war many of the Club workers have been unable to give their usual assistance during the past season, and great credit is therefore due to the Rev. F. Munford and Mrs. Munford, with Miss Poole and Miss Warburton, for carrying on the Clubs so successfully under very great difficulties.

London: Newington Green.—On Sunday, April 9, 1916, at a well-attended meeting held after Evening Service, an interesting presentation was made to Miss Titford. On behalf of over 125 subscribers, Mr. Turner, who presided, handed Miss Titford a letter in the following terms, together with the gold watch referred to:—"You recently attained the honoured age of 70 years, and we heartily congratulate you on the event. We hope you may long be spared to enjoy life surrounded by many friends. We are glad to take the opportunity of expressing to you our respect and admiration for the many years of strenuous and unselfish work you have devoted to others and particularly in the Newington Green Church, School, Provident Society, Mothers' Meeting, Band of Hope, Temperance Society and Women's Friendly Circle. We believe you have realised that in Christian service are found not only the first duties of life but also the highest rewards life can offer. We ask your acceptance of the accompanying Gold Watch as a token of our esteem, and wish you God speed in your work and every happiness." It is noteworthy that ten of those who were members of the Newington Green congregation when Miss Titford joined as a teacher 58 years ago, and who were then or had been teachers in the Sunday School, are among the actual signatories to the letter.

Nelson.—A successful Sale of Work, which was held on Saturday, April 8, at the Unitarian Church, brought to a close a full winter's work. Mr. Lawrence Clegg, of Burnley, performed the opening ceremony, Mr. J. T. Bibby, of Burnley, presiding. The minister, the Rev. H. Bodell Smith, stated that the objects of the Sale of Work included a reduction of the building debt, which stood at £590. Over £92 was realised, of which £60 will go towards reducing this debt.

York.—Interest in the Celebration of the Tercentenary of Shakespeare's death has been kept up by a course of Special Sermons by the Minister, the Rev. J. Tyssul-Davis, B.A. On Easter Monday the Shakespeare Study Class made an outing to Lynton Falls, and on their return, after a Shakespearean supper, gave an Evening of Selections of Orations and Scenes, recited from various plays. Solos, duets, and a chorus were also rendered and warmly applauded.

NOTES AND JOTTINGS.

The Plume Trade Again.

We shall probably see, sooner or later, in the milliners' shops, evidences of the recent slaughter of albatrosses for their breast feathers in the Laysan Islands in the Pacific, one of the largest of the United States bird-reserves. According to *Bird Notes and News*, between 150,000 and 200,000 birds were found lying in heaps all over the island after the ravagers had departed, the white or Laysan albatross and the black-footed albatross being the chief sufferers, with the frigate bird and the blue-faced booby-bird following in order of number killed. We are glad to see that the Royal Society for the Protection of Birds, at its Annual Meeting in March, unanimously adopted the following resolution :—

"That this Society, mindful of the necessity at the present crisis of restricting imports and of curtailing extravagant expenditure; having regard also to the fact that Importation of the Plumage of Wild Birds for millinery and ornamental purposes has already been condemned by both Houses of Parliament, and that the Government Bill of 1914 failed to pass into law only through the outbreak of war: urgently calls upon the Government to prohibit entirely the Importation of Wild Birds' Plumage—ostrich feathers and eider-down only excepted—as a useless and undesirable import and a wholly indefensible form of extravagance."

Notes and Queries.

Last week's *Notes and Queries* was a particularly interesting number. In addition to an article on 'Shakespeare's Schoolmasters,' and another on Philip James Bailey (born April 22, 1816), author of 'Festus,' whose centenary has passed almost unnoticed while we have been paying fresh tribute to the genius of Shakespeare, Cervantes, and Charlotte Brontë, it publishes a notable letter in English by Voltaire, with a reproduction in facsimile of the handwriting, which has been given to the Red Cross Society for sale by the owner, Mr. A. Forbes Sieveking. This letter was quoted by Warburton in the notes to his edition of Pope's works, where he gives the date of it as October 15, 1726, but for over a century it appears to have lain hidden, and was not published in full until Mr. Sieveking came into possession of it. Since then it has frequently been referred to, and M. Gustave Lanson, in the *Revue d'Histoire littéraire de la France*, has spoken of it as one of the best pieces of Voltaire's English correspondence.

* * *

In the course of the letter Voltaire describes to his friend, Thieriot, a rather disagreeable experience which he had in London when, suffering from ague, and without any money, he accepted help from Sir Everard Faulkner, a Turkey or Levant merchant, who afterwards became Ambassador at the Porte. "I have seen often my lord and lady Bolinbroke," he says, "I have found their affection still the same, even increased in proportion to my unhappiness. They offered me all, their money, their house; but I refused all, because they are lords, and I have accepted all from Mr. Faulknear, because he is a single gentleman." Later on, after expressing the hope that his friend will come to London, he says, "you will see a nation fond of her liberty, learned, witty, despising life and death, a nation of philosophers, not but that there are some fools in England. Every country has his madmen. It may be, French folly is pleasanter than English madness: but, by God, English wisdom and English honesty is above yours. One day I will acquaint you with the caracter of this strange people, but 'tis time to make an end of my English talkativeness."

The Sunday School Association.

BELGIAN HUT FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, jun.) acknowledges with thanks the undermentioned donations to this Fund, contributed by the Scholars, Young People, and others connected with the following Sunday Schools and Congregations :—

FIRST LIST.

	£	s.	d.
Stannington	3	4	0
Croydon (Dennett Hall)	0	15	0
Huddersfield	0	2	6
Nantwich, Willaston School	2	6	4
Carlisle	1	10	0
Gateacre	1	2	0
Ringwood	0	13	0
St. Helens	0	15	0
Brighton	1	9	0
Parkstone	0	10	0
Dean Row, and Styal	2	13	5
Wallasey	1	15	0
Gee Cross	0	12	6
South Shields	0	6	4
Nelson	0	5	0
London, Mansford Street	4	0	9
Aberystwyth	2	0	0
Colyton	0	5	9
Coventry	0	13	7
Maidstone	0	10	0
Blackpool (Dickson Road)	0	4	9
Gloucester	5	5	5
Cribyn	0	5	0
Allt-y-placa	0	10	0
Swinton	0	10	0
Bolton (Bank Street War Worker's Circle)	5	0	0
Tenterden	1	2	0
Sidmouth	2	17	0
Kingswood	0	17	6
Hale	1	12	9
Leicester (Narborough Road)	1	15	9
London, Unity (Islington)	2	0	0
Stockport	4	18	6
Bristol (Lewin's Mead)	1	10	0
Urmston	0	6	8
London, Stratford	1	1	0
Hindley	1	5	6
Nottingham (Christ Church)	0	10	0
Burnley	0	10	2
Birmingham (Hurst Street)	1	16	8
Kendal	1	7	0
London, Portland	0	16	6
London, Rhyl Street	0	15	0
Plymouth	1	0	0
Leigh	0	10	0
London, Kilburn	0	15	0
Ilminster	2	5	2
Wakefield	8	6	9
Denton	2	0	0
London, Clarence Road	1	6	5
Horsham	1	7	3
Sunderland	0	11	0
Comber	4	12	0
Birmingham (Newhall Hill)	0	7	6
Taunton	0	5	3
Hapton	0	11	0
Glenarm	0	5	3
Chichester	0	6	0
Bridgwater	2	11	7
Aberdare (O.M.)	1	1	0
Hinckley	2	7	0
Blackpool (South Shore)	1	0	0
Torquay	0	16	6
Newport (I.W.)	2	2	0
Rawtenstall	0	9	5
West Bromwich	0	6	0
Belfast (Rosemary Street)	1	10	0
London, Newington Green	7	4	0
From Individuals—			
Miss K. M. Winser	0	10	0
Master Tristram Rainey	0	5	0
	£106	17	5

All collections should be forwarded to Essex Hall, Essex Street, Strand, W.C., as quickly as possible.

Bertram Lister,
Hon. Secretary of Appeal Committee.

April 20, 1916.

Board and Residence, &c.

LONDON.—Board-Residence, Miss E. Kingston, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

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SUBJECTS FOR APRIL.

Morning Services, 11. 'The Faith of Mr. Balfour.

April 2.—Belief and Common-sense.
9.—God and Beauty.
16.—God and Ethics.
23.—God and the Intellect.
30.—Scientific Belief.

Evening Services, 6.30.

April 2.—Far Away.
9.—Chance.
16.—Authority.
23.—Harmony's Law.
30.—Faith at a Standstill.

Morning Service, 11. Evening Service, 6.30.

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The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON DOMESTIC MISSION SOCIETY.

THE EIGHTY-FIRST ANNUAL MEETING of Subscribers and Friends will be held in the ROSSLYN HILL SCHOOLROOM, HAMPSTEAD, N.W., on MONDAY, MAY 8, 1916, at 8 p.m. (Tea and Coffee at 7.30 p.m.)

Philip Roscoe, Esq., will take the Chair. **Dr. Estlin Carpenter**, the **Rev. H. Gow, B.A.**, and the Missionaries will also speak.

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April 29 to May 7, 1916.

The Church was founded and the first service was held in the little chapel in Whitfield Street, Ardwick, on Sunday, April 29, 1866.

In connection with above **An Appeal** is made to friends throughout the country for Contributions to a **Jubilee Fund.**

The Chief Rent on Church and School, hitherto secured by property, is not forthcoming owing to the war.

Also, the deficit on Church Current Account has simultaneously increased to large proportions —£350. The efforts of the Congregation have already realised upwards of £120.

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21. Rev. CHARLES HARGROVE, M.A., D.Litt., President of the National Conference.
28. Rev. HAROLD RYLETT, of Tenterden.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, May 7.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. J. A. Pearson.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. Carter.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. Moritz Weston.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. Edward Morgan, B.A.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss Maud B. Burtt.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper.

Peckham, Avondale Road, 11 and 6.30, Rev. R. Travers Herford, B.A.

South Norwood League House, 141 Portland Road, 7, Mr. S. Franklin.

Stoke Newington Green, 11.15 and 7, Dr. J. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling. (Sunday School Anniversary.)

University Hall, Gordon Square, W.C., 11.15, Rev. William Stephens.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. Copeland Bowie.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30.

Birmingham, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. F. A. Homer.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. S. Burrows.

Hindley, Nr. Wigan, Market Street, 10.30, Mr. W. Redfern; 3 and 6.30, Rev. J. C. Odgers, B.A.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Mr. E. Capleton.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. E. Savell Hicks, M.A.; 3, Rev. A. Cobden Smith.

Leicester, The Great Meeting, 11 and 6, Rev. H. W. Stephenson, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. John McDowell.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11, Supply; 6.30, Rev. C. Peach.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Henry Gow, B.A.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. E. Lockett.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR work for the Belgian Hospitals in France has long had the best kind of recognition, the support of a discriminating and generous public and the gratitude and friendly co-operation of the Belgian Army Medical Service. We have now received a formal certificate of authorisation from the Local Government Board. At a time like the present when appeals are continually multiplied and small societies spring into existence to meet a temporary need or a sudden call of charity, some element of public control is necessary. In our own case we welcome it. All our business affairs are in admirable order and we have no reason to fear that the official hand will lie otherwise than lightly upon us.

* * *

WE have heard of some readers, who, while they possibly admire our persistence, confess that they are a little tired of our appeals and begin to wonder why we dwell so constantly upon the wrongs of Belgium. Well, there are two reasons. First we have found our own particular field of work in the vast area of war service ; we have established close personal relationships and undertaken far-reaching responsibilities ; and this work must be continued with all possible vigour and efficiency till the end of the war. Anything else would be unworthy of us. It is better to do one thing with quiet and unflagging faithfulness than to begin many things with eager enthusiasm and then let them drop unfinished from our hands.

* * *

BUT there is a second reason, which is always present with us. It is this. The word Belgium marks for us the entrance into all the moral problems of the war. We have supported the war not only with clear political conviction but also with spiritual passion. There has been no public decision in our time which has been so clearly and invincibly right and so far removed from the possibility of moral dispute as our answer to the call to defend the liberties of Belgium. About many other things we may be doubtful, but not about this. The Belgian claim is thus central for the conscience, and no citizen of this country can turn away from it without taking sides with public wrong. We are engaged in a moral conflict in which there is no quiet neutral zone in which good men can claim to be left alone with their own opinions. Of all this Belgium is to us the sacred symbol, and we can never mention her heroism or press her claims without feeding the fire of moral passion in our own hearts.

* * *

THE surrender of the British force at Kut will be felt by all of us as a nasty blow. It offends our pride that the Turks should have outwitted us even in a remote corner of the field. Gallipoli was to a large extent retrieved in the public mind by the splendid withdrawal ; and Kut would have remained as a shining example of endurance, if only it had been relieved. But we must bear our disappointment with dignity and avoid the instinct which looks for a scapegoat, whether in the army or the Cabinet, in order to satisfy our anger. If there has been incompetence it must be carefully searched out, and no mercy must be shown to leaders who cannot lead ; but all this is a matter for calm judgment, and we show that we are still masters of ourselves and of the situation by keeping cool and avoiding all intemperate language. Let us also remember that we are not simply making the best of a bad job or feeding ourselves with unreal comfort, when we dwell on the military importance of what has been accomplished in spite of the surrender. The objects we had in view were sufficiently important to justify grave risks, and to a large extent these objects have been accomplished.

* * *

ONE of the bright spots about Kut has been the chivalry of the Turkish commander. He has allowed General Townshend to keep his sword, and arrangements are being made for the exchange of sick and wounded prisoners. To the Relief Force which has fought so gallantly against terrible difficulties the King has sent a gracious message. Weather, it reminds us, is one of the enemies against which the most skilful general may often have to fight in vain. The message is in the following terms :—

> Although your brave troops have not had the satisfaction of relieving their beleaguered comrades in Kut, they have, under the able leadership of yourself and subordinate commanders, fought with great gallantry and determination under most trying conditions. The achievement of relief was denied you by floods and bad weather, and not by the enemy, whom you have resolutely pressed back. I have watched your efforts with admiration, and am satisfied that you have done all that was humanly possible, and will continue to do so in future encounters with the enemy.

* * *

THE Irish Rebellion has collapsed. Criminal in its aims it was almost more

criminal in its weakness. Some of the leaders have already paid the extreme penalty, and rightly so. The blood of many innocent men was upon their heads. The question of dealing with the ill-assorted rabble of their followers is one full of difficulties. Some of them apparently belong to the extreme syndicalist group of labour men, others to the dreamy idealists, feeble both in brain and in imagination, who believed quite genuinely that an Irish Republic, promulgating its laws in Gaelic, was the sure and certain way to Utopia. For the latter it is possible to feel chiefly pity. In England they would probably have been conscientious objectors and found an outlet for their energies in fighting with the Tribunals. The Government must deal with them firmly, but we hope that it will extend to them as much clemency as the public safety allows.

* * *

The Labour element in the revolt calls attention once again to the seething elements of discontent, which have long been a menace to social order in Dublin. Their connection with the extreme forms of Irish nationalism is only indirect. Their demand is for better wages, better housing and a more decent life, and it is a demand which will have to be met with more tolerance and sympathy than it has always received in the past. Bad housing is a crying evil in Dublin. Its fine public buildings conceal streets of decaying tenements, which are quite unfit to be human homes. If the great fires, which have accompanied the revolt, have spread into some of these quarters, few people will regret that at last an extensive scheme of rebuilding must be undertaken.

* * *

Mr. Birrell announced his resignation of the office of Chief Secretary for Ireland in the House of Commons on Wednesday. No other course was open to him. He did not pose as the victim of popular clamour. He confessed with complete candour that he had misjudged the situation; but it was a mistake which had a noble side, and few people will read unmoved the simple words in which he describes the way in which he devoted himself to the supreme task of keeping Ireland united during the war. "I knew," he said, "that the difficulties were great. I knew the ice was thin, yet I did conceive it to be my duty to run even great risks in order to maintain in the eyes of Ireland herself and in the face of Europe a picture of unbroken unanimity within the boundaries of her soil." The real difficulty of the situation, and it is one which must be probed to the bottom and faced in all its bearings, arose from the fact that the Sinn Fein movement was able to control an armed force, and the possession of arms except by the forces of the Crown must always mean potential rebellion.

* * *

The Government has decided, after a careful review of all the facts of the situation, to bring in a measure of general Compulsion. It is a decision which will be welcomed by some people on the ground that the word Compulsion stands to them for something positively beautiful and good. They have long wanted it, and at last they are to have their hearts' desire. But by most of us, who thrill with pride at the thought of our voluntary army, it will be simply accepted as necessary and inevitable. We know that the men who are promoting it in the House of Commons are not swayed by military passion. They are of the sober civilian type, and many of them have been convinced against their will. In these circumstances we are content to follow, for the country long ago pledged itself to do everything needful to bring the war to a triumphant end. We fear that it must be confessed that the voluntary system can only be worked with complete success when we want a selection of men. It breaks down when the whole manhood of the nation must be mobilised for national safety, for there is no means of insuring that every man will put the public good above his private gain and come forward of his own free will to take his full share of hard and dangerous duty.

* * *

But in the circumstances Compulsion is a rather question-begging term. It suggests forcing a man to do something to which he may reasonably object. What the Government has resolved to do is not so much to take forcible measures against reluctance as to call upon every man to fulfil one of the elementary duties of citizenship. This is the particular way in which the individual life must sacrifice itself for the good of the whole. From one point of view it is an act of self-defence, for without organised resistance all our homes would be placed in instant danger of outrage and destruction. From another, it is an offering of gratitude for the help and protection, the mental invigoration and the rich treasures of human fellowship which come to us from the community of which we form a part. To enjoy these things and then to refuse to defend them, still more to continue to enjoy them in safety while others are dying in order that our country may live, is not to display qualities which become the free citizens of a free state.

* * *

We called attention some time ago to the sad loss which has befallen the cause of international friendship in the death of Dr. Sieper of Munich. It is one of the minor tragedies of the war, reducing as it does the small group of men whose influence might have been exerted on the side of goodwill in coming years, though it is only deep and far-reaching political changes in Germany herself which can make friendship possible except in narrow circles with clearly defined interests in common. It was the failure to give due weight to the political factor which sterilised much of the effort of Dr. Sieper and his friends and led the efforts to organise Anglo-German friendship to exhaust themselves in a gush of sentimental oratory.

* * *

Our perception of this fact, and we were keenly aware of it before the outbreak of the war, does not, however, diminish the pleasure with which we have read a glowing tribute to Dr. Sieper's memory by Prof. Foerster. We quote from a translation of his article, which appeared recently in *The Cambridge Review*:—

> The main significance of his [Dr. Sieper's] work, extending over many years, was the promoting of better understanding between Germany and England. This cause, to which he devoted himself with self-sacrificing ardour until the outbreak of the war, grew out of his long, practical, educational work in England, his numerous connections with her leading men, and his profound insight into the specific British character. Prof. Sieper was convinced that in many respects English and German character, English individualism and German power of organisation, ought to supplement each other — in spite of our great divergence of interests as regards the dividing up of the world.....In influential English circles he was honoured and loved as a true German of universal education; to many influential people he taught appreciation of the real German character, and many were the stupid misunderstandings which he cleared up. Some circles took it amiss that he never ceased, even during the war, to protest against the passionate one-sided judgment of the English people, and that he dared to express openly his truer knowledge of the real state of things. He was too really a German to consider it unpatriotic to express that which he had recognised as the truth.

THE NEMESIS OF DOCILITY.

It is impossible not to honour the instinct which desires to think as well as possible about men who are arrayed in arms against us. It is also natural to all generous and high-minded persons to look forward eagerly to the healing of the wounds of enmity and division, and to be impatient of any suggestion that few of us are likely to live to see the end of an estrangement so deep and decisive as that which exists between ourselves and Germany. But many of us have been brought slowly and reluctantly to face the duty of testing the truth of our own dreams and desires by the facts of the situation. Our hearts would leap with joy if we could really believe that it is only a few militarists in Berlin, the gang of Prussian junkers and overlords, who are heartily in favour of this war and defend the fearful crimes which have been committed in the German name. It would then seem reasonable to hope that when they are discredited and overthrown we shall be left with the comparatively simple task of making friends with millions of people, who are for the most part just like ourselves, with the same instincts of duty, the same love of freedom and justice, the same hatred of oppression and the same respect for the rights of other men. It is easy to support this type of optimism with warm emotional appeals and to accept it because it agrees with a sentimental view of the goodness of human nature, which it is taken for granted that all virtuous people, who have kept their hearts free from hatred and military passion, ought to possess. But we have still to face the question, is it true? Does a close examination of the recent activities of the German spirit, especially in the spheres of politics and education, encourage this belief in latent spiritual sympathies and a close identity in moral ideals with ourselves?

May we recommend those of our readers who wish not to dismiss these questions but to examine them to read with care Mr. Edmund Holmes' study of German character called 'The Nemesis of Docility.' The title indicates his conclusion, but the book itself is a masterly piece of psychological analysis, and the name of the author is a guarantee that it is written with restraint and good feeling. His object is to study the effect of despotism as it filters down through every grade of the nation's life. In becoming an efficient machine, with the aggrandisement and glory of the State as its supreme object, Germany has destroyed the power of initiative and loyalty to ideals of freedom and justice among her citizens. In the last resort the conscience, the energy, the will of every man must be made subservient to the purposes of the military machine. His chief end is to be docile and to impose docility upon others. This is the source of the arrogance, the aggressive egoism, which has gradually leavened the whole nation and destroyed all sensitiveness to the rights of other people.

> The dogmatism [Mr. Holmes writes] that feeds on docility and is then imitated by the docile has two main aspects. Excessive self-assertion, a readiness to impose oneself (*sich imponieren*) on others, is one aspect. Coupled with this is the tendency to bully and browbeat all who are willing to submit, or who must perforce submit to such treatment. Excessive self-conceit, an inordinately high opinion of oneself and one's own belongings, is the other aspect. Coupled with this is the tendency to despise and belittle all other persons and all things which are not one's own. These two aspects have much in common and readily merge into one. When the dogmatic spirit pervades a whole nation one thing is sure to happen. A strongly militant type of patriotism will be generated, a sentiment compounded of three elements—of a national esteem which knows no limits, of a contempt for other nations which also knows no limits, and of a readiness to translate that contempt into aggressive action.

With great acuteness Mr. Holmes traces the effects of this pressure of State-dogmatism in the deadening of intelligence and the drying up of Germany's spiritual fertility. Under such conditions there can be no healthy growth; all the power of self-criticism and inner renewal is lost; and the moral standards which exist not to further our own ends but to rebuke and inspire us, are discredited and annulled. But the nemesis of docility reveals itself also in more active and terrifying ways. It is not merely that the mind becomes incapable of dealing with unfamiliar problems and strange situations, and all things which are not strictly forbidden cease to be wrong; there is, as Mr. Holmes points out, grave danger of reaction from over-rigid discipline into anarchic forms of violence and self-indulgence. And this is what actually takes place. "The orgies of immorality in which Berlin indulges, the outbursts of depraved criminality which from time to time furnish the readers of the German newspapers with a morbid excitement, the more wanton and purposeless of the atrocities which have disgraced the German army in the present war, are doubtless," so he writes, "the results of such a reaction." The German population is thus deadened and brutalised by its docility, and its submissiveness hovers continually on the borderland of immoral self-assertion. Whether we regard its indifference to the higher claims of humanity, its callousness in face of cruelty to native races, or its dismal record of domestic crime, we are face to face with the immeasurable disasters of a system which has turned efficient and triumphant enmity against the rest of the world into its ideal of national beatitude.

The problem of friendship after the war is one which can only be discussed profitably when we keep all these disconcerting facts steadily in view. It is not going to be a case of cakes and ale and handshakings all round the moment peace is declared. If the leaders of the extreme military party are beaten and lose credit in Germany much will have been gained, but we shall still be a long way off the mutual understandings based upon a common reverence for justice and freedom, without which friendship must always be insecure. It has taken more than a generation to train modern Germany for aggression. It will probably take her quite as long to unlearn the lesson in the school of misfortune. And we on our side can do very little to shorten the long delay, for it is her own proud and inhuman spirit which must be broken and then remade by her own effort and desire in a gentler and more tolerant

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The Nemesis of Docility: A Study of German Character, by Edmund Holmes. London: Constable & Co. 4*s.* 6*d.* net.

school. We can do Germany herself no greater disservice than to let her think that our friendship is simply to be had for the asking, or that friendship with her can be of value to any nation until she liberates herself from the false ideals which have betrayed and enslaved her. We know that these slow conclusions of peace will be distasteful to some of our sentimentalists, who have an instinctive dislike for the rough edges of moral problems and seem to prefer an earthly paradise to-morrow to the kingdom of Heaven in a thousand years. But men of religion will face them undismayed. It is not for them to make bargains with the Almighty about the times and the seasons when justice and charity shall have their perfect work. Their part is to labour as much as one generation may at the work of the ages, remembering that even a hundred years are but as a day compared with the life of a nation or the slow unfolding of the purposes of God.

Good Thoughts for Evil Times.

FREEDOM.

Whose freedom is by sufferance, and at will
Of a superior, he is never free.
Who lives, and is not weary of a life
Exposed to manacles, deserves them well.
The state that strives for liberty, though foiled,
And forced to abandon what she bravely sought,
Deserves at least applause for her attempt,
And pity for her loss. But that's a cause
Not often unsuccessful; power usurped
Is weakness when opposed; conscious of wrong,
'Tis pusillanimous and prone to flight;
But slaves that once conceive the glowing thought
Of freedom, in that hope itself possess
All that the contest calls for; spirit, strength,
The scorn of danger, and united hearts;
The surest presage of the good they seek.

Cowper.

The great bases of English character, for instance, its moderation and veracity, its firm hold of reality, its reverence for Law and right, its historical tenacity and aversion to speculative politics;—these which appear materialistic and unattractive when contemplated from without, are the grounds of legitimate and wholesome self-respect at home. We know them better than we can any different good less intimate with our own life; and even our *blind* attachment to them may be wiser than any precarious judgment of understanding quickened by no love. At all events, this attachment is the Providential guardian for the world of the moral deposit which has been entrusted to us, and which we are not to compromise through indifference or to surrender to anything but indubitable Right. And if patriotism is often quite unconscious of its own grounds; if it does not reason on the virtues and liberties of the national heritage, or organise schemes for the future of the world; if its imagination kindles chiefly at the mere mention of the home name, or the sound of the native song; if the mere shape of the island on the map, and the free line of its shores, should look up at our foolish eye with unspeakable appeal; if the very hedgerows and dotted trees, the sedgy streams and modest hills, though no better than those of other lands, should rise into the memory as pictures of untold beauty; this is but like the recall of the sacred features of the absent or the dead, not unique in loveliness themselves, but symbols to us of a treasure consecrated and infinite.

James Martineau.

O GOD, the Might of all them that put their trust in Thee, grant that we may be more than conquerors over all that make war upon our souls, and in the end may enter into perfect peace in Thy Presence. Amen.

THE COMEDY OF SHAKESPEARE.

Only a little more than three hundred years ago, before a full theatre, the Master said farewell:—

Our revels now are ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air.
....We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.

"What an audience was that of Shakespeare! What youthful and pleasing souls! They scarcely troubled themselves about probabilities. They did not care to be always laughing. They came less to be amused than to muse. In these young minds were dark passions and brilliant dreams waiting for the poet to come and lay bare to them the novelty and the splendour of heaven. They were not astonished at the sight of fairyland." And ever since, in spite of our fall from poetry to prose, some such audiences have come together feeling that a comedy of Shakespeare is a vision. "Do not press its fictions too hard; do not probe their contents. Let them float before your eyes like a charming swift dream." We are in a world where poet's licence is the supreme law, and only poetic standards hold. Prose may dominate by the page, but the background is Arcady, and in front of this background the most realistic figures, the most extravagant creations, the most delicate "daughters of dreams and of stories" are all at home. Imagination, romance, poetry, are the ample scenery, amid which some quest of love, some gentle charity, some loyal service, some strife of passion, some excellent conceited foolery, is to be enacted. No egoist's puppets will play here.

O brave, new world
That has such people in't!

All will move with easy affability, generous affection, fair courtesy, fine behaviour, merry laughter, nimble wit, cunning humour, or subtle deceit. And though there are many exceptions, the general cast of countenance inclines to the pensive and wistful. His first comedy, 'Love's Labour's Lost,' was written when he was hardly more than a boy. A laughing fancy of love and wit, it is full of the prettiest piffle in the world. Certain lords determine to shut out love from life, and devote themselves to study and amusement. But love breaks in and laughs them to scorn. In this fragile bit of precious art are found all the possibilities of Shakespeare. Prospero's magic and the alchemy of poetry. The noble sympathy with every kind of character. The sense of the inevitableness of real life as a power from which we cannot escape. This sense of life is the most wonderful thing in Shakespeare. He can dissolve it into the airiest poetry, the most fleeting music, but he is always conscious of its power. Around us are forces of caprice and change, of death and destruction, and derisive laughter, ever threatening to break in. In many forms his wand will call them forth:—

As nimble jugglers that deceive the eye,
Dark-working sorcerers that change the mind,
Soul-killing witches that deform the body,
Disguised cheaters, prating mountebanks,
And many such-like liberties of sin.

Man for ever and ever shatters himself against these. This is Comedy and Tragedy. They are not the same in Shakespeare, but they are always a unity. These forces are comely and kindly enough now in the hey-day of youthful make-believe, only now and then donning a sinister mask. But one

day they will take dreadful shapes as in 'Hamlet,' breaking as fearful realities into his fool's paradise of words, words, words.

This mere boy from the country seems to have soon made his powers felt in the theatre. We find him re-writing the crude stuff of his senior in the craft. At the playhouse was an old comedy on the taming of a shrew. A time-honoured theme. Shakespeare went to work on it. The characters burst into real life in his hands. A father, a dear pink-and-white daughter, and a tribe of suitors are all at their wits' end. Kate, the other daughter, will use her tongue and her hands as she chooses, and not as they dictate. How can they solve the problem of getting her off their hands? Then comes the rollicking Petruchio, a-wooing in the spirit of a Drake or Raleigh—a spirit of immense adventure. He will face an Armada of hostile Kates. He woos in his own fashion—and she likes it. And the end is wholesome. As Petruchio was the only bit of real life among the suitors, so Kate was worth a dozen fluffy Biancas. The play has a quaint, quixotic turn; but lyric love is a pretty forthright thing here. This is not the Master's finest mood. Again, he summons his patrons to the revels. And now his stage is the circle of the fairy world. A hint from Plutarch, a line from Ovid, a page from an old romance, a few memories of the Stratford woods under the moon, when he caught the laughter of Robin Goodfellow at midnight mischief. Out of such scraps he wove that dazzling fantasy, 'A Midsummer Night's Dream.' A silver tissue of bold inventions, a mockery made of air and flame and elfin laughter. All is executed in the same exquisite mood. Darkness and the fitful moon, the smell of thyme and flowers, the hum of wings, the quivering spider-threads, the "loving languor which is not repose," the dreamy verse, the chanted lullaby, the nodding "pastoral cowslips," the nocturne of Philomel. Within this spell the lovers move uncertain, undefined, following or fleeing one another in a mazy dance. And into the magic circle march boisterous Bottom and his comrades to rehearse a play of love.

Bless thee, Bottom! thou art translated.

How describe the delicious farce that follows?—It is fairy foolery—

Ho, daffodilly, lend your cap,
And hyacinth your bells.

Man who aspires to play the hero's part—but the elves are peeping from the acorn cups, and the woods and waters are twinkling with wit and tittering with ironic laughter—"What fools these mortals be!"

If we compare Shakespeare with any other of the great masters of comedy—Aristophanes, Cervantes, Molière, the contrast is startling. They all start with some idea, and their characters are made absurd by being brought into the light of that idea. But Shakespeare seems not to start from any particular idea, and does not appear to work to any definitely preconceived end. It all looks as magnificently casual as nature. I have often wondered that no ingenious critic has yet written a book to show that he was, indeed, the most subjective writer who has ever lived. For as he grows and his sense of life becomes fuller, so his comedy and tragedy just deepen in intensity. I confess I find no other law of development. And I marvel that he was able to express all that was going on in himself through the characters on his stage, borrowing the plots into which he fitted them from other people.

From the pastoral 'Midsummer Night's Dream' we can turn to that other pastoral, 'As You Like It.' This is a charming caprice. But there is all the difference between it and the 'Midsummer Night' fantasy. Here are no fairies. And moonlight has become daylight. Summer it is in the forest, but there is a nip in the air, a touch of autumnal sadness, a sough in the wind, that foretells "winter and rough weather." Love is the theme, but the modulations in key are more varied. The tone is lyrical, but the form is prose. There is mirth, and there is melancholy, and there is self-conscious criticism of both. Surely our poet has suffered somewhat. These philosophers prate of "the simple life." These lovers are fleeing from the corruption of courts. Every character is a mood, the whole is a concerto of whimsical egoists. To and fro we watch them pass and repass under the stately trees—the banished Duke, the melancholy Jacques, the motley Fool, the constant Celia, the thrilling Rosalind, Old Adam and the young Orlando. What undertone do we catch? The old faith that man is only truthful and modest in the country? The pretty belief that woods keep his soul serene, and brooks his conscience cleanly?—Perhaps. Shakespeare got the story from a novel, but he added three figures, and they are significant, for they are all critical of the pastoral convention—Jacques, the dear crack-brained Touchstone, and Audrey. And Rosalind, too, we will give to Shakespeare:—

With orient pearl, with ruby red,
With marble white, with sapphire blue,
Her body every way is fed.

So sang Lodge. But with Shakespeare it is not only her body. Her mind is such a mine of precious jewels, flashing on us their every hue, trembling, sparkling, dazzling. A bewildering, glittering cascade of light and laughter and love. She is all a woman, and will have her own way—even with Shakespeare. She uses her disguise not to hide but to reveal. She cannot counterfeit. Unlike Viola, she ever told her love. Told it in a hundred ways. Happy Orlando, with such an instructor! Cupid himself might have been her scholar and learned to perfect his art. Let him look to his office:—

Why was Cupid a boy?—
And why a boy was he?—
He should have been a girl,
For aught that I can see.

'As You Like It' is one of a group of comedies that make a golden constellation. Set in a blue glory of romance they twinkle with humour. 'The Merchant of Venice' combines two impossible stories. Yet out of each emerges a figure, Shylock from the one, Portia from the other, most real of all the characters in the comedies. Portia moves through marble halls, the heiress, with title-deeds and ancestors. She has a touch of the spoilt child. She gives herself to her lover with all the circumstance of the great lady. Shylock is the dark Rembrandt over against this glowing Leonardo. Pride of blood, and history are behind him too, but siniste: in his case. Wealth has opened her mind. It has closed his. It has brought her "troops of friends." It has hardened his heart, and darkened his house. At length the two stand face to face and the dignity of the one and the malignant tenacity of the other rise to tragic grandeur.

In 'Much Ado About Nothing' we are in the golden gardens of the Renaissance. Jest and paradox and merry words flaunt and flash and sparkle like a feather in a cap, or a dagger from its sheath, or a jewel on an arm. Here they are in love with life. Their speech and their laughter and their silk and satin braveries are as the foam of their brimming enjoyment. Of all Benedick is the most fantastic. Beatrice is the most wilful. So came about the sport when on a summer's day Cupid set traps in the garden, and they were caught. Then tragedy threatens the loves of all. All is well, however. And "the catastrophe is a nuptial." "Strike up pipers!"

And now that our hearts are melted with the moonlight and music of Portia's garden, and our heads are giddy with dancing at the wedding of Benedick and Beatrice, we come to the carnival of 'Twelfth Night.' Here are lurking the deepest ironies of Shakespeare's comedy. Humour is the atmosphere of the whole play. It permeates even the poetry and the music. And what of Viola?—

Said Cupid smiling,—"Must I really
choose?
All are so beautiful, so lovely—yet,
Before the lily, e'en before the rose,
Truly I do prefer the violet."

And we love Viola the best. She will brag and swagger and talk big, lest it be discovered that she is a woman. She has that "excellent thing in woman," a voice, "soft, gentle and low." She never told her love. But she told the Duke's only too well. The languorous Duke, the veiled Lady, and Viola with her grave eyes between them. What paradox is here? Where now are those others who "delight in masques and revels sometimes altogether"? Enter then the other votaries of Cupid in this his carnival of misrule. Sir Toby has his suitor to present, and Maria has "fools in hand." Sir Andrew's love affairs are left to our imagination, like the rare adventure of Pigrogromitus and the Vapians, but Malvolio must not be taken lightly. Shall we envy him his hour of bliss, his strutting fantasy in yellow stockings? Alas! that what should have been Jove's doing on high Olympus was but hatched at the buttery-bar. "Heigh ho, the wind and the rain!"—Yes, we have been hearing the storm gathering even behind these festive scenes. The stealthy step of tragedy came near the door. Her face looked in at the window. Even as far back as 'The Two Gentlemen' we saw the tragic mask for a moment:—

There grew a wrinkle on fair Venus' brow.

Now she is on the threshold, and will be admitted. Shall we not ring down the

curtain before the floods rise, and the storm hushes all laughter but that of the fool and the madman, huddled together where "light thickens" and "horrors accumulate"? But our brave Shakespeare weathered this storm of tragedy. Never did his humour desert him, even though it turned to grinning ghastliness by Yorick's grave and in Timon's dismal den:—

The stately ships go on
To their haven under the hill.

And he came back from those perilous seas, home to the sunny islands of romance full of "sounds and sweet airs, that give delight and hurt not":—

Come on, Sir. Now you set your foot on shore
In Novo Orbe.

Here is the cell of the great Alchemist whose art will extract from Comedy and Tragedy the Elixir of Life. He can "dulcify and sublime," and show us visions of love and beauty, reconciling us to the world of men and women. And his last word to us—

The rarer action is
In virtue than in vengeance.

R. H. U. B.

THE ROYAL ACADEMY.

The Royal Academy Exhibition seems to be this year, more than ever, the expression of English traditions which are really dying a violent death, but to which we cling with the tenacity of those for whom custom and habit constitute the beginning and end of existence. It is true that in the lives of most people, though the whole of Europe is convulsed with war, things still go on much as usual, and Nature herself sets us the example of quiet attention to duty as the familiar processes of spring are carried on, punctually and imperturbably, in the midst of a world-devastation. This is, on the whole, a good thing: the conscientious performance of every-day tasks, which cannot, in any case, be shirked, keeps the mind healthy and renders life stable. But it is surely remarkable that the men to whom we turn for some fresh vision, some piercing insight into the mystery of the great evolutionary changes which most of us but dimly apprehend, should be as little stirred out of their ordinary routine as the average hard-working man or woman, and that they, too, should find adequate means of self-expression in the commonplaces of normal experience.

We should not, however, like to seem ungrateful for the efforts which have been made—in some instances with happy effect—to charm us from our sorrows and keep the pleasant side of life before us. The shimmer of sunlit water and the heavenly colour of bluebells can never lose their power to quicken the sense of beauty, and we must not suffer the loveliness of spring in David Murray's 'Happy England' to be obliterated even by the shadow of death which hangs about the huge hull of the warship impressively portrayed in Bernard Gribble's picture, 'Silent Might,' which hangs above it, reminding us of the price an Empire pays for her proud place in the sun. It is quite possible to feel, like the girl in one of R. H. Benson's novels, who has been forced to study certain sinister psychic problems against her will, that just to fall back on the familiar and the normal is to find the supreme consolation in the midst of hitherto unknown experiences that threaten to sweep us off our feet, and to show real wisdom at the same time. And yet, when the destinies of nations are in the melting pot, and red ruin is spreading far and wide through some of the fairest lands on earth, it is clear that we can only forget what is happening, and put aside all speculations about the future, at the risk of numbing our consciousness and drugging our intellect, and it is not the province of genius to help on that deadening process.

Many of our artists have felt the challenge of these troubled times, but in some curious way its tremendous significance seems to have escaped them. Perhaps Clausen's 'Youth Mourning,' a piece of pure, cold symbolism in which almost everything is left to the imagination—for which we are indeed thankful—comes nearer than anything else in the whole exhibition to a real expression of the emotions felt by all of us at the present time. That slender, bowed figure, those scrawled white crosses, that bare, grey landscape remain in the memory, and speak to the heart in language which Frank Dicksee's 'The Avenger,' John Charlton's 'The Awakening,' and even Frank Brangwyn's massively conceived 'Mater Dolorosa Belgica,' to say nothing of the numerous attempts to paint actual warfare, either at sea or on land, utterly fail to convey. Frankly, the war-pictures, for the most part, in spite of much cleverness of execution, are little more than pictorial melodrama, or translations in colour of sensational paragraphs from the newspapers which somehow do not convey as much horror as the printed word. No one has attempted to interpret the mysteries of life and death, or to foreshadow some sort of regenerated world in which war shall be no more, or to interpret imaginatively the life of the toiler and the passion of self-sacrifice which has seized whole nations, and will be the one sure foundation upon which all our moral theories must be built up in future.

Some of the portraits are surprisingly good this year, though one misses Sargent's fine studies as much as ever. Orpen and Shannon take the lead, and the 'Lady with the Amethyst' by the latter has, we believe, been purchased for the Chantry Bequest. Mr. John Lavery's 'Miss Elizabeth Asquith' is very charming, with its dull golden colouring, and his 'Hazel in Black and Gold' is a brilliant piece of work. Laura Knight's vivid pictures, steeped in sunshine and full of an amazing vitality, are, of course, a joy to remember, but we wonder whether she does not see her landscapes too intensely and in too hard a light to get the full beauty out of them. Her 'Spring,' a stretch of undulating country illuminated with a rainbow, is extraordinarily clever, but it seems to suffer from some confusion of detail which creates restlessness rather than repose, and the two figures in the foreground appear oddly self-conscious, though they are far less important than the lambs in the adjoining field. This tendency to confusion and extreme vivacity seems to us to spoil several pictures this year, notably those by Gerald Moira, though his 'War Workers,' Sisters of Mercy working at a sunny window, is full of genuine *joie de vivre*. The limits of space permit only a brief mention of other pictures in the exhibition, such as 'The Return to the Front,' in which Mr. Richard Jack strives to be purely realistic and succeeds, perhaps, in being too photographic; Sargent's decorative designs, 'Archers' and 'Bacchanal,' probably meant for a ceiling, and Sir E. A. Waterlow's impressive 'In his hand are the deep places of the earth.'

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN.

[*To the Editor of* The Inquirer.]

There have been some slight changes made lately in the conditions under which communications can be sent to enemy countries or to places in enemy occupation. If there are any of your readers who make use of our Bureau, they may like to know that a new "Circular of Conditions to be Observed" has been prepared, and that it may be obtained on application from,

Yours, &c.,

Helen Brooke Herford.
Hon, Sec., I.U.

Essex Hall, Essex Street, W.C.

PULPIT PARAGRAPHS.

THE WORLD'S BEAUTY.

What use do we make of the beauty of the world? Do we value it only as a means of enjoyment, as a divinely appointed source of pleasurable exaltation; or are we inspired by it in our turn, according to our gifts and powers, to be creators of beauty? I think that all loveliness should light a torch in us. The emotion of beauty must issue in noble activities. Our thank-offering must be the gift to the world of some answering loveliness of life. The great creative splendours of Nature and of Man purify and ennoble those who look upon them with "the heart that watches and receives." But unless we realise this divine glory in some way in our being and doing, we are wasting beauty; we are degrading godlike impulses to the rank of our sensual pleasures.

N. Anderton; at Monton.

RETRIBUTION BOTH WAYS.

Do not suppose, my friends, as some of the ancients appear to have done, that Nemesis only followed up the evil-doer and exacted the full score against him. The divine law of Retribution is just as certain on the track of the well-doer, and will just as surely give him the harvest of his honest and true dealings. Be of good courage; the rogues of the earth cannot succeed against the Righteous Judge of all worlds.

W. G. Tarrant; at East Hill, Wandsworth.

VICARIOUS SUFFERING.

Unjust and unfair it seems that the innocent should suffer because sinful men do wrong, that the good should bear burdens laid upon them by the folly of the wicked; but it is the fundamental condition of a universal civilisation. If the Cross of Calvary means anything, it means this, that while it is possible for one man to scale great heights of excellence and virtue, he cannot isolate himself in the exclusive enjoyment of his attainment. There can never be a heaven of absolute peace and safety so long as there is one soul outside that suffers oppression and violence.

Lawrence Redfern; at the Octagon Chapel, Norwich.

CONSCIENTIOUS OBJECTING.

Conscience is a divine guide only when it has been fortified by sound judgment, and purified from every taint of selfishness. Respect for conscience is one of the marks of a civilised people. Unfortunately, the delusion that any sort of spontaneous conscience is a divine oracle has made conscientious objecting a by-word. You must be very pure-hearted and wise before your conscientious objection can carry any moral weight. And if your conscience points you, not towards, but away from, the path of danger, by prayer and fasting verify that it is indeed your conscience, and not your cowardice, that speaks.

J. H. Weatherall; at Essex Church, Kensington.

THE HOLY ROOD.

The rod put forth buds and bloomed blossoms and bare ripe almonds. This is what the rod of the man of God's choice does. Philologically, the word rod is derived from a word meaning to grow. The living rod is impressive. At its advent all murmurs cease. It is the symbol of a living and loving rule. The rod separated from its life-giving and love-giving source is the mere weapon of punishment and of rule by fear, the symbol of power in its forms of violence. The dead rod can only weld things together mechanically, involuntarily and murmuringly. The living rod unites things by natural affinities and affections. The one is the symbol of creative power; the other becomes a bauble, the symbol of outworn and dead methods of exercising power; it may be set with gems and carved with flowers and fruit, but it merely apes the living rod and fails, whereas the other never faileth. For it is the holy rood.

E. L. H. Thomas; at Cross St. Chapel, Manchester.

PUBLICATIONS RECEIVED.

The Cambridge University Press:—The Purpose of Education: St. George Lane Fox Pitt. 2*s.* 6*d.* net.

Messrs. Constable & Co:—Because I am a German: H. Fernau. 2*s.* 6*d.* net. For England: H. Fielding Hall. 3*s.* 6*d.* net.

Messrs. J. M. Dent & Son:—The German Soul: Baron F. von Hügel. 2*s.* 6*d.* net.

Mr. T. Fisher Unwin:—The Book of Italy. 7*s.* 6*d.* net. The Soul of France: Maurice Barrés. 2*d.* net. Murder at Sea: Archibald Hurd. 2*d.* net.

Messrs. Watts & Co.:—The Influence of the Church on Marriage and Divorce: Joseph McCabe. 3*s.* 6*d.* net.

Miscellaneous.

The Cornhill Magazine. Expository Times. Progress.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

68th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	12,121	4	7
The Rev. Jas. Harwood (fourth donation)	1	0	0
Mr. Henry Marsden, J.P. (sixteenth donation) ..	1	0	0
Mrs. Julian Winser (sixteenth donation)	1	0	0
Miss Ada Fricker, Trinidad (fifth donation)	2	0	0
Mrs. T. H. Russell (seventh donation)	5	0	0
Miss Rathbone (third donation)..	3	0	0
Mr. and Mrs. C. N. Higgin (second donation) ..	5	0	0
Collection at First Presbyterian Church, Holywood, per the Rev. G. L. Phelps (second donation) ..	1	2	6
Miss Crowe (second donation)	1	0	0
R. L. (ninth donation) ..	0	10	0
Mr. Geo. Banks (fifteenth donation)	1	0	0
Miss Blake (ninth donation)	2	0	0
Mr. Frank B. Dunkerley (third donation)	20	0	0
K. L. (fourth donation) ..	5	0	0
H. (tenth donation) ..	1	0	0
The Rev. and Mrs. T. Bowen Evans (monthly donation)	1	0	0
Collection at Highgate Unitarian Church, per the Rev. A. A. Charlesworth (sixth donation)	6	13	7
Mr. W. N. Martin (third donation)	0	7	6
Proceeds of sale of a book of verses by the Rev. Arthur S. Brooke	3	0	0
West Grove Women's League, Cardiff, monthly collection, per Mrs. Fox (ninth donation)	0	13	0
L.C.C. Care Committee Organisers, per Miss H. G. Nussey (eleventh donation)	1	0	0
	£12,183	11	2

Parcels have been received from:—Mrs. Robinson; Mrs. Rolleston; Miss B. Harvey; Miss Armitage; N. and W. Finchley Branch Hornsey Women's Liberal Association; Mrs. Walters; Mrs. Sydney Martineau; Mrs. Long; Mrs. Manning (a zither); Miss K. H. Greg; Stockport Branch Women's League (per Miss New); Miss H. C. Purdie; Mrs. George Webb; Mrs. James Harwood; Mrs. A. J. Gimson; Mrs. Lindsey Clennell; Miss Suttill; Mrs. Wilfred Andrews; Miss G. Ready and Miss B. Stainer; Altrincham War Hospital Supply Depot; The Newland Sewing Meeting (per Mrs. Roscoe); Miss Ellen M. Brown; Miss M. Worsley; Mrs. Julian Winser; Miss Caiger; Miss Partridge; Miss M. C. Martineau; Mrs. Wilkinson; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Gerard; Miss G. Martineau; Church of the Messiah Women's Friendly Society, Birmingham (per Mrs. John Skirow); Mrs. and Miss Carter; Mrs. Frank Preston; Mrs. Woodall; Miss A. D. Scott; Ilford Branch Women's League (per Mrs. Fyson); A Friend.

SPECIAL WANTS.

Strong calico bags, 3 ft. by 2 ft., with draw-tape.
Shirts.
Socks.
Slippers.
Handkerchiefs.
Clothes of all sorts for boys and girls.
Towels.
Invalid foods.
Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

SOUTH-EAST WALES UNITARIAN SOCIETY.

ANNUAL MEETING.

The Annual Meeting of the Society was held in the historic "Hen-dy-Cwrdd," Aberdare, on Monday, May 1, when representatives were present from most of the churches within the Society's area, besides a large number of other members from various parts of the country. The Rev. Rudolf Davis, the Secretary and District Minister of the Western Union of Unitarian and Free Christian Churches, was also present as a representative of the British and Foreign Unitarian Association, while the Association's President, Mr. J. F. L. Brunner, M.P., was also present during part of the proceedings, and addressed a largely attended public meeting in the chapel in the evening. The annual business meeting was presided over by the Rev. Simon Jones, President of the

Society, who had just returned from France, where he had been doing voluntary Red Cross work in one of the hospitals. Unfortunately, Mr. Jones was laid aside with scarlet fever while he was abroad, but happily he is now nearly well. He received a most cordial welcome from his many friends. The Committee's Report contained a record of much useful and excellent work done during the year, notwithstanding the very difficult conditions which had inevitably existed owing to the war. The financial report was also fairly satisfactory. Amongst other interesting items the Committee reported that the Rev. W. J. Phillips, Hon. Secretary of the Society, had also been appointed District Minister to the Churches since the end of 1915, an appointment made possible by a generous grant-in-aid from the British and Foreign Unitarian Association. The Rev. Rudolf Davis spoke of the work done by the Western Union, and gave a most interesting outline of some of the duties undertaken by a District Minister. Mr. D R. Llewellyn, of Aberdare, was elected President of the Society for the ensuing year, and other officers and committees were for the most part re-elected.

In the afternoon a meeting was held, welcoming the Rev. E. R. Dennis as pastor of "Hen-dy-Cwrdd." An impressive devotional service was conducted by the Rev. D. G. Rees, after which the chair was taken by the Rev. R. J. Jones, for many years minister of the Chapel. There were several speakers, including representatives of various societies, amongst them being the Rev. Rudolf Davis, the Rev. T. Arthur Thomas, and the Rev. E. T. Evans. Several orthodox ministers also took part in the greetings extended to Mr. Dennis, and expressed their readiness to co-operate with him in any good work that would tend to ennoble and uplift the district in which their common work was being done. Mr. Gwilym Griffiths, the Hon. Secretary, gave Mr. Dennis a cordial welcome on behalf of the church, and emphasised the absolute unanimity of the church in asking him to be their minister; Mr. John Evans, speaking on behalf of the Sunday School, said they had already had a foretaste of the good things which they were expecting under the new leadership. Mr. Dennis's reply was strong and manly, and the meeting, a most helpful one in every way, should hearten him in this new work to which he has set his hand.

In the evening a public meeting was held under the Presidency of Mr. D. R. Llewellyn. Mr. J. F. L. Brunner, M.P., speaking on certain aspects of the war, stated that he did not regret the humble part he had taken prior to the war in endeavouring to bring about more friendly relationships between this country and Germany, and he ventured to believe that the future would vindicate the attitude which he and others had taken up in this respect. While condemning war in itself as a great evil, he was fully convinced that there were circumstances in which war was justifiable and even necessary, and if ever any such circumstances existed, they did so in the case of the present war. He deprecated the suggestion which emanated from some quarters advocating a speedy peace; such a peace would be premature, and might lead ere long to a still more terrible war unless the cruel military spirit of Prussia were first broken, so giving a chance to the nobler elements in German life to assert themselves as he believed they would. Let there be no continuing of the war after the war, urged the speaker; but when the time comes let all work for real and abiding peace. Mr. Brunner, in the course of his address, referred to the splendid work done by the Rev. T. P. Spedding in visiting our young men in the Home Camps, and also eulogised the work done by Mrs. Bernard Allen and others through the medium of the Belgian Hospital Fund. The Rev. E. O. Jenkins, Cardiganshire, speaking in Welsh, gave a most stimulating and suggestive address in which he maintained that preaching, to be really efficacious, should manifest itself in the more devoted service and the nobler lives of the hearers. Mr. John Davies and the Rev. Rudolf Davis having spoken, the meeting closed with hymn and benediction. The whole series of meetings were an unqualified success and the attendances were excellent.

JUBILEE CELEBRATION AT STALYBRIDGE.

On Saturday, April 15, a Jubilee celebration was held at the Unitarian Church, Stalybridge, where for fifty years a succession of faithful men and women have been serving the cause of liberal religion with loyalty and enthusiasm, and a new organ was dedicated which is the spontaneous offering of those who have been strengthened and comforted by the services. The organ is a fine two-manual instrument, built by Mr. J. J. Binns, of Bramley, Leeds, and its erection has necessitated certain structural alterations which have greatly improved the interior of the church. There is now a chancel with handsome traceried window, designed by Mr. Ronald P. Jones, and when the complete decorative scheme is carried out in more settled times the church will be further enriched by a carved reredos, communion table, choir stalls, and pulpit in oak. The dedication took place in the afternoon in the presence of a large gathering. Mr. W. Thompson (warden) presented the key to Mr. Joseph Oliver, the eldest surviving member of the church, and Mr. Edwin Oliver received it on behalf of his father, and formally opened the organ. In doing so he mentioned that they had had a promise of £200 from the Carnegie Trust. A dedicatory prayer was offered by the minister, the Rev. J. Ellis, and an organ recital followed, given by Mr. John Brooks, A.R.C.O., organist at the Congregational Church, Stalybridge, who also accompanied Mr. Hamilton Harris, of Ashton, in several songs and recitatives. After tea in the schoolroom, a largely attended reunion was held, Mr. W. Thompson presiding. The Rev. John Ellis read messages which had been received from distant friends, including the second minister of the church, the Rev. Alex. Ashworth, and the Rev. W. G. Price, another former minister, now engaged in R.A.M.C. work, who sent a long and encouraging letter; Mr. Alfred Baker, one of the original group of twenty-three persons who founded the congregation; Mr. Isaac Carr; Mr. Jackson, a trustee; and Mr. James Hartley, editor of *The Preston Herald*. A telegram of congratulation was also received from the meeting of the North Cheshire Union of Sunday Schools at Stockport. Mr. Ellis stated that every one of their boys—numbering sixty—who were in camp or at the front, had been written to and invited to be present, and numerous letters of apology had been received from them. In giving a brief historical account of the church, which was outlined in our 'Men and Movements,' column last week, Mr. Ellis referred specially to the ministries of the Rev. Joseph Freeston and the Rev. Wm. Harrison, both of whom had done so much to build up the large and successful Sunday School.

The Chairman extended a welcome from the Church Committee to all friends outside their own denomination who had assisted them in connection with the Jubilee celebrations, and to the lads from the home camps who had attended in such large numbers. He (the Chairman) remembered attending the school as a boy, and he had had an unbroken connection ever since. He referred to the brave men and women who in the past gave so much of their time and money, and made great sacrifices to establish and build up the church. They now possessed a beautiful church, modernised to a certain extent, they owed not any man, and they were provided for very comfortably by endowments. What they asked now was: Have the congregation that same enthusiasm in them to keep the spiritual life of the church in a healthy condition?

Addresses were given by several other speakers, including the Revs. F. K. Freeston, A. Thornhill, and W. Short, and an excellent musical programme followed. In connection with the Jubilee celebrations special services were held on April 16, when the preachers were Dr. Mellone and the Rev. W. Short, and on April 23 conducted by the Rev. J. Ellis and the Rev. A. Thornhill.

NEWS OF THE CHURCHES.

Astley.—The Annual Sunday School Anniversary Sermons in connection with the Unitarian Chapel were preached to large congregations last Sunday by the Rev. W. T. Bushrod (of Chorley). The choir rendered special music, being assisted by the Chowbent choir and organist, Mr. T. Martin, F.R.C.O. The collection and donations amounted to over £21.

Bournemouth.—The congregation of the West Hill Road Church has lost a member of many years' standing through the unexpected death in London, on April 22, after an operation, of Mr. William Francis Hill, in his 51st year. Some thirty years ago Mr. Hill came to Bournemouth from Ilminster, where as a boy he had been brought up in the Old Meeting Sunday School. He established a successful saddlery business in the Old Christchurch Road, and at the time of his death was Third Officer in the Bournemouth Volunteer Fire Brigade, of which the present Mayor, Ald. Robson is Captain. As a Freemason he was a member of the Horsa Lodge. The

Brigade gave him a Fireman's Funeral at the Cemetery on Wednesday, April 26, and the service, which was conducted by the Rev. V. D. Davis, was very largely attended. On the following Sunday evening a Memorial Service was held in the Unitarian Church. The Brigade again attended in force, with the Mayor at their head, and a deputation of Freemasons was also present. The church was completely filled, and the singing of the large body of earnest men, with the rest of the congregation, was most impressive. Mr. Davis conducted the service and gave a memorial address, in which, as at the funeral, he spoke of their friend as a man "quiet, modest, capable, and thoroughly good at heart, diligent in business, cordial in friendship, trustworthy, staunch as a comrade, unafraid of death." At the conclusion of the sermon, the Mayor, as Captain of the Brigade, also spoke from the pulpit, and was followed by Councillor Brasier, on behalf of the Freemasons. Both speakers dwelt on the sterling qualities of the friend they were commemorating, paying a warm tribute to the straightforward simplicity and genuine kindliness of his nature. The Mayor spoke especially of the signal services he had rendered to the Brigade by his quiet faithfulness, the capacity he had shown in training the men for efficient work, and his unfailing good nature. In the course of the service a collection amounting to £3 3s. 6d. was made for the National Fire Brigade Union's Widow and Orphan Fund.

London District Unitarian Society.—The Rev. R. Travers Herford has been appointed a missionary minister of the Society. His duties will be discharged chiefly in connection with the Avondale Road Church, Peckham, where the congregation has readily agreed to the Society's proposals. Mr. Herford will commence his duties at Peckham on Sunday next, May 7.

London: Peckham.—The Rev. Douglas Robson, who has been appointed to the Unitarian Church at Oldham, terminated his four-and-a-half years' ministry at Avondale Road Church, Peckham, on April 30. At a congregational meeting held on the 29th ult., Mr. Robson was presented with a set of volumes, selected by himself, which had been specially bound and suitably inscribed. The good wishes of the congregation and of the various church institutions were expressed by several members, and suitably acknowledged by Mr. Robson.

Loughborough.—On Sunday last "White" Memorial Services were held. The preacher in the morning was the Rev. H. W. Stephenson, and in the evening the Rev. E. I. Fripp. Both services were well attended. A subscription list for a memorial fund was opened at the beginning of this year. The response has been beyond anything anticipated and has given adequate testimony to the wide-spread respect in which the memory of the three sisters, the Misses Fanny, Mary, and Charlotte White, is held.

North Midland Sunday School Association.—The Annual Meeting of the North Midland Sunday School Association was held at the High Pavement Chapel, Nottingham, on Easter Monday. The Rev. J. C. Ballantyne conducted the service in place of the Rev. H. H. C. Jones, of Hinckley, who was prevented from being present and officiating. The sermon was preached by the Rev. C. M. Wright, of Mansfield, and the paper in the evening was given by the Rev. J. W. Cock (of Newark). The Sunday School Association was represented by its President, Miss Clephan, the Manchester S.S.A. by the Rev. H. E. Perry, and the Midland S.S.A. by Mr. Lewis Lloyd.

Poole.—The Quarterly Meeting of the Southern Unitarian Association was held at Poole on Wednesday, April 12. The Business Meeting was held in the Church at 4 o'clock, and there was a good attendance. At the Public Meeting held in the Church at 7 o'clock, and presided over by Mr. W. H. Higgin, a cordial welcome was given to the Rev. G. B. Stallworthy, the speakers being the Chairman, the Rev. H. Shaen Solly, Mr. William Carter, the Rev. J. W. Thompson (Portsmouth), Alderman Herbert Carter, the Rev. W. B. Matthews, Mr. Charles Carter, the Rev. V. D. Davis (Bournemouth), and Mr. E. Lanham. Mr. Stallworthy suitably acknowledged the kind greeting accorded him, and gave an interesting address to his new congregation. He is very well known in Poole, and it is hoped that the Church may prosper greatly during his ministry.

South Shields.—The anniversary services were held at Unity Church on Sunday, April 23, when the Rev. W. H. Lambelle preached morning and evening. On Easter Tuesday the annual tea was held, followed in the evening by a public meeting, over which Mr. T. F. Bolam presided. Interesting addresses were delivered by the Revs. Alfred Hall, of Newcastle, and W. H. Lambelle.

Tenterden.—On Sunday, April 30, the Old Meeting House Sunday School was visited by the President of the Sunday School Association, Miss Clephan, who addressed the children in a manner that commanded their interest and close attention, on the subject, "Why did they attend Sunday School at all, and this School in particular?" Miss Clephan also spoke of the Hut for the Belgian Soldiers, and said how pleased she was to find that Tenterden had done so well in that regard. At the close of her address Miss Clephan was heartily thanked for her visit.

NOTES AND JOTTINGS.

Welfare Work among Women in Factories.

A special course of lectures on 'Welfare Work among Women in Factories' has been arranged by the Department of Social Science and Administration of the London School of Economics, for the purpose of instructing those who are preparing for temporary work in connection with munition factories, as well as those, already engaged in other forms of social work, who wish to get some fresh insight into the possibilities in the way of health, recreation, &c., which are opening out. The Welfare Worker has to deal with such problems as wages, housing, transit, canteen provision, sickness, fatigue, sanitation, recreation, and discipline. It is clear that the question of training, therefore, is of immense importance, and it is advisable that at least a year should be given to it. The lecturers will be Mr. B. Seebohm Rowntree, Director of Welfare Supervision for the Ministry of Munitions; Dr. Janet Campbell, Medical Officer, Board of Education; Mr. J. St. G. Heath, Warden of Toynbee Hall, and also acting head of the department of Social Science and Administration in the absence of Prof. Urwick; Miss M. E. Wood, and Miss Constance Smith.

A New Venture in Education.

The complaint is often made that parents concern themselves too little with the problems of education, and leave their children to the control of their teachers without making sufficient inquiries about the real work of the schools. On the other hand, some people complain that the teachers pay little regard to the views which parents may hold on education, and are not anxious to help them to a better acquaintance with school methods. A new experiment is being made by the Uplands Association, a body of teachers recently organised, which may do something to alter this state of things, and will certainly be followed with interest by students of educational reform. At the Uplands Summer Meeting, to be held from August 4 to August 21, at the Normal College, Bangor, both parents and children will be welcomed, and study will be combined with recreation in a well-chosen place which affords the advantages of a quiet seaside resort in addition to the necessary educational facilities. The children will be taken for a part of each day in classes for nature study, handicrafts, and music, while the fathers and mothers will join the teachers in discussions on subjects relating to child psychology and training. Among other lecturers, Prof. J. J. Findlay (University of Manchester), Prof. Campagnac (University of Liverpool), and Prof. James Shelley (University College, Southampton), will give addresses, and practical courses in art and literature, nature study and gardening, the scientific pursuit of housekeeping, music, and eurhythmics, can be followed in the mornings by those who do not take other work from 11 to 12.30. Readers who desire further information should apply to the Secretaries at 25 Andover Road, Southsea, Hants.

A Friend of England.

The Countess Martinengo Cesaresco gently reproaches her English friends, in *The Athenæum*, for their lamentable ignorance in regard to modern Italian literature. Writers of distinction who are honoured throughout their own country, she points out, are often barely known, even by name, to the majority of English people, and things are very different in our day from the times of Queen Elizabeth, when no new Italian book of interest failed to get into England. In this connection she refers to the recent death of Senator Bonaventura Zumbini, a man of literary eminence who deserves to be specially remembered among us as a lifelong friend of our country. His numerous contributions to literary criticism are said to be of more than ordinary value, and in particular his essays on Milton and Bunyan should interest English readers; but, perhaps, his chief work was the one on Gladstone, "W. E. Gladstone e le sue relazioni con l'Italia," which he wrote when he was approaching his 80th year. Its only defect, says the Countess Cesaresco, "is that its title does not at all represent its importance, for it is by no means limited to the services which Gladstone rendered to the Italian cause, ...but also contains a comprehensive history of the support which United Italy received from English statesmen at the most critical moments in the accomplishment of her destinies." The volume bears the impress of a genuine love for England, and, as Prof. Torraca said in his tribute to Zumbini's memory in the *Giornale d'Italia*, "does honour alike to the two nations—to England, mother and guardian of liberty, and to

Italy, shown to be not forgetful of what she owes to her."

Tribute to Sir F. R. Benson.

The conferring of a knighthood on Mr. Benson by the King at the Shakespeare Tercentenary performance at Drury Lane, will be regarded by all who know anything of his work in connection with the production of Shakespeare's plays as a fitting reward for the distinguished national service he has thus rendered. For thirty-three years he has devoted his life to Shakespeare, and the Rev. Stewart Headlam's suggestion, as President of the London Shakespeare League, that it would be a graceful act for his many thousands of friends and admirers to combine to thank him for what he has done, will doubtless, meet with a ready response. The scheme has the approval of a long list of eminent men, and it is suggested that an address, with signatures appended in all the towns where Sir Frank Benson has acted, should be presented to him at the close of his August season at Stratford-on-Avon.

Showy Heroes not Wanted.

General Cadorna, Chief of the Italian General Staff, according to a message received by the Wireless Press from Berne, strongly dislikes officers who ostentatiously risk their own lives and those of their men in acts of bravado which have no military value. "We have no use for heroes of romance," he is reported to have said, and when Peppino Garibaldi, who is noted for his reckless courage, sought a commission in the Italian Army after having served in the earlier part of the war as a volunteer in France, he was recommended by D'Annunzio as "one of our bravest."

"That is bad," retorted General Cadorna tersely.

"He sings and laughs amid a hail of enemy explosives," continued D'Annunzio.

"Bad, bad," replied General Cadorna.

"At the mere sight of him his men become seized with an enthusiasm that leads them to rush joyfully to death in an intoxication of holy ardour," proceeded D'Annunzio.

"Worse and worse," responded General Cadorna.

"What qualities, then, are required?" asked D'Annunzio.

"I am of the opinion," answered General Cadorna, "that he should be taught first of all not to get killed himself and not to expose his men without need. An officer who is worthy of his position does not fear death, but he does not despise life. He must be cool, methodical and serious."

Daylight Saving.

At last it is announced that the Government will shortly give a day for the discussion in the House of Commons of the system of "daylight saving" advocated by the late Mr. Willett, Sir Henry Norman, M.P., having put down a motion to that effect. The system has already been adopted, without, apparently, any real inconvenience, in Holland, Germany, and Austria-Hungary, and the French Chamber is considering the project. When the decision of the latter takes effect, some of the chief objections to the scheme will be removed, for it has been argued that the adoption of "summer season time" in Great Britain would dislocate the international arrangements of the railroads carrying the cross Channel traffic, and upset the co-ordination between boat trains and other trains on this side. Obviously, if the French Government adopt the daylight saving method, and we follow suit, all these difficulties can be easily met. Other objections which have been raised by those who regarded the idea as revolutionary and ridiculous are less important, and most of them, we think, will be balanced by considerations of health, to say nothing of the fact that, according to Mr. Herbert Samuel, the saving to the country through a yearly gain of 154 hours of effective daylight would work out at £20,000 a day.

The Sunday School Association.

BELGIAN HUT FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, jun.) acknowledges with thanks the undermentioned donations to this Fund, contributed by the Scholars, Young People, and others connected with the following Sunday Schools and Congregations :—

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	£	s.	d.
Previously acknowledged	106	17	5
Heywood	1	7	0
Crewkerne	3	6	8
West Kirby...	2	0	0
Halifax	6	10	0
Newchurch	1	4	0
Glossop	0	14	6
Manchester (Platt Chapel)	1	0	0
Cefn-Coed	2	0	0
Coseley	0	10	8
Park Lane (School and Guild)... ...	2	0	0
Southampton	0	15	0
Scarborough	0	14	6
Norwich	3	0	0
Knutsford	0	15	0
Park Lane (Congregation)	2	2	0
Todmorden	3	14	1
Nottingham (High Pavement S.S.) ...	1	8	6
London, Finchley...	1	0	0
Ipswich	1	0	0
London, Bell Street	0	12	0
National Unitarian Temperance Association	0	10	0
London, Wandsworth	2	11	7
Halifax (Mutual Improvement Society)	1	10	0
Lewes	0	14	0
Ainsworth	1	2	0
Dundee	1	0	0
Trebanos	1	0	0
Birmingham (Moseley)	0	10	0
Middlesbrough	2	0	0
Banbury	0	8	1
Glenarm (addl.)	0	1	6
Manchester (Pendleton)	1	1	0
Newton Abbot	0	8	6
Hastings	2	7	0
Belfast (York Street)	0	3	6
Bootle	0	5	0
Kidderminster	2	5	0
Rev. W. G. Tarrant (Profit on Easter Cards)	2	7	3
	£162	15	9

Further collections should be forwarded to Essex Hall, Essex Street, Strand, W.C., as quickly as possible. Bertram Lister,
Hon. Secretary of Appeal Committee.
May 3, 1916.



LONDON DISTRICT UNITARIAN SOCIETY.

The ANNUAL GENERAL MEETING will be held at Essex Hall on Thursday, May 18, 1916. The Speakers will include: Dr. C. Herbert Smith (President), Rev. J. Vint Laughland, Mr. A. A. Tayler, Rev. J. H. Weatherall, Rev. J. Arthur Pearson (District Minister).

All interested in the work of the Society are invited to be present.

Tea and Coffee from 6.30 p.m.
Chair to be taken at 7.15 p.m.

Alan Forbes, *Acting Secretary.*

LONDON SUNDAY SCHOOL SOCIETY.

A CHORAL COMPETITION among Choirs from various schools will be held from 3.15 till 6 on Saturday, May 13, 1916, at Essex Hall, Strand. Tickets—Adults, 6*d.*; Children, 3*d.*, or with Tea, 6*d.*

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The ANNUAL GENERAL MEETING will be held at Essex Hall on THURSDAY, MAY 18, 1916. The Speakers will include: Dr. C. HERBERT SMITH (President), Rev. J. VINT LAUGHLAND, Mr. A. A. TAYLER, Rev. J. H. WEATHERALL, Mr. F. MADDISON, Rev. J. ARTHUR PEARSON (District Minister.)

All interested in the work of the Society are invited to be present.

Tea and Coffee from 6.30 p.m.
Chair to be taken at 7.15 p.m.

ALAN FORBES, *Acting Secretary.*

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May.

14. Rev. ERNEST HAROLD PICKERING, B.A., of Belfast.
21. Rev. CHARLES HARGROVE, M.A., D.Litt., President of the National Conference.
28. Rev. HAROLD RYLETT, of Tenterden.

June.

4. Rev. DOUGLAS WALMSLEY, B.A., of Prestwich, Lancashire.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, May 14.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. R. Philipson.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. J. A. Pearson; 7, Rev. F. W. G. Foat.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. Moritz Weston.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. D. Basil Martin, M.A,

Forest Gate, Upton Lane, 11, Mr. S. Franklin; 6.30, Mr. J. H. Smith.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Cyril Flower, M.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. T. P. Spedding.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. A. Pearson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper.

Peckham, Avondale Road, 11 and 6.30, Rev. R. Travers Herford, B.A.

South Norwood League House, 141 Portland Road, 7, Mr. S. Field.

Stoke Newington Green, 11.15 and 7, Dr. J. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. H. Smith; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. E. H. Pickering, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. W. H. Drummond.

Birmingham, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge Assembly Hall, Downing Street, 11.30, Rev. F. Hankinson.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Mr. W. L. Teasdale.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. F. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. K. Freeston.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. J. C. Odgers, B.A.; 6.30, Rev. H. Taylor.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11 and 6.30, Supply.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. N. Anderton, B.A.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

DEATH.

Lalor.—On May 2, at 2 Gayton Crescent, Hampstead, in her 75th year, Eveleen, only child of the late John Lalor, barrister-at-law, and Mrs. Lalor, of Holly Hill, Hampstead.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23, *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

A MOST welcome letter has just arrived from Calais announcing that the construction of the Belgian Hut is proceeding apace and it is hoped that it will be equipped and ready for all its beneficent uses in three weeks' time. All the furniture and canteen fittings have been ordered already. The head chaplain, M. Meulepas, who has shown such a warm interest in the scheme, has written to Mrs. Allen to say how heartily he welcomes the proposal that we should send out a small staff of ladies to look after the work of the canteen and the comfort of the men. Mrs. Allen will be glad to hear from any likely applicants. They must be able to pay their own expenses, to speak French, and have had some experience in management. The work is hard—seven days a week. But the need is obvious, and any one who goes with her heart in the task will be sure to have a most interesting time.

* * *

AT the present moment this Hut is as the apple of our eye, and we want to equip it as suitably as possible, so that the hundreds of people who pass through it will feel at once that the donors have taken a great deal of trouble to make it comfortable and attractive. Among our immediate needs are pictures and decorations for the walls, a harmonium for the services on Sunday, a piano for concerts, a gramophone with a good supply of bright records, a bagatelle board, and any number of games of all sorts, indoor and out. There is a plot of waste ground at the back suitable for outdoor games, which will be a great boon during the summer.

* * *

A COMMISSION of three has been appointed to inquire into recent events in Ireland. We can find no words to describe how terrible it has all been in the crimes and mistakes which have been committed, the appalling loss of life, and the swift punishment which has overtaken the leaders. There is a general desire for clemency where it can be exercised without public danger; but we must be careful to observe the distinction between clemency and the weak palliation of crime. Some newspaper criticism during the past week has been a little lacking in restraint in this respect, and has even gone so far as to hint that the Government is out for vengeance, and is sowing the seeds of future discord with a reckless hand. In a few weeks' time when we are able to estimate the value of swift and efficient military action in restoring public confidence and saving hundreds of lives at a moment of grave peril many people will probably judge differently. The keenest sympathy for Ireland and a feeling that there were men of brilliant gifts among the conspirators must not confuse our moral judgment or cause us to extenuate the vileness of their crime. Military law is a horrible necessity, and there are strong instincts in most of us which revolt against it, but there are ci cumstances in which it would be even more horrible to do without it.

* * *

THE attitude of the Government towards the rebellion was dealt with by the Home Secretary in a speech at the National Liberal Club on Wednesday. He stated that substantial aid from Germany was clearly expected. In justification of the action taken against the rebel leaders he spoke as follows :—

> The revolt was marked by several cold-blooded, deliberate murders of policemen and of civilians, and the Government would have been guilty of unpardonable weakness if they had not meted out stern penalties to those who had been blood-guilty. Yet you may rest assured that we have in mind nothing of the nature of wholesale proscription, or of widespread executions, and I think it will be found that the number of cases in which it is necessary to enforce the extreme penalty are nearing their end, if the end has not already been reached.

* * *

ON the surface it looks as if the American reply to the German Note can hardly be accepted as more than a postponement of the definite issue for a few weeks. Germany has promised to modify her submarine policy upon certain conditions. America quite properly brushes the conditions aside and refuses to discuss them, and then proceeds to tell Germany how heartily she welcomes her promise. But clearly the promise falls to the ground with the conditions, and we are all left exactly as we were. Unless, indeed, and this is an important proviso, President Wilson has reason to believe that Germany inserted the conditions, knowing quite well that they would be unacceptable, in order to save her own face. Simply on a balance of material advantage Germany probably knows that it would do her more injury to lose the friendship of America than to relinquish her submarine policy; only she has to be careful not to dash the hopes of her own people by any open avowal of the real facts of the situation. We are aware that this is only hypothesis; but it would account for President Wilson's assumption that Germany intends to meet his demands

without conditions. If it should turn out to be justified America will have won a real victory in the long diplomatic wrangle, not only for the protection of her own citizens on the high seas but for the larger principles of humanity.

* * *

The visit of the members of the Russian Duma and Council of the Empire to this country is one of deep significance for, as the Prime Minister pointed out in the welcome accorded to them on Tuesday, it is an acknowledgment in the birthplace of Parliaments that Russia has definitely entered the great fraternity of Parliaments which now almost encircles the world. Prof. Miliukoff, in acknowledging the welcome, emphasised not only the depth and power of Russian unity in the struggle, but also the moral support which they derived from their alliance with us.

> They came, he said, to England representing divergent political views and parties, but they were now united by the sacred bond of national safety and by the necessity of national defence. They represented the policy of a great nation in the greatest crisis of its national life, and nationalities in Russia, as well as political parties, all stood united. Russians were conscious that they were defending themselves against the aggression of modern barbarians, but they were more than ever convinced that they were in the right when they found Great Britain on their side. They brought this message from the Russian people :— "We wish you to know that we, too, understand what is at stake. We wish you to be assured that Russia will not surrender, but that the Russian people are ready to fight on to final success. We understand, like you, that nothing but a decisive victory can bring about an era of international solidarity. We all feel, indeed, that a whole generation cannot have been sacrificed in vain. We owe it to our dear dead to bring their exertions to fruition, and to attain the great aim for which they willingly gave their lives. Tell the British nation that we Russians are ready to endure, and that, together with you, our Allies, we look forward to a victorious consummation which will mark a decisive stage in the advance of civilised humanity."

* * *

The Oxford Chronicle for May 5 contains an interesting interview with Prof. Gilbert Murray upon his recent visit to Scandinavia. In Sweden, where he was forbidden to speak upon political subjects in public, he found that while the working men and the peasants were on the whole friendly to the Allies there is a strong pro-German element in Court circles and among the intellectual classes in the universities. This is accounted for partly by geographical position and the constant communication between the two countries. The universities are entirely under German influence, and the book trade is rather dominated by Germany, there being something like twenty German books to one English book in the shops. Then there is also the suspicion of Russia and sympathy with the Finns, and the disposition is to regard the war generally as a war between Russia and Germany. In reply to the question, "Is that sympathy with the Finns genuine ?" Prof. Murray made the following illuminating statement :—

> I think it has been largely worked up by the German propaganda. I believe I have evidence to prove that there are and have been for twenty years, German agents in Finland stirring up dissension, and German agents in the Court of Petrograd taking care that the Finns shall have something to be dissatisfied about. You have the German influence at the Court always repressive against Finland, and the German influence in Finland stirring up discontent, and actually in some cases it can be shown that these two sets of people were in connection with one another.

* * *

Speaking of the situation generally Prof. Murray specified three things which, in his judgment, have damaged us in Sweden :—

> First, there is the impression of national dissension : every attack on the Government is made much of ; secondly, the very violent anti-German articles and expressions used in the English papers, which are reproduced a good deal. One professor showed me a lot of these articles, and he said, "You see, I know Germany quite well, and I know that sort of thing is simply not true." Then alongside with that they make as much as they possibly can of all the writings of the Union of Democratic Control and of Bernard Shaw and such like. Thirdly, there is our interference with trade, although there, I was, on the whole, pleasantly surprised. There was very little tendency to deny our right to prevent imports going to Germany, and very little complaint of the blockade in principle, but a good deal of irritation at particular instances where we had either made mistakes or acted harshly. On the whole I was rather surprised at the comparative reasonableness with which they had taken the blockade.

Candour and political insight of this kind are of the deepest value and it is most welcome news that Prof. Murray is about to proceed to Washington on a similar mission of friendship and enlightenment at the request of our Government.

* * *

The Daily Telegraph has performed an important public service in calling attention to the evil effects produced by many popular cinema exhibitions upon children. An observer who recently spent two days in visiting a number of cinema theatres in various parts of London has given a description of his experience, and it is very unpleasant reading in the impression it conveys of deliberate appeal to vulgar and base instincts. The conclusion to which he comes is that the exhibitions are demoralising to children and to many who are grown up. "They make the audience," he says, "familiar with death, crime, killing, fighting, scenes of anguish, and of unhealthy excitement."

* * *

Perhaps the best commentary on this statement is the following item of police news. We take it from *The Daily Telegraph* of Tuesday :—

> At Mortlake Police Court yesterday a Barnes schoolboy, aged 13, admitted getting into a shop by means of putting a ladder to an upper window and stealing a cash-box containing 18*s*. Asked for an explanation, he said : "I saw it on the pictures. I saw men get a ladder, put it up to a window, break into the house, take money, and hide it in the ground. Something said in my mind when I saw the ladder, 'Go and have a try, and see if you can do the same.' I hid the money in the ground on Barnes Common, but when I went again the money had gone. If I had told my father he would have given me the biggest thrashing I ever had." In ordering the boy to be sent to an industrial school for three years, the Chairman said it was a great pity that the cinema, which could be made an influence for good, should have such a bad effect on boys.

* * *

The second report of the Central Liquor Control Board, which was issued on Saturday, shows that the various restrictive orders have resulted in a large reduction of drunkenness. In Sheffield, for instance, convictions for drunkenness have declined nearly 50 per cent, and Liverpool records that "dock labourers have openly expressed their appreciation of the absence of the temptation to drink." A very satisfactory feature of the report is a section dealing with drinking among women, compiled by a Committee of women under the chairmanship of Mrs. Creighton. They report that the undoubted increase of excessive drinking amongst women is mainly amongst those who drank before, whereas there is much evidence of improvement in the homes and in the condition of the children, and of wise spending on the part of the great majority of those in receipt of war allowances.

THE SAVOUR OF REGRET.

No doubt Mr. Lloyd George has some of the defects of the brilliant rhetorician. His fervour may sometimes outrun his judgment, and his staunchest friends would admit that his passionate advocacy may require the restraining influence of a cooler brain and more massive commonsense. But for this very reason he often sees to the heart of a moral situation in a quick flash of intuition and reveals its meaning in some sharp and memorable phrase. In his speech at Conway last Saturday, which was so largely a personal apologia, there was a phrase of this kind upon which it is good to dwell. "I have had no sympathy," he said, "with those who seem to think that because war is hateful you ought to fight with a sort of savour of regret in your actions. Doubting hand never yet struck a firm blow." No one who has ever tried to win a victory against terrible odds will doubt the truth of these words as a maxim of prudence. The disasters that dog the steps of the double-minded man are written large over the whole field of human duty. Mr. Lloyd George knows that a nation cannot wage war on these terms with any hope of success. Taking up the parable of his words we may ask whether the Christian churches of this land can hope to escape from the reproach of weak words, vacillation, and ineffectiveness, at a time when their message ought to ring forth with firm conviction and splendid audacity, if they dwell more upon the hatefulness of our duties than upon their obligation and mingle every call to heroism and sacrifice with the weakening savour of regret.

There is a growing feeling both among the churches themselves and on the part of their critics that they have not risen to the full height of their opportunity. Caught suddenly in the midst of prosperity and peace in the whirlwind of a great war their message has been a thing of shreds and patches. They have been rather sorry for themselves and have not been slow to confess it. They dwell largely upon the difficulties which confront them, and present the spectacle to an astonished world of people who are marking time, because the days are evil. They indulge dreams of the glorious things which they intend to do, when the young men come back and they can devote themselves once again to the arts of peace instead of preparing for the battle. It would be easy to specify some of the reasons for this state of feeling. It is hard for most of us to bring the curious blend of peaceableness and devotion to long life and happiness, which has been characteristic of modern Christianity, into contact with the call to arms and the glad acceptance of wounds and death for the sake of a cause. Indeed we hardly try to do so, and while we give our bodies to the performance of the stern duty, it is the ideal of long life and happiness which really possesses our hearts. Does it never strike us in the midst of this pathetic double-mindedness that all the spiritual power has gone out of our Church life, if it does not make us strong, and confident and glad for to-day's duty, however grim and terrible that duty may be. "Behold *now* is the accepted time! Behold *now* is the day of salvation." It is not in some more fortunate future but at the present moment that we must feel the light of God streaming in upon us, as we take the path from which no brave man can turn back. Once a course of action is clearly right for us it is only weakness and sentimentalism which keep us lingering among the swamps and shallows of regret.

No church is worthy to exist to-day which does not make its members pulse with the joy of sacrifice and send them forth from every hour of worship not only more resigned to their sorrows but also more keen for their duties. There is no place for sentimentality and half-heartedness. If we were persuaded that this cause is one in which good men ought not to fight, then the word "Lay down your arms!" ought to ring out clear and strong, and men should rejoice in the bonds and imprisonment which may be their portion for speaking this word from God. But for us conscience has not so decided. Probably no conviction of justice and national obligation has ever been so strong and unanimous as that which fills the mind of this country at the present time. When we are dealing with justice and duty we are also dealing with God, and if only we believe in God enough and are thinking more of his will than of our happiness, there will be no hesitation in bringing the thought of Him into the grimmest task and mingling the joy of his presence with all our actions. The one thing that will be intolerable to us is that there should be the savour of regret in bearing the burden and fighting the battle which we cannot refuse without unfaithfulness.

Many readers of these words will probably be eager to remind us that the churches have a great part to play at the present time in curbing unruly passions and keeping men loyal to ideals of pity and kindness. That is a thing which we want never to forget, and we are deeply conscious that those of us who are most easily kindled with admiration for warlike deeds or burn with indignation against wrong need to listen to the pleadings of gentleness and sympathy. But there are two ways in which this message may be spoken, and one of them seems to us to be far more effective than the other. The one is that of the man who watches the struggle from outside and feels the chief burden laid upon him to be one of warning. He is always a little sad about the national spirit, and without much skill in moral perspective finds a good deal more to blame than to praise. We fear that very few people listen to him or are the better for his counsels, and his words are soon lost on the thin air. The other method is that of the practice of kindness by men who are themselves heart and soul in the struggle. We have pointed it out before, but we can hardly do so too often, that it is the indolent or the vacant heart which is most exposed to the attacks of hatred and malice. The surest protection against these vices is to be occupied with good. We shall never kill the instincts of cruelty or the desire of vengeance simply by speaking against them or pretending that the evil in the world is less ugly and menacing than it really is. They will die a natural death in every heart that is filled with the vision of its duty and rejoices to be a helper of the world. Is this the reason why the great soldier is often the tenderest and most pitiful of men? If we want to

keep ourselves unstained by wrong and sensitive to every opening of good, there is at the present moment only one thing for us to do. It is not enough for us to touch unpleasant duties with our finger-tips. We must take them into our lives and glorify them by our faithfulness. We have made our decision, and because we believe that decision is right it has a claim upon our full strength. There must be no hesitation about fresh sacrifices, no weakness of will, and no savour of regret.

Good Thoughts for Evil Times.

But apt the mind or fancy is to rove
Uncheck'd, and of her roving is no end ;
Till warn'd, or by experience taught, she learn,
That not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom ; what is more, is fume,
Or emptiness, or fond impertinence,
And renders us in things that most concern
Unpractised, unprepared, and still to seek. Milton.

Friend, thou hast been a citizen in this great city ; and what matters it whether for five years or three ? The law is the same for us all. Where is the hardship, then, if it be no tyrant's stroke, no unjust judge, that sends thee into exile, but the same Nature that brought thee hither, even as the master of the show dismisses the mummer that he put on the stage ? "But my rôle is unfinished. There are five acts and only the three are gone !" Thy words are true ; but in life three acts are all the play. For He decrees it shall end, who was once the author of thy existence, and now of thy dissolution. But thou art guiltless of both. Then depart at peace with all men ; for He who bids thee go is at peace with thee.

Marcus Aurelius.

May the grace of the Lord sanctify you, and preserve you from all evil.

May it drive away from you everything that is hurtful, and purify your souls and bodies.

May it bind you to one another with the bond of charity, and may the peace of God rule in your hearts. Amen.

VERSE.

A SON'S ANSWER.

(*To the Verses, 'The Mother and the Sons,'* Inquirer, April 8).

This, from a son to the Motherland that sent him,
Sang to him and loved him, long years ago,
And in her need to a Sister-nation lent him,
Drilled him, and armed him, and bade him go.

Happy your heart be, Motherland !
Though far on foreign field, or in the deep,
Full many of your dearest children sleep ;
They gave to God the fullness of their prime,
And, fearing nothing, fell before their time,
His will to do, His purposes to keep.

Tell to the children, Motherland,
The tale of how, when came to you the call,
You sent their elder brothers, each and all,
And how they went, to whatsoever clime
Their duty called them ; that in their own time
The younger brothers shall not fear to fall.

Comfort your daughters, Motherland,
When silent evening falls upon the hills,
And only in that life a longing fills
The empty heart where Love once held his throne,
And now no longer comes to claim his own,
And vainly April brings the daffodils.

Comfort your daughters, Motherland,
Though years of silent sorrow they must bear,
Though lonely, ay, and long, the road they fare,
Yet may they always keep the same old smile
To meet, in God's own time—a little while—
In God's own time, the same old answer—*there.*

And to the Maker, Motherland,
Give thanks for that He chose your hands to do,
For strength to hold to that same purpose true,
For love for those we leave within your care—
And, in the silence, just a word of prayer,
That we, your sons, be worthy found of you !

(*This, from a Son to the Motherland that taught him*
Long years ago when he nestled at her knee,
Till in his soul the sacred summons sought him,
For God, for justice, and the world to be !)

A Son.

France. April, 1916.

SHAKESPEARE'S TRAGEDIES.

Shakespeare's life, so far as we are acquainted with it, was not tragic. Life was probably hard and painful for him in early days. He grew up in a home where his father was losing position and power. His youth was not passed in bracing poverty, but in an atmosphere of decaying prosperity and humiliating failure.

If Shakespeare loved or believed in his father, he must have felt something tragic in the declining fortunes of the family. It must have weighed upon his spirits and impressed on him the feeling of something unjust in the world. He would not admit that it was his father's fault that misfortune had come upon them.

But Shakespeare himself was a most conspicuous success. He gained money, friendship, and honour. He had the great happiness of restoring his father to comfort and dignity. He gained for him a coat of arms and the proud appellation of "gentleman." He bought himself a fine house and much land in his native town, and was able to retire there in the full vigour of middle age. He was able to achieve this prosperity and power while fulfilling his genius. Many geniuses, if they make money for their families and themselves, are obliged to waste their talents in uncongenial tasks. Shakespeare made his fortune by doing the things which he could do best. In expressing himself as actor and dramatist he achieved most satisfactory worldly success. He had that

Which should accompany old age
As honour, love, obedience, troops of friends.

He died too soon when 52 years old, but he had lived a full and interesting life. He had enjoyed himself immensely.

He had, like a character in Browning,

Sighed deep, laughed free,
Starved, feasted, despaired, been happy.

He had felt as he describes in 'Hamlet,' "What a piece of work is man ! How noble in reason, how infinite in faculty, in form and moving how express and admirable. In action how like an angel ; in apprehension how like a god." He had felt the fun and laughter and humour of life. He knew the strength of noble friendship and the deep delight of love. His comedies are full of this feeling of the goodness and justice of the world. There are difficulties and trials, of course, but they only make men appreciate this world the more and strengthen their characters. 'All's well that ends well' is a title which might be given to any of his comedies. The world does not always run smoothly, but it is a very good sort of place. The fools in it are laughable, and there is enough of the devil in it to make it exciting, but not enough to do any real harm. Shakespeare's comedies are full of this quiet delight in life, this varied sympathy with all kinds of men, and especially with a recognition of the ideal in women. Comedy always means a serene clear sense of the fundamental justice of the nature of things. Dante's

'Divina Commedia' is not a comedy in the ordinary sense; but it shares with Shakespeare's comedies this conviction of a fundamental harmony and justice in things. What ought to happen does happen. There is no unexplained "surd" outside the economy of God. If any reader feels that the punishment of sinners in hell is too great for their sin, that they are unfairly treated, then, for him, it would become a tragedy. Many feel this in reading of Paolo and Francesca in hell; but I doubt if Dante meant us to feel it. We are intended to feel the pathos but not the injustice of their punishment. Evil is where it ought to be—in hell, receiving the exact penalty which it deserves from a supreme wisdom and a perfect Love. If we can share this faith with Dante then his Hell is not a Tragedy. It represents evil conquered and punished, and the eternal laws of right vindicated and triumphant.

Shakespeare, in his great tragedies, makes us realise that he has awakened to the injustice of the world and to the existence of naked evil. It is not merely that good lives are lost by fate or accident, but that there are devilish elements in men. People are not merely making mistakes when they injure others. There is something worse than blindness or folly in the hearts of men. Mr. Campbell, in the days before the war, once described sin as "a mistaken quest for God." Shakespeare had no doubt often thought of sin in the same way, but in less theological language. But when he drew Iago and Goneril and Regan and the King in 'Hamlet,' he knew better. Some bitter experience had opened his eyes to the devilish in man. It did not make him cynical about men and women generally. He could draw that type of man in 'Timon of Athens' who is foolish enough to become a cynic because some people disappoint him. Shakespeare's faith in goodness was deepened through his awakening to the reality of evil; but we can feel something intensely painful in his spirit at this time. His confidence in life and in men and women had met with some great disillusionment. Like Hamlet, he had become aware of treachery and crime in those whom he had trusted. He had discovered that "a man could smile and smile and be a villain."

To some people this discovery comes easily, but to Shakespeare it was a shattering experience. His was not exactly an unsuspicious, still less a credulous mind; but he belonged to the catholic type of intelligence which finds something to enjoy in great varieties of human nature.

Men like Falstaff and Sir Toby Belch delighted Shakespeare, and in more vulgar and baser people like Malvolio and Shallow and Trinculo he found much to laugh at and nothing to arouse intense hatred or condemnation. His point of view on life is that of the Duke in 'As You Like It,'

Sweet are the uses of adversity,
Which like a toad ugly and venomous,
Wears yet a precious jewel in his head.
And this our life exempt from public haunt
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

To find good in everything and in everybody was Shakespeare's natural instinct. When such a mind is forced to recognise the existence of real evil in the world, something that cannot be laughed at or studied as an interesting trait in human nature but something essentially devilish—it is a tremendous challenge. He could not say about Hamlet or Othello or Lear, "Sweet are the uses of adversity." Lear in the storm can suggest it is a good thing, and that he is learning sympathy; but we do not feel that Goneril and Regan are explained as teachers of sympathy to their father.

There is no tragedy in learning a useful lesson under discipline ending in the final conquest of good over evil. The tragedy is in the apparent waste of good and in the reality of evil. Evil in Shakespeare's tragedies is not something which merely braces men and women: it is capable of hurting and hindering them. "We are confronted," says Mr. Bradley, "with the inexplicable fact or the no less inexplicable appearance of a world travailing for perfection but bringing to birth together with glorious good an evil which it is able to overcome only by self-torture and self-waste. And this fact or appearance is Tragedy."

This sense of waste and loss, this devilish power of evil is to be felt in Shakespeare's greatest tragedies. It is true that he always makes the villain suffer and die in the end, but reversing the Bible and Milton's story of Samson, the Philistine, in dying, has the power to pull down the Temple of the true God and crush the innocent and virtuous in its ruins.

And yet the effect of Shakespeare's great tragedies is never depressing. We never close the book with Gloster's words upon our lips,

As flies to wanton boys are we to the gods,
They kill us for their sport.

There is no attempt to give comfort or to explain evil. There is little reference to another world where all will be set right. Kent says:—

I have a journey shortly to go.

And of Ophelia it is said:—

May flights of angels take thee to thy rest.

But practically the tragedy begins and ends on the earth without a thought of compensation in the life beyond. The Epilogue to all Shakespeare's tragedies might be given in the words of Hamlet,

The rest is silence.

But the total effect of the tragedies is to vindicate the powers of love and righteousness. They are felt to be triumphant even in defeat and death. There is an element in Shakespeare's tragedies which has something of the same effect upon the mind as the death of Jesus. They make for serene faith and reverence, and not for despair.

Prof. Royce, writing upon the Atonement, expresses something which we feel in the tragedy of Lear as well as in the central tragedy of Christianity. "No baseness, no cruelty of treason so base shall enter into our human world but that loyal love shall be able in due time to oppose to just that deed of treason its fitting deed of atonement. The deed of atonement shall be so wise and purifying in its efficiency that the spiritual world after the atoning deed shall be better, richer, more triumphant amid all its unavoidable tragedies than it was before the traitor deed was done."

We have in Shakespeare no logical theory suggesting it is right and well that evil should be here. But when evil does its worst we feel most deeply the greatness of human nature and the glory of love. We feel the tears in things, but we feel that the best triumph even in death, and that there is no cause for despair. Without a word of God or immortality, we feel the rule of justice and the eternity of the things of the spirit.

HENRY GOW.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE CONSCIENTIOUS OBJECTOR.

To the Editor of THE INQUIRER.

SIR,—As a subscriber to, and constant reader of your paper for many years, I am always interested in the Notes on your first and second pages. The fairness and impartiality, however, which you usually display in these Notes disappear when you touch on the above subject. A few weeks ago I ventured to criticise your remarks on the conscientious objector, and last week your allusion to the subject was st ll more regrettable. After alluding to the leaders of the Irish Rebellion, you speak of the "ill-assorted rabble of their followers," and characterising some of them as "dreamy idealists, feeble both in brain and in imagination," say that "in England they would probably have been conscientious objectors." Possibly you may be able to explain this last phrase, but it appears to me as if it were simply meant to be offensive. On the one hand you have men who conscientiously object to taking human life under any circumstances. On the other are the followers and partisans of men who caused hundreds if not thousands of innocent people to be killed and wounded, a great part of a populous city to be set on fire, and two million pounds worth of damage to be done, and you suggest that it is only the accident of being born on the east or the west of the Irish Sea that has caused the difference in the characters of the e two sets of men.—Yours, &c.

W. H. RYLAND.

19 *Hermitage Road, Edgbaston, Birmingham, May* 9, 1916.

[Our remark was made in order to enable our readers to put some of the young men in the Sinn Fein movement in their proper category. They are not by nature dangerous criminals, but men fanatical for their own opinions, absorbed in one-sided views of setting the world right, and quite incapable of bringing their own course of action into relation with the general good of the community.

We think that on this side of the Channel they would probably have found some field of exercise for their mental idiosyncrasies very different from the violent courses into which they have been betrayed. It is more a question of mental quality and a lack of steady imagination in public affairs than of the precise opinions which are held. Any one who has an intimate acquaintance with both English and Irish life will probably agree with us that it does make a vast difference in regard to the way in which similar traits of character express themselves on which side of the Channel a man happens to be, just because his social and historical environment are quite different.—ED. of INQUIRER].

BOOKS AND REVIEWS.

THE RIVALS OF CHRISTIANITY.

FORERUNNERS AND RIVALS OF CHRISTIANITY. By F. Legge. Cambridge, at the University Press. 2 vols, 25*s*. net.

FOR private devotion the New Testament is still a book apart, too deep and individual in the influence it exerts and the memories it kindles to be compared with anything else. For the historian, however, this is no longer the case. He knows that in many respects it is the product of its time and bears the impress of mighty spiritual and intellectual forces, which lie beyond its own borders. The old books upon the life and times of Jesus Christ, which dwelt chiefly upon the social habits of the people of Palestine, the beliefs of the Pharisees and the ceremonial of the Temple, have given place to studies of the religion and civilisation of the Græco-Roman world, in which nascent Christianity and the Judaism of which it formed a part were exposed to multitudinous influences both of attraction and repulsion. In recent years the work of research has been particularly active in two directions. The first is concerned with the literature and popular beliefs of apocalyptic Judaism; the second with the Oriental cults of the Empire. It may, perhaps, be pleaded that it is only the first which has a direct bearing upon the study of the New Testament, though the influnece of the ritual of the Mysteries upon the language and practice of St. Paul is not a matter to be dismissed without careful investigation. When, however, we turn to the early Christian Church, as it existed in the age which succeeded that of the Apostles, we find it living a precarious life in presence of numerous and powerful rivals, and when at last it emerges victorious we have to ask ourselves how much it owed to the strength of its resistance and how much to its extraordinary powers of absorption.

It is no easy task to bridge the chasm between the New Testament, with its moral passion and its indifference to ceremonial, and the sacramental worship of later days, until we realise the strength and fertility of the influences which flowed in as tributaries into the central stream. The worship of Isis with its priests, called by Apuleius "a sacred soldiery," its crowd of minor officials, singing-men, wardrobe keepers, and the rest, and its highly organised monastic system, presents at first sight far more points of contact with familiar Christian practices than anything which meets the eye either in the teaching of Christ or the picture of the primitive community in Jerusalem. The suggested inference cannot be either accepted or rejected without careful study, and it is a rich storehouse of materials for this purpose that Mr. Legge has provided in the two volumes before us. Hitherto it has been difficult for the ordinary reader to discover these materials for himself. They have been hidden away in costly monographs or the transactions of learned societies, and it is seldom that they have been available in translations. The work opens with two chapters on the conquests of Alexander and the Alexandrian Divinities, and then proceeds to give an account of Gnosticism in its various schools, Marcion, the worship of Mithras, and Manes and the Manichaeans, the object being not to discuss or criticise their teachings from a philosophical or theological point of view, but to give some account of them as actual systems of religious worship, drawing as far as possible upon contemporary records and extant fragments of liturgies and hymns. The chapter on the Manichaeans is particularly welcome because it makes a great deal of material, which has only been discovered recently, easily accessible. These strange documents, which have been disinterred after many centuries of oblivion, throw a flood of light upon the austerity and moral passion of a form of belief which has suffered more than most heresies from the triumphant abuse of its foes.

We agree with Mr. Legge's conclusion that the supremacy of Christianity in the West, after every allowance has been made for its power of absorbing alien elements, was emphatically a case of the survival of the fittest. It strikes us, however, that while he is deeply conscious of the influence of the Græco-Roman world upon the growth of the Christian scheme of ritual, he is inclined to minimise it unduly when he alludes to the development of doctrine. Here, we believe, he is wrong, and that the intellectual dependence is in reality just as close, though perhaps necessarily less striking. Do then either the traditional ceremonies or the traditional dogmas of the church belong, we will not say to the primitive deposit but to the creative spirit and intrinsic spiritual genius of Christianity? May not a religion, which has shown such a singular power of selection and absorption hitherto, throw off many of the accretions of a world, whether Græco-Roman or mediæval, which has passed away, and fashion a new vesture for itself, as it feels the ferment of strange thoughts and aspirations in its blood and knows that it must face strong and unvanquished rivals in the modern world? These are not the questions of a sceptic. They spring from glorious confidence in the vitality of faith.

THERE are two ways in which the reviewer may deal with Prof. J. H. Morgan's LEAVES FROM A FIELD NOTE BOOK (London, Macmillan & Co., 5*s*. net.). The first is to cull a selection of the most vivid and moving passages in order to whet the reader's appetite for more. The other, more modest, but we hope not less effective, is to tell the reader with all possible emphasis to go and find them out for himself. It is a book full of heartening and delight, brimming over with good humour, good stories, and the comradeship of brave men and women. We wish that we could be of their company, but Mr. Morgan makes us free for a few moments of their laughter and tears and undaunted courage, and we are better for the experience. We know no more human book than this about the war.

PUBLICATIONS RECEIVED.

MESSRS. BURNS & OATES:—The Soldier Boy: C. Lewis Hind. 1*s*. net.

MESSRS. T. & T. CLARK:—The International Critical Commentary. The Epistle of St. James. 9*s*. net.

MESSRS. DUCKWORTH & Co.:—Conscience and Christ: H. Rashdall. 5*s*. net.

MESSRS. METHUEN:—The Care of the Teeth: A. T. Pitts. 1*s*. net.

MISCELLANEOUS.

The International Journal of Ethics.

MEMORIAL NOTICES.

MISS MATILDA SHARPE.

THE many friends and former pupils of Channing House School must have been profoundly moved on hearing of the passing away last week of Miss Matilda Sharpe, co-founder with the late Rev. Robert Spears of the school at which many of the daughters of our Unitarian families have received their education, and the inspiration which has sent so many of them out to do good work in the world—the world which needs that zeal for the good cause always one of the striking characteristics of her strong and active personality. Few enough are the souls housed in bodies as frail and almost insignificant looking as hers, which possess her passionate devotion to ideals, her more than willingness to deny herself, to live simply, dress almost at no cost, in order that she might give more and more of her substance in the cause she held dear. The girls, her pupils, must have of the best that she could give, and if necessary, must have it free of cost, if only the desire to learn was there. How she believed in the good and how often she found it where others had seen only idleness, obstinacy, and frivolity! Her "but you are such a *good* girl, I am sure you do not really like to be silly and to waste anything so precious as time," evoked a shamefaced but genuine effort to be what she expected you to be.

She had a wonderful knack of getting straight to the heart of a difficult problem and showing the principle on which the solution must be based. Is it high-minded? Is it kind? These were the touchstones by which she tested actions. Her enthusiastic love of learning, especially of the classics and the great masters in art and literature, was an education in itself to the young minds around her, while her fund of humour and of quaint

and witty sayings added to the attraction they felt towards her.

Channing House School is now thirty-one years old, and for the whole of that time it has been treated by its founder as only a loving and generous and devoted parent could treat a loving child. Many a home would to-day be saddened by her going were it not for the knowledge that her spirit lives on "in lives made better by her presence."

L. Talbot.

Mrs. Titford writes :—May I add a few words of tribute to Miss Matilda Sharpe. As the Hon. Secretary of Unity Church Ladies' Committee for twenty-one years, I was frequently in contact with our late friend, who, for a long period, voluntarily superintended the Day School at Islington. I had known her from my girlhood and saw her last only a few weeks ago. From her I invariably received courtesy, kindness, and sincere friendship. She and her sister gave me valuable assistance in the compilation of my 'History of Unity Church, Islington,' in which they took the greatest interest. It was a constant source of pleasure to her to talk of old times and old friends, especially of the Warren family. She continued her interest in Unity Church until her end. It may not be generally known that Miss Matilda Sharpe was an accomplished artist, and formerly an exhibitor at the Royal Academy.

MISS LALOR.

The death of Miss Lalor, which took place last week, removes one of the oldest members of the congregation of Rosslyn Hill Chapel, and revives many gracious memories of Holly Hill School. Two of her most intimate friends have sent us the following gracious tribute to a life whose strength was in its quiet faithfulness :—

A few old friends have thought that as I was longer at Holly Hill than any other pupil (nine years in all) it would not be unfitting for me to recall something of Miss Lalor's life in the school. When, in 1860, I went there, a child of 8, she was still a pupil herself, ten years my senior, and was treated so exactly like the rest of us that it was long before I discovered that "Eveleen" was Mrs. Lalor's daughter. About a year afterwards she ceased to be a pupil, and helped in teaching and in other ways; but I cannot remember to what extent. Later, Mrs. Lalor resigned to her the cares of housekeeping. There is little of incident to dwell upon; she was just "Eveleen," always at hand, full of love and kindness to all. With the thoughtlessness of youth we, perhaps, hardly realised how many of the pleasures of girlhood she was missing, for she seemed invariably contented, and was never heard to say an unkind or angry word. Miss Lalor occupied a most difficult position, and in looking back on those years it fills me with amazement and admiration that one of her age could hold the scales of loyalty so evenly balanced—loyalty to her mother and her aunt (Miss Banks), and loyalty to us girls. She was always amongst us and knew of our escapades and naughtiness, yet never was there a shadow of fear that she would "tell tales." If Eveleen *had* to report any wrongdoing it would be from a sense of duty only—accompanied, I feel sure, by "a recommendation to mercy." Even then the keynotes of her character were self-effacement, unselfishness, and fidelity. Those now distant schooldays are, however, somewhat eclipsed in memory by the subsequent long friendship between us, founded on our great love for Miss Banks. Of the beautiful devotion of niece to aunt another must speak who was more intimately connected than I with the later life of our dear friend.

Florence Hawksley Musgrave.

Here speaks that old friend and neighbour of the care Miss Lalor took of the little sanatorium at Hampstead for invalids from Bethnal Green, together with thoughtful kindness to other friends who needed such as she could give, though timidity due to her much regulated life in her early days prevented her striking out in new directions. Her absorption in a great friendship rounded up her life as described above in "self-effacement, unselfishness, and fidelity."

Ann Norton.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

69th List of Subscriptions.

	£	s.	d.
Already acknowledged	12,183	11	2
Collection at Hope Street Church, Liverpool, per Mr. W. A. Letcher	20	0	0
Schools Depot of the B.H.F., per Miss Rowe and Miss Taylor (fifth donation) ..	8	4	8
Schools Depot of the B.H.F., per Miss Rowe and Miss Taylor (sixth donation) ..	13	9	3
Mrs. Whitehead (third donation)	0	5	0
Mrs. Wm. Tangye (twelfth donation)	5	0	0
X. (fourteenth donation) ..	1	0	0
Llandyssul Collection (second instalment), per Rev. T. H. Thomas :—			
Rhyd-y-gwin	0	15	4
Capel-y-cwm	0	14	0
Miss E. E. Dowell (tenth donation)	0	2	6
Mr. and Mrs. G. J. Allen ..	1	0	0
Mr. and Mrs. C. W. Chitty (nineteenth donation) ..	4	0	0
Miss E. C. Harvey (sixth donation)	3	0	0
Mr. F. Maddison (thirteenth donation)	0	10	0
Miss G. Coe (eighth donation)	1	0	0
Anon. (fourth donation) ..	20	0	0
Mr. J. M. Gimson (fifth donation)	10	0	0
Z. A. (sixth monthly donation)	10	0	0
Mr. H. Woolcott Thompson (eighth donation)	25	0	0
Mr. John Dendy (ninth donation)	5	0	0
Miss M. Hibbert (third donation)	1	0	0
Miss M. P. Green, Chicago (second donation) ..	5	4	5
Miss L. Colton and the Misses Gillespie (thirteenth donation)	0	7	6
The Girls' Guild of Northgate End Unitarian Church, Halifax, per Miss K. Bramhall	1	10	0
Mr. Wm. Spiller (third donation)	5	5	0
Mr. and Mrs. Lawrence Hall (monthly donation) ..	1	0	0
Miss L. M. Sedgfield (second donation)	0	10	0
Nurse Copeman (seventh donation)	0	10	0
The Rev. W. and Mrs. Jellie (third donation)	1	1	0
Part Profits of an Operatic Performance by the Scholars of Dromore Sunday School, per Mr. Wm. Ruddock ..	2	0	0
Mr. and Miss Hirst (sixth donation)	2	2	0
Miss S. H. Holland (sixth donation)	2	2	0
	£12,335	3	10

Parcels have been received from :—Miss Joyce Cobb; Ladies of the Unitarian Chapel, Preston (per Miss Smith); Clapham Ladies' War Relief Committee; Mrs. Oliver Winder; Mrs. Mortimer Rowe; Miss Short; Octagon Girls' Friendly Circle, Norwich (per Mrs. Mottram); Mrs. Vizard and Miss Lovell; Ringwood Sewing Circle (per Mrs. Conway); Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Mrs. Frances Marsh; Mrs. Perrott; Mrs. A. J. Gimson; Methley Working Party (per Mrs. W. Passavant); Mr. J. A. Kenrick; Miss Margaret Ashton; Miss Lovell; Mrs. Russell Martineau; Park Street Church Institute Knitting Class, Hull (per Mrs. Harris); Mrs. Rolleston; Miss C. Jevons; Miss M. T. Worsley; Lewin's Mead Domestic Mission; Girls' Sewing Class (per Mrs. Gayland); Miss Potter; Mrs. Wilfrid Andrews; Miss Suttill; Mrs. Garnett and Friends; Rosslyn Hill Sewing Circle per Mrs. J. C. Drummond); Bessborough Road Sewing Circle, Birkenhead (per Miss Ogden); Miss N. Bance; Mrs. Kenrick Champion; Mrs. Turnbull; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Finchley Branch Women's League (per Mrs. Blake Odgers); M. B., L. B., and M. R. B.; Mr. Ernest Cook; Mrs. Gunther.

SPECIAL WANTS.

Shirts.
Socks.
Slippers.
Handkerchiefs.
Clothes of all sorts for boys and girls.
Towels.
Invalid foods.

Games, indoor and outdoor, French books, pipes, tobacco, and any other "comforts" will be welcome.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

LONDON DOMESTIC MISSION SOCIETY.

ANNUAL MEETING.

THE Eighty-First Annual Meeting of the London Domestic Mission Society was held in the Rosslyn Hill Chapel Hall, Hampstead, on Monday evening, May 8, Mr. Philip Roscoe, Treasurer, in the chair. The Report of the Committee was read by the Hon. Secretary, the Rev. F. K. Freeston, who pointed out that owing to the great increase in the cost of paper and printing it had been necessary to curtail the number of pages. The difficulties of the present time and the loss of so many members who are serving their country at the front have, of course, made special demands upon the energy and devotion of those who are carrying on the work, and this year the Committee have to report the death of thirteen subscribers and friends of the Mission. With great kindness the Committee and subscribers of the Charles Street Institute, Oxford, having found it necessary to give up the work, decided to forward their balance of £74 to the London District Mission Society, a generous and welcome act which has been gratefully acknowledged.

The Treasurer's Report, read by Mr. Roscoe, shows that the income for the year, apart from donations to the Poor's Purse, was £965 19*s.* 2*d.* as against £1,152 in 1914. Subscriptions and donations have decreased considerably, while collections have increased by £12 12*s.* The expenditure for the year, apart from donations to the Poor's Purse, was £1,438 2*s.* 9*d.*, which is £20 16*s.* 2*d.* more than the expenditure of 1914. The Society has received during the year the large sum of £675 in legacies, and has invested £408 18*s.* in the purchase of War Loan. Mr. Roscoe pleaded for increased subscriptions, and pointed out that, as most of the expenses incurred were recurrent ones, very little could be effected in the way of economy unless they were seriously to curtail their useful activities. He had been filled with admiration at the way in which the subscribers had kept up their subscriptions at a time of such difficulty.

The Missionaries' Reports briefly chronicle another year of patient, unceasing, and courageous work in a spirit of cheerfulness which it is a pleasure to record. The Rev. F. Summers (Dingley Place) points to two causes for anxiety which call for earnest effort on the part of all who have any influence as social workers or politicians—the increase of lawlessness and rough behaviour among growing youths, resulting in much juvenile crime, and the miseries of the sick and old, or widows with children, who are suffering intensely as a result of the increase in prices, and do not share the prosperity which the war has brought to numbers of the young and vigorous workers. The chief feature of the Rev. W. H. Rose's report is the interesting account given of the North St. Pancras School for Mothers and Infant Welfare Centre. This excellent work is being carried on with sympathy and efficiency, and it is hardly necessary to point out the importance of enlisting helpers for national service on behalf of the babies, the most innocent class of sufferers under our social system. The Rev. A. Golland (Bell Street) emphasises "the *goodness* of the people," and "the general balance and sanity of the poorest and most ignorant of our local population," the real understanding of whom is the first necessity of those who would try to "improve" their moral and religious character. This goodness is "born on the defensive, and ceaselessly challenged by those social conditions which we are striving to 'ameliorate'"; but it is there in abundance, sturdy and splendid. More regular work, better food, and lessened anxiety, or a change in the direction of anxieties, have tended to improve the general health of the district around Bell Street; but here, too, the lot of the old age pensioners and the sick and infirm is harder than ever, and some are on the verge of destitution.

The adoption of the Report and Statement of Accounts was moved from the chair, and seconded by Mr. Harold Wade, who said that if diaries could be kept by the Missionaries we should certainly be surprised to know how many people came to them for guidance, especially at the present time when the husbands of so many women were at the front. He was sure that the Missionaries gave their help and advice to the fullest extent. The support which the Missions had given to the war was really wonderful. The Boys' Brigades, and organised institutions of that kind, had sent their members to a man, and he felt that men who had answered the call so readily, and who were facing death so heroically for their country, would come home morally and spiritually strengthened, and be a great help to their institutions.

Dr. J. Estlin Carpenter moved the second resolution, expressing confidence in the principles of the London Domestic Mission, and appreciation of the earnest and faithful labours of the missionaries and their wives and helpers. Dr. Carpenter spoke in warm terms of the faithfulness and tenacity of purpose with which the Missionaries had borne their burden, which must have been increasingly heavy during the past year, in spite of all the difficulties resulting from the war. He had been greatly encouraged by Mr. Golland's words about the inherent goodness of those whom it was their purpose to help, and they recalled the similar testimony borne by the late Canon Barnett, whose name could never be mentioned in this connection save with honour and affection. When they tried to realise all the daily and hourly sacrifices which the life of poverty entailed, and the difficulties that had to be overcome with inadequate housing, little leisure, and scarcely any prospect for the future but old age pensions or the workhouse, he was filled with wonder at the way in which in many millions of cases the heavy burden is borne. A Frenchman who was recently asked what he was doing for his country, replied, "I am surviving." That was one of the functions which their Missions were performing during this crisis; but what were they going to do with their survival? What contribution were they going to make to the public opinion which would control the issues of the war and the social conditions which will require to be reorganised and reconstructed at the end of the war? The great progress which had been made in the conception of ideals of social service, and the enormous amount of voluntary help which this crisis had called forth must have been prepared for by long, though less conspicuous forms of moral energy, and one of the problems which would confront them in the future was—how were they to capture, for moral and social work, the unlimited energies which were now being utilised in carrying on the war? He was persuaded that one of the things that it was most necessary to do was to make the community realise that we were constantly engaged in an age-long war with poverty, and the evils engendered by poverty, and that the casualties they were all deploring now were not as numerous as those which occurred year by year from preventible causes. Dr. Carpenter dwelt on the necessity for grappling with the problems of infant mortality, intemperance, sickness, malnutrition, the care of the aged and of the lunatics and feeble-minded, giving figures which proved, without any comment, what a vast amount of work lies before those engaged in social regeneration. But all this, he said, must be attempted in the spirit of love, without which all reforms were of no avail and no souls could be saved. It was for this reason that the personal gifts which the Missionaries must possess were so important, gifts of sympathy, patience, courage, faith and hope. That call which had rung through the ages, "Be ye also perfect, even as your Father in heaven is perfect," Jesus had not been afraid to address to the poor and ignorant, and it embodied the real purpose of the work of moral and religious improvement to which they were devoting their lives. They were engaged in what was, perhaps, the hardest of all tasks—they were carrying the light into the dark places of our civilisation, and trying to harmonise the conflicting elements in lives of strain and temptation and sorrow, in a great vision of the future, with that central peace subsisting at the heart of endless agitation.

The Rev. Henry Gow, in seconding the resolution, referred to the early beginnings of the Domestic Mission Movement, and the men who had initiated it in no spirit of superiority, but with a sense of simple brotherhood, a broad and absolutely unsectarian faith, a belief in the gospel of Christ which they felt was the essential need of all men. Referring to the present crisis, he expressed his conviction that many of the class distinctions which had created such bitter antagonisms before the war were being obliterated in the trenches, where rich and poor were suffering and facing death together as comrades, and men were learning to understand each other better than they had ever had an opportunity of doing before. This was going to result

in a new religious conception of brotherhood among all types and classes of men in our country.

The Missionaries, in replying, spoke of the special needs of their several Missions, and expressed their cordial faith in the objects for which they were striving and the people among whom they worked.

A resolution, thanking the Committee and officers for their services and re-electing them for the current year, was proposed by the Rev. W. H. Drummond, seconded by Mr. Edmund F. Grundy, and carried. A vote of thanks to the Minister and Committee of the Rosslyn Hill congregation for their hospitality, proposed by the Rev. E. I. Fripp, and seconded by Mr. Wilfrid S. Tayler, brought the proceedings to a close.

MEN AND MOVEMENTS.

It is announced that Dr. J. E. Carpenter has consented to be nominated as President of the National Unitarian Temperance Association. In his speech at the Annual Meeting of the London Domestic Mission Society at Hampstead last Monday Dr. Carpenter referred in emphatic terms to the need of vigorous temperance propaganda at the present time.

At the Annual Meeting of the Unitarian Temperance Association, which will be held on June 16, there will be a discussion on 'The Next Step Forward,' with special reference to the Nationalisation of the Drink Traffic. Among the speakers, in addition to Dr. Carpenter, will be Mr. J. M. Hogge, M.P., and Mr. Arnold Lupton.

The Rev. A. W. Fox, M.A., of Todmorden, is to be the new President of the Sunday School Association in succession to Miss Clephan, of Leicester. We referred recently in this column to Mr. Fox's scholarly attainments. He is also an enthusiastic Sunday School worker, and in the large inter-denominational classes which he has conducted in Todmorden has been a most successful trainer of teachers.

It is announced that Dr. John Hunter will continue his Sunday morning services at the Æolian Hall, New Bond Street, W., till the end of June, when they will be discontinued for the summer vacation. His Memorial Sermon on Dr. Stopford Brooke is to be published, and will be ready shortly.

At the Annual Meeting of the congregation of Hope Street Church, Liverpool, it was announced that Dr. S. A. Mellor's ministry is meeting with many encouraging signs of success—forty new members having been enrolled during the past twelve months. We welcome this cheerful and confident note at a time when many churches are making the war an excuse for pitching all their announcements in a minor key.

The Rev. R. F. Rattray, M.A., Ph.D., of Hindley, is announced to give a course of ten lectures on the 'History of the Philosophy of Religion' in connection with the Board of Biblical Studies of Liverpool University.

In connection with the Summer School at Meadville, U.S.A., the Rev. R. P. Farley, B.A., is announced to deliver a course of lectures on 'Social Experiments in Continental Europe.' The school opens on August 14 and closes on September 15. The general topic for the various courses of lectures is "A Social Programme and How to Realise It: in the Local Community, in the State, in the Nation, and by International Organisation."

The Easter card—'The Mother and the Sons'—which appeared in our columns on April 8, brought in the sum of £2 7*s.* 3*d.*, which has been forwarded by the author, the Rev. W. G. Tarrant, to the Sunday School Belgian Hut Fund.

The Rev. Bernard J. Snell is to be the new President of the Congregational Union of England and Wales. He has long been known as a steady liberal in theology as much averse to revolution as he is to reaction. Mr. Snell, who will be 60 this year, was formerly minister of St. Paul's Church, Newcastle-on-Tyne, and of Richmond Chapel, Manchester. He began his long and notable ministry at Brixton in 1891.

NEWS OF THE CHURCHES.

Accrington.—The Rev. John Hinkins, M.A., has resigned his charge at the Unitarian Church, and will close his ministry there at the end of May.

Bolton, Bank Street Chapel.—The following statement was made by the minister to the congregation on Sunday, May 7:—"The events of the last few weeks impressed me anew, as they must have done all of us, with a sense of the gravity of the crisis at which we have arrived. I felt that the time had come when I ought to offer myself for active military service. Accordingly I consulted the officers of the church, and had taken preliminary steps to enlist, when I became aware through consultation with the General Purposes Committee, and conversations with representative members of the congregation, that there was a strong and widespread feeling that it was my duty to remain at my post as minister of Bank Street Chapel. While there was no indication of any desire to overrule my own sense of duty, but on the contrary the most generous and emphatic insistence that I must be left free to decide the question for myself, I nevertheless realised throughout that my position as the minister of a large congregation does not leave me free to act as I might do in other circumstances. The fact that there is so strong and general a feeling must be a most important factor in my decision, and it has directly led me to revise my original conviction that the time had come for me to undertake military service, and to accept as my most important national work in this crisis the discharge of my ministerial duties. I am very deeply impressed by this indication of the trust and confidence of the congregation. I recognise that it imposes on me a very grave responsibility, and I can only say that I will do my utmost in this branch of national service, as I should have striven to do had I felt justified in carrying out my intention to enlist for military service."

London: Hackney.—Under the management of the Hackney Branch of the Women's League, a successful Jumble Sale was held on Tuesday, May 9, which realised £14 16*s.* 6*d.* On Wednesday, May 17, a Concert is being given by the Girls' Own Brigade and friends in aid of the Belgian Hut Fund.

Oldham.—A meeting was held at the Unitarian Church on Saturday evening, May 6, to welcome the Rev. D. W. Robson, the newly appointed minister. Mr. A. Hepworth, president of the congregation, occupied the chair, and gave Mr. and Mrs. Robson a warm greeting on behalf of the congregation. Mr. H. F. Barnett, superintendent of the Sunday school, and Miss Dornan, on behalf of the ladies of the congregation, added their welcome. Mr. H. J. Broadbent spoke as President of the Manchester District Association, and Mr. A. Slater as President of the Manchester District Sunday School Association. A speech full of encouragement and good feeling was also made by the Rev. W. S. McLauchlan, Mr. Robson's predecessor at Oldham, who has removed to Sale. In the course of his reply Mr. Robson remarked that, although he was born in London, his mother was a Scotswoman and he had northern blood in him. His last district at Peckham was associated with the names of Ruskin, Browning and Goldsmith, and more recently it had become known as the birthplace of Charlie Chaplin. It was not the chimneys of Oldham that had brought him to Lord Street, but the deeper things that had their centre in the chapel. He had heard of the blunt speech of Oldhamers, but he would far sooner have things said to his face than behind his back; he could stand a good deal and was not thin-skinned. He appreciated their welcome as also did his wife. She was anxious to assist in whatever work she could, and he was quite willing to take his share of the work, but he would need the help and assistance of all of them.

Sheffield: Unity Church.—To the architectural and other attractions of the Unity Church, Crookesmoor Road, Sheffield, has now been added that of a restored and enlarged organ, thanks to the generosity of Mrs. W. R. Stevenson, whose interest in Unitarianism and music are both of a keen character. The organ, which has thus become practically a new one, has just been opened. The dedication service was conducted by the Rev. C. J. Street, of Upper Chapel, Norfolk Street, the sermon being preached by the Rev. A. H. Dolphin. After the service a recital was given by Mr. J. A. Rodgers, who had selected a programme excellently suited for displaying the good qualities of the organ. A tablet fixed upon it bears the inscription: "This organ was rebuilt by the Congregation in the year 1916 as a tribute to the faithful work of W. R. Stevenson as organist, 1881-1916. The additions were given by his wife Ellen." The present organ incorporates that from the old Upperthorpe Church. It now possesses thirty stops, fourteen new ones having been added at the expense of Mrs. Stevenson.

Yorkshire Unitarian Sunday School Union.—The Annual Meeting was held at Westgate Chapel, Wakefield, on Saturday, May 6, 1916. The Business Meeting was held in the afternoon, at which there was a moderate attendance. The Annual Report and Balance Sheet were read and adopted, the officers were thanked for their services and re-elected, with two changes. Representatives from the Manchester District S.S.A. and the North Midland S.S.A. were welcomed by the Rev. J. M. Bass and Mr. A. H. Webster. Miss Weeks responded for the North Midland Association and the Rev. John Ellis for the Manchester District. Both addresses were impressive and useful. Miss Weeks illustrated the power of sympathy to save and help in human life. Mr. Ellis urged the Yorkshire Union to affiliate to his Association. The speakers were heartily thanked for their

addresses. After tea, a religious service was held in the fine old chapel, conducted by the Rev. E. Savell Hicks, of Dublin. The whole service was uplifting and the sermon was heartening and challenging to all who heard it. The subject was 'Moral Cowardice,' based on Peter's denial. Mr. Hicks pointed out how the emphasis on the joy and freedom of religion had degenerated into slackness and cowardice on vital issues, in some cases. He uttered a call away from that. "Form your own view of existence carefully and honestly. Be sure of yourself and God. Have courage to defend your own ideals." There was a fair congregation.

NOTES AND JOTTINGS.

"A Garden of God."

The Secretary of State for India, in consultation with the War Office, has lately made arrangements to preserve the graves of Muslim soldiers who have died while under treatment in this country. A separate site has been acquired on Horsell Common, near the Woking mosque, and it has now been decided to enclose the seventeen graves already in existence, together with sufficient ground for future possible requirements, by a wall with a domed entrance gate and minarets at each of the four corners. Sir George Birdwood, writing appreciatively of this act of homage to the Indian dead (it is not necessary to have a cemetery for Hindus, as the Hindu custom of cremation has been followed), urges that this enclosure should be laid out as a "Garden of God," with cypresses, yews, cedars, pines, and firs planted therein, and that it should be surrounded by a cloister, arcaded on the inner side, and lighted on the outer side by windows of openworked tracery in stone. Such a garden, so built up and so planted, set beside the Mosque at Woking, would seem there, he says, "as if let down from heaven itself, and consecrate London a second Mecca in the devout regard and heart-felt affection of the Muslims throughout Europe and Western America." [Since writing the above we understand that Miss C. M. Faithfull, of Tunbridge Wells, has offered Sir George Birdwood her freehold family house and grounds, extending over four acres, at Walton-on-Thames, expressing her willingness to meet the cost of laying it out as a general Muslim burying-place.]

Social Problems in India.

An account in *The Indian Messenger* of the first Annual Meeting of the Bengal Social Service League, at which the chair was taken by the Bishop of Calcutta, reminds us that the social ideals for which the Brahmo Samaj has always fought are taking firm root. Such reforms as the improvement of the Depressed Classes, the education of women, and the abolition of the caste system, have now been taken up by the educated men of the Hindu community, and in respect of some questions the Government has been asked to adopt measures. The report of the Bengal Social Service League—which, it should be mentioned, is an absolutely non-sectarian institution—specially referred to the splendid work which had been done in connection with the famine in Bankura. Among the contributors to the Relief Fund were Sir S. P. Sinha, President, who was at the meeting, and Mrs. Annie Besant, whose gift of Rs. 1,000 was greatly appreciated. The Hon. Secretary is Dr. Maitra, to whom the warmest thanks were given for his services to the League.

Overworked Horses.

Many people have been grieved to notice of late the suffering caused to horses by the overloading of waggons and lorries. A correspondent in *The Daily News* draws attention to the matter, and points out that the standard of the lorry horse has been lowered by the demands of the war, and that with the shortage of labour and horses there is a tendency to make one waggon do the work of one and a half to cope with the work. The question of excessive fatigue has already been brought up in connection with munition and other workers, and it is very important that our responsibilities in regard to our dumb friends should be insisted upon with equal vigour, for they cannot speak for themselves. Apart from humane considerations, it does not "pay" to overtax the animals we press into our service. A horse is easily ruined by overstrain, and a good case can be made out on that ground for the economy of the light load.

The Sunday School Association.

BELGIAN HUT FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, jun.) acknowledges with thanks the undermentioned donations to this Fund, contributed by the Scholars, Young People, and others connected with the following Sunday Schools and Congregations :—

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	£	s.	d.
Previously acknowledged	162	15	9
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Newark	1	1	0
Bolton (Bank Street, No. 6 Girl's Class)	1	10	0
Liverpool (Ullet Road)	8	17	10
Birmingham (Old Meeting)	1	14	4
Bury (Unitarian Women's League) ...	2	10	0
Belfast (All Soul's Church)	0	17	6
Manchester (L. Mosley Street)	0	7	6
Leeds (Mill Hill)	2	11	6
Rotherham	0	7	0
Bradford	1	0	0
Glasgow (Ross Street)	1	0	0
Northiam	0	7	0
Bridport	1	13	10
Monton	2	9	0
Oldham	2	11	0
Buxton	0	10	0
London (Stamford Street)	0	6	6
Chorley	0	10	0
Padiham	1	5	6
Stand	2	6	6
Birmingham (Church of Messiah) ...	2	2	0
Walsall	0	3	0
Manchester (Dob Lane)	1	4	2
	200	12	5

Further collections should be forwarded to Essex Hall, Essex Street, Strand, W.C., as quickly as possible. Bertram Lister,
Hon. Secretary of Appeal Committee.
May 10, 1916.

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BY

Dr. HENRY T. HODGKIN,

On Tuesday, May 23.

Subject—"THE MISSIONARY SPIRIT AND THE PRESENT OPPORTUNITY."

The Chair will be taken at 7.30 p.m. by Miss ANNE W. RICHARDSON. Admission free.

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"Educators of Europe."

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Wed., May 24.—Italian Educators—Culture.
Thurs., May 25.—Dutch Educators — Appreciation of Scholarship.
Fri., May 26.—Intellectual Discoverers—"Copernicus and Sir Isaac Newton."

The Lectures are *free* and commence at 6 p.m.

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May.

21. Rev. CHARLES HARGROVE, M.A., D.Litt., President of the National Conference.
28. Rev. HAROLD RYLETT, of Tenterden.

June.

4. Rev. DOUGLAS WALMSLEY, B.A., of Prestwich, Lancashire.
11. Rev. DOUGLAS WALMSLEY, B.A., of Prestwich, Lancashire.

The Evening Services will not be resumed for the present.

Blackpool S. Shore Unitarian Church.

SALE OF WORK towards Building Debt of £240, WEDNESDAY, MAY 24, 2.30 p.m. Opener, MAYORESS OF BLACKPOOL.

Donations gratefully received by Rev. B. C. Constable, 4 Green Avenue, S. Shore.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, May 21.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. R. PHILIPSON.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7.

Blackfriars Mission and Stamford Street Chapel, 11, Mr. S. P. BARHAM; 7, Mr. A. A. LAYLER.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. COPELAND BOWIE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. MORITZ WESTON.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. D. BASIL MARTIN, M.A,

Forest Gate, Upton Lane, 11, Mr. F. G. FINCHAM; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. G. T. SADLER, M.A., LL.B. Anniversary Services.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. A. PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood League House, 141 Portland Road, 7, Mr. F. COLLECOTT.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. C. HARGROVE, M.A., D.Litt.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. F. MUNFORD, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE ASSEMBLY HALL, Downing Street, 11.30, Rev. Dr. CARPENTER.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. JAMES HARWOOD, B.A.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. F. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Supply.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. W. STEPHENSON.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THROUGH the kindness of one of our readers we have received this week a most encouraging message from a Belgian officer who is now in the Congo with the forces operating near Lake Kivu. A copy of THE INQUIRER was sent to him last autumn containing Prof. Gilbert Murray's address and Dr. Jacks' sermon at the National Conference. He now writes a letter of acknowledgment in which he says, "I have read your INQUIRER and it has interested me extremely. I have been able to see there how much the members of your liberal churches are interesting themselves in our Belgian hospitals, as well as in our soldiers who are convalescent or have been invalided out of the army, our refugees, &c." He asks his correspondent to accept the thanks which he sends from the very depths of his heart. These cordial and moving words are a further testimony to the strength of the ties of sympathy and mutual understanding which are being drawn closer together all over the the world by common sufferings and common efforts to bring help. It is no small satisfaction to be able to feel that our Belgian Hospital Fund is playing its part in this work, and indirectly is doing something to make the spirit of our churches felt as a friendly and healing influence in quarters where they were unknown before.

* * *

SIR EDWARD GREY is a master of concise and noble political statement, but he has almost excelled himself in the message which he has sent to *The Chicago Daily News*. It is true that it has all been said before, but it is necessary in the midst of a great conflict to confirm our own spirit and to stimulate the idealism of neutral countries by continual repetition of the chief articles of our faith. No man can be more inflexible than the man of peace when once he has been forced to draw the sword in a righteous cause.

> Prussian tyranny [he says] over Western Europe, including these islands, our people will not stand. The pledges given by Mr. Asquith as regards the restoration of Belgium and Serbia shall be kept. We have signed a pact to make peace only in concert with our Allies; this pact, I need not say, we shall honour, strictly, and to the end. What we and our Allies are fighting for is a free Europe. We want a Europe free, not only from the domination of one nationality by another, but from hectoring diplomacy and the peril of war, free from the constant rattling of the sword in the scabbard, from perpetual talk of shining armour and war lords. In fact we feel we are fighting for equal rights; for law, justice, peace; for civilisation throughout the world as against brute force, which knows no restraint and no mercy.

SIR EDWARD GREY proceeds to contrast our belief in peaceful methods of settling disputes between nations with Germany's idea of the wholesomeness of war and the philosophy which teaches that a settled peace spells disintegration, degeneracy, and the sacrifice of the heroic qualities in human character.

> We believe in negotiation. We have faith in international conferences. We proposed a conference before this war broke out. We urged Germany to agree to a conference. Germany declined to do so. Then I requested Germany to select some form of mediation, some method of peaceful settlement of her own. She would not come forward with any such suggestion. Then the Emperor of Russia proposed to Germany to send the dispute to The Hague Tribunal. There was no response. Our proposal of a conference was rejected by Germany; Russia, France, and Italy all accepted it. Our proposal that Germany should suggest some means of peaceful settlement met with no success, nor did the Tsar's proposal of arbitration. No impartial judgment of any kind was to be permitted to enter. It was a case of Europe submitting to the Teutonic will or going to war.

* * *

WE must find space for one more quotation from this remarkable message, for it states with uncompromising clearness the principle that peace is only to be desired when the ends of justice have been achieved.

> The injustice done by this war has got to be set right. The Allies can tolerate no peace that leaves the wrongs of this war unredressed. When persons come to me with pacific counsels I think they should tell me what sort of peace they have in mind. They should let me know on which side they stand; for the opponents do not agree. If they think, for example, that Belgium was innocent of offence, that she

has been unspeakably wronged, that she should be set up again by those who tore her down, then it seems to me, they should say so. Peace counsels that are purely abstract and make no attempt to discriminate between the rights and the wrongs of this war are ineffective if not irrelevant....Nobody wants peace more than we want it. But we want a peace that does justice, and a peace that re-establishes respect for the public law of the world.

* * *

THERE is a certain amount of disappointment in the public mind because day after day there is no word of any definite result from the Prime Minister's visit to Ireland. He went suddenly at a most critical moment on a mission of hope and appeasement. Has he met with success? To this natural question there is at the moment no answer. But the silence, while it gives ground for hopeful speculation, emphasises the obligation which rests upon every citizen of the United Kingdom of preserving the kind of atmosphere both in the press and in public discussion in which better things can be born. We have all been sobered by what has happened, and people who are patriotic enough to desire a solution rather than a victory for their own side will avoid the old habits of vehement speech and partizan judgment, which have brooded like a curse over the Irish controversy hitherto. The Englishman, if he is wise, will do nothing to aggravate the situation with the customary appeals for strong government and coercion. And the Irishman, if he loves his country more than his own party, will deprecate all wild and passionate language, like that of Mr. Dillon in the House of Commons last week, which drives the lines of division deep down into the hearts of the people, and does some Irishmen the very ill service of making them think that crime is less criminal and dishonour more open to excuse in them than in other men.

* * *

A SHORT time ago we had regretfully to admit that no other course was open to our Government but to refuse the proposals of American relief for the starving people of Poland. Fortunately the negotiations have not been dropped, and the Foreign Office has just made the welcome announcement that it has now been able, with the consent of the Russian Government, to obtain safeguards against abuse from Germany which justify it in giving facilities for a limited scheme of relief. The work will be undertaken by the American Commission which has been responsible for the relief of Belgium. The scheme will apply to certain specified cities only, such as Warsaw and Lodz, the German Government undertaking to revictual the rest of the balance of the population in the occupied territory, and to turn over to the Commission sufficient German shipping to do the entire transportation of supplies from North America or other places to Danzig. It is proposed to provision the destitute without cost, but to sell the food to the well-to-do. The scheme will only be in operation until October 1, when the new harvest will suffice for the entire civilian population.

* * *

EARLY on Sunday morning we are to gain by stealth the boon of an hour more daylight. By the simple device of putting on the hands of our clocks we shall present ourselves with a large sum of money and increase our enjoyment of the beauty of the world. The wonder of summer dawns is lost for most of us because we are sunk in sleep. One hour earlier out of bed will not make us awake with nature, but it will bring us a step nearer to her simple ways and increase our health and joy. To many of us this is the "saving" which appeals to us most. It is a kind of economy which actually makes us richer than we were before.

* * *

BUT of course as sensible people we must remember that the object of a benevolent Government is not to turn us into happy sun-worshippers but to make us save money. Apparently Benjamin Franklin was one of the first to suggest daylight-saving, and we do not require his own assurance that he was attracted to it because it satisfied his love of economy. *The Observer* reprinted last Sunday the article which he wrote on the subject for the Paris *Journal* in 1784. With mock solemnity he announces the important discovery which he made one morning that the sun gives light as soon as it rises. "I am convinced of this. I am certain of my fact. One cannot be more certain of any fact. I saw it with my own eyes. And having repeated this observation the three following mornings I found always precisely the same result." He then proceeds to make an elaborate calculation of the amount which Paris would save in six months if it changed its habits and used the sunshine, which costs nothing, instead of candles. He concludes his whimsical argument with the following appeal to the Parisians:—"They are as well instructed, judicious, and prudent a people as exist anywhere in the world, all professing, like myself, to be lovers of economy; and from the many heavy taxes required from them by the necessities of the State, have surely an abundant reason to be economical." This was all 132 years ago, and at last the prim prophet of thrift has conquered.

* * *

ARCHDEACON WILBERFORCE, whose death will cause widespread sorrow, was one of the most original figures in the Church of England. Perhaps his distinguished name made bishops tolerant of his nebulous theology and the liberties which he took with the stiff routine of the Prayer Book. In his early days he was a crusader for social reform and became a powerful temperate advocate. When he removed to Westminster and was appointed Chaplain to the House of Commons it was noticed that he withdrew from controversy and threw himself with ardour into the work of the pulpit. The gain to his religious influence was great. At the Abbey and in his own church of St. John, Westminster, he drew large congregations and revealed a remarkable power of keeping minds of a rather unconventional type in fellowship with the Church. In recent years he became an apostle of the doctrine of Immanence and seemed to find there the solution of all theological difficulties and the healing of all social ills. But he was not a great thinker, and this doctrine was simply a vehicle for the transmission of the mystery of his own personality. The secret of his power lay in the vitalising breadth of his sympathies and a spiritual sensitiveness, which seemed to radiate from his presence and was open to every appeal of sentient life.

* * *

IT will be seen from the report of its Annual Meeting in our present issue that the British Women's Temperance Association is of the same opinion still, and makes a virtue of the fact that it never changes its mind. Prohibition and nothing but prohibition is still its watchword, and it almost encourages the belief that it would rather see England drunk than help it to be sober on any other terms. If we are not greatly mistaken there is more practical conviction in all grades of society that the Drink Trade needs to be controlled and our national drink bill to be greatly reduced than has ever existed before, and there is a reasonable chance that temperance reform will be recognised as a matter of grave public concern by men of all parties after the war. It will be a terrible responsibility for temperance reformers to assume, if they adopt an uncompromising attitude in face of a new situation and refuse to co-operate with people who do not accept total prohibition as their own ideal or regard it as coming within the range of practical politics.

CASES OF CONSCIENCE.

Several weeks ago we expressed the opinion that the controversy about conscientious objectors to military service was likely to lead to some lowering of the reverence with which the word conscience is regarded by the public mind. Since then the controversy has become embittered, and there is grave danger that many people who read the newspapers but seldom think out problems for themselves will come to the conclusion that conscience is the badge of a small and fussy set of men who refuse to defend their country at a time of grave national danger. No one who has any respect for religion can view such a result without alarm, and we hope that some of the estimable men and women who have been most fervent in their appeals to conscience will recognise their own responsibility in the matter. It is, of course, very easy to throw the whole blame upon the Tribunals. They have not always shown the patience and the understanding which we expect in servants of the public. A curious document of cross questions and crooked answers might be compiled from the reports of their proceedings, but it would probably tell as heavily against the good sense of the applicants as against the good temper of the assessors, and in any case it would be quite useless for a proper understanding of the situation. The bluff sportsman who exclaims in a fit of irritation, "What do you want with a conscience?" is no more typical of the average member of a Tribunal than the man, who made the odious reply that he would not even assist a Red Cross nurse who was in difficulties with a wounded man, is a fair specimen of the conscientious objector.

The truth is that the Tribunals are composed for the most part of the men to whom our whole local life owes a boundless debt for their devotion to public duty and the diligence and fairness of mind with which it has been performed. They found themselves called upon suddenly to face a difficult and distasteful task, one moreover which required gifts of tactfulness and discrimination such as few of us possess. It is fair to ask whether the claimants who have appeared before them have taken enough trouble to be conciliatory and to prove their case, recognising that exemption for themselves is a tremendously serious thing to ask and ought to be an unusually difficult thing to obtain. And when this exemption is asked for in public in the name of conscience, has it been always present to their mind that they must show themselves unselfish, eager to bear public burdens, ready to face danger and privation, and not too obstinately wedded to their own opinions, if the name of conscience is not to be profaned? For every conscientious objector, who has thought this question out to the bottom, must be aware that he has the singularly difficult task of proving in this particular case that it is dutifulness and not the instincts of selfishness or fear which makes him refuse danger and accept the same path, though from very different motives, as the shirker and the coward. Conscience usually claims the post of sacrifice and suffering for its own, and thereby it proves its sincerity and shames the critic into silence. When its name is invoked in order to guard a man from a course of action involving terrible risks, which others accept with a cheerful courage, there is serious danger that it may fall in public esteem. We know of only one way in which this can be prevented. The man who refuses the duty must show by his actions that he is as capable of facing hardship and forgetting himself as the man who accepts it. If the conscientious objector had come forward with an alternative scheme for serving his country, involving sacrifice and risk for himself, we believe that he would have had very little trouble with the Tribunals. Whatever harshness there has been has sprung not from a love of petty persecution but from a feeling, which is in itself honourable and right, that conscience must not be turned into an easy way of doing nothing.

But it may be said that all this is beside the mark, for the decisions of conscience and the duties it imposes are matters between ourselves and God alone. This theory of conscience as a mystical personal dogma, which if it does not dethrone intelligence renders its use unnecessary, is held by many people, but it will not bear examination unless we are prepared to approve courses of conduct which are mutually destructive and to deny the possibility of a moral foundation for society. Indeed nothing has become clearer in some recent discussions than the crying need of the clear light of intelligence upon some passionate individual conclusions. For any man to say that he would rather place his whole country and the spiritual treasures of a great civilisation in jeopardy than admit the probability of error in his own conscience betrays, no doubt, a superb indifference to the consequences of moral action, but it is not reasonable or good in any accepted meaning of these terms. A notable contribution to this more intelligent use of conscience has been made by Canon Rashdall in an article on 'The Ethics of Conscientious Objection' in the current number of *The Modern Churchman*. We commend it to the attention of our readers as one of the most suggestive and valuable aids to the rational discussion of the problem which has appeared. Here we can only refer to two passages which are a strong reinforcement of the position which we have supported in these columns. The first deals specifically with the plea that we offend against the first principles of religious liberty when we refuse, under certain circumstances, to grant a man complete freedom to follow the dictates of his own conscience regardless of the effect of his actions upon the safety and welfare of his fellow-citizens.

> Some people [Canon Rashdall writes] think that the State has no right to make a man do anything which he has a conscientious objection to doing. They talk about the Military Service Act amounting to a revival of religious persecution and the like. They do not seem to see that religious toleration means merely the right to hold and express religious opinions, and to practise religious worship—not to *do* everything that any religion prescribes or approves. Even to the free expression of opinions limits are set by the imperative requirements of social well-being; many of the very people who use such language would often be among the first to advocate the suppression of immoral literature, though, undoubtedly, there are many who conscientiously believe in the views of life which such literature propagates. Still less can the State tolerate the open advocacy of sedition. As to the claim for toleration on the

part of every one who acts upon the dictates of his own particular religion, no State could prosper or even exist which did not punish many kinds of conduct which are quite in accordance with some consciences and some religions.

The other passage is one which we may quote practically without comment. It is plain, direct, and forceful, and its conclusions will be unpleasant to some sensitive ears, but we are unable to see how they can be resisted without drifting into dangerous moral anarchy.

Ought we then [he asks] to refuse to recognise conscientious objections at all? I do not think so. The principle of loyalty to Conscience is so important that it is desirable for a State, so far as it can safely do so, to offer those who have a conscientious objection to fighting some alternative form of national service. They are often men of high character, to whom the State should be as gentle as national safety will allow. Moreover, a man who is really prepared to be shot rather than to shoot will not be useful as a soldier. As to the objectors to non-combatant service, it is impossible to deny that they often have logic on their side: absurd premises lead on to still more absurd conclusions. But the common sense of the matter is that it is so easy to affect a conscientious objection which is really due to mere cowardice or laziness or selfishness that the State simply cannot discriminate between really conscientious and wholly or partially unconscientious objections, and must so deal with all objectors as to prevent their number multiplying. A man who finds it inconsistent with his conscience to dig a trench when the State holds that a trench should be digged is unfit for social life. He has declared war against society, and society must fight him. If for obvious practical reasons the State abstains from shooting him, it must at least do what it can to prevent the spread of such anti-social conduct.

We hardly expect that this appeal to the common sense of the matter will make much impression upon those who rely upon the naked dogmas of their own conscience and scorn the practical compromises of intelligence. If there are any such among our readers we venture to commend to their attention the following pertinent dictum in a recent essay by Dr. Jacks:—"I question if any man requires so much intelligence as does the man who turns his back upon intelligence and elects to live by something else."

Good Thoughts for Evil Times.

WHEN the dumb Hour, clothed in black,
Brings the Dreams about my bed,
Call me not so often back,
Silent Voices of the dead,
Toward the lowland ways behind me,
And the sunlight that is gone!
Call me rather, silent voices,
Forward to the starry track
Glimmering up the heights beyond me
On, and always on! TENNYSON.

NOW once again by all concurrence of signs and by the general instinct of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in His Church, even to the reforming of Reformation itself. What does He then but reveal Himself to His servants, and as His manner is, first to His Englishmen; I say, as His manner is, first to us, though we mark not the methods of His counsels, and are unworthy?

Behold now this vast city; a city of refuge, the mansion house of liberty, encompassed and surrounded with His protection; the shop of war hath not there more anvils and hammers waking, to fashion out the plates and instruments of armed Justice in defence of beleaguered Truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present, as with their homage and their fealty, the approaching Reformation: others as fast reading, trying all things, assenting to the force of reason and convincement. What could a man require more from a Nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soil, but wise and faithful labourers, to make a knowing people, a Nation of Prophets, of Sages, and of Worthies?

MILTON.

MAY the Almighty God order your days in His peace, and grant you the gifts of His blessing.

May he deliver you from all disturbance; and confirm your minds in the tranquility of His peace.

That, being adorned with the jewels of faith and hope and charity, ye may both pass unharmed through the present life, and safely reach the life eternal. Amen.

SICK SOLDIERS IN SWITZERLAND.

(*From a Correspondent.*)

AFTER much negotiating among the French, Swiss, and German Governments an agreement was finally decided upon with regard to interning sick French and German prisoners in Switzerland. The first convoys have already arrived there at different centres, and consisted of those suffering from tuberculosis. The Germans, about one hundred men with four officers, reached Davos one afternoon, to be welcomed by the German Consul and a huge crowd of sympathisers from among the large German colony there.

The French convoy of one hundred and seventeen men and one officer arrived at Leysin just as the sun in all its glory was rising in an azure sky over the snow-clad mountains. Enthusiastic peasants had come in from the surrounding country for miles around to welcome the brave *polius*. Standing on the railway platform (forbidden to the vulgar herd) were the Syndic, various orators and big-wigs, such as municipal councillors, doctors, deputations from clubs with their flags, "sapeurs," and "pompiers." Of course, the local band. This last played with much fervour what the English spectators fondly imagined to be 'God Save the King,' and greatly were they flattered till they realised that this is also a Swiss National Anthem. Then came shouts of "Vive la France!" "Vive la Suisse!" the singing of the 'Marseillaise,' fraternising with the people, deluges of gifts, much speechifying. Again the band, again cheering, and then the men, bedecked with flowers and encumbered with their presents, were marched off in two detachments to the hotels "Dents du Midi" and "d'Aurore." At Leysin the prisoners will enjoy a relative amount of liberty, much as if they were on parole. The arrangement is that in case of attempted escape the prisoner, when recaptured, will be sent back to his original French or German detention camp.

It does your heart good to see these poor fellows enjoying themselves, sometimes, indeed, contrary to the doctor's orders, "making le sport" on toboggans. If you pay a visit (when you have succeeded in obtaining the necessary permission) to the Hotel d'Aurore at 4 o'clock, you find the men drinking their milk after the two hours "cure de silence." There they are, clad in all kinds of uniforms, for many regiments are represented: line regiments, cavalry, Zouaves, chasseurs d'Afrique, and a Turco. They are seated in a fine, cheerful, airy hall, with a portrait of "le Père Joffre," flanked on each side by pictures from *L'Illustration*, adorning the walls.

In spite of their terrible hardships, now happily over, the *poilus* are most of them as merry as possible. Some of these unfortunate fellows have been prisoners for sixteen and seventeen months, having been wounded at Charleroi and Maubeuge. They show melancholy traces of what they have endured. Quite young men's hair has turned grey. One poor fellow is inconsolable: he has lost his father and a brother in the war, his sister was killed, his mother has just died of grief, another brother is a prisoner. He wonders if it is worth while struggling to get well with all he cared for gone. There are not many confined to bed, and only one is seriously ill with fever. But even the "bedders" are happy, and all are delighted with their beautiful clean rooms and white beds.

They tell you they were quite overcome by their reception in Switzerland. All the way from Constance to Lausanne and Leysin it was a crescendo of welcome. Showers of flowers and presents rained on them to such an extent that they had no room on the seats of the carriages for themselves. On their arrival at "Aurore" they packed up a good part of the gifts and dispatched them to their less fortunate comrades left behind in Germany. The prisoners have two hours liberty each day, and are supposed to go for limited walks—doctors' orders!

A second convoy of one hundred and twenty-five prisoners, including a few officers, has since arrived. In the course of his speech welcoming them, M. Risler, Hon. President of the Société Française, called attention to all that Switzerland had done for them, and asked what they would have done without the Swiss bread. Without a moment's hesitation came the unanimous reply, "Nous serions morts!" These men averred that the English prisoners were treated worse than the French. One touching little incident occurred quite recently. A French lady staying at Leysin, who had not had news of her son for months and had given him up as dead, discovered him among a newly arrived batch of prisoners. Since then many more tubercular prisoners have arrived at Leysin, and French and German soldiers suffering from various diseases have been distributed throughout Switzerland.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

WHIT-WEEK MEETINGS.

To the Editor of THE INQUIRER.

SIR,—May I have the courtesy of your columns to inform your readers that, with the view of saving expense in paper, printing, and postage, it is not intended this year to issue letters and circulars broadcast announcing the Anniversary Meetings in Whit week. Subscribers to the Association will receive the Programme of Proceedings, along with the Report, as usual; non-subscribers, on enclosing stamp for postage, will be supplied with copies on application. The Committee of the Women's League have kindly undertaken to do their best to procure hospitality for country ministers who have no personal friends in London. Ministers desiring hospitality on the nights of Tuesday, Wednesday, and Thursday, June 13, 14, 15, are asked to send a postcard to reach me at Essex Hall not later than Tuesday, May 30.—Yours, &c.

W. COPELAND BOWIE, *Secretary.*

Essex Hall, London, May 16, 1916.

BOOKS AND REVIEWS.

THE BOOK OF ITALY.

THE BOOK OF ITALY. London, T. Fisher Unwin, 7*s.* 6*d.* net.

WHEN the war is over, if it is given to some of us to look back through a long retrospect of years, we shall be able to recover some of the exalted emotions of the present moment, the feeling of growing fraternity among the nations, the sense of dedication to a cause, through these books which have been published for the help of the wounded. 'The Book of France,' 'The Book of Belgium,' and now 'The Book of Italy,' have all had a twofold object in view. Writers and artists have co-operated in an act of interpretation and of homage, and at the same time they have offered us a beautiful thing as a possession in exchange for a trifling gift of help to the men stricken in the field. This 'Book of Italy' is issued in aid of the Italian Soldiers' and Sailors' Families in the United Kingdom and of the Italian Red Cross, and has been planned so as to include the work of as many writers and artists as possible. No one will want to sit down and read it straight through, but it is a charming companion for odd moments of leisure. These sketches, with their attendant pictures, will recall Italian hours, which for many Englishmen have been memorable for their spiritual influence, both in kindling reverence for the past and in enlarging the passion of freedom. Apart from the official messages from Mr. Asquith, Sir Edward Grey, Mr. Austen Chamberlain, and Signor Salandra, and the introduction by Viscount Bryce, we may select for praise the articles by Mr. Frederic Harrison, Mr. Clutton-Brock, M. Paul Sabatier, Prof. Gilbert Murray, Mr. John Galsworthy, Mr. Edmund Gardner, and Dr. P. H. Wicksteed. The only specially notable name we miss from the list is that of Mr. G. M. Trevelyan, without which any 'Book of Italy' issued in this country must appear strangely incomplete. Dr. Wicksteed describes his first visit to Florence twenty years ago, and how he and his wife approached it on foot by the old mountain road from Bologna, "because I had a fancy that my first sight of Florence should be from the Uccellatoio, whence Dante tells us that in his day the splendour of 'the great city on the fair stream,' first breaking upon the astonished gaze of the traveller, outvied the glories of Rome as seen from Monte Mario." Prof. Gilbert Murray, striking a different note, recalls his friendshp with an old Italian painter, a Roman Republican, who had fought for Italian Unity, and having seen it accomplished was dissatisfied. "We suffered under the Austrians and the Bourbons," he would say, "we suffered in the long struggle for our freedom. But it was not enough to purify us. We are a materialist nation, like all the others! ....Taxes, earthquakes, poverty, quarrelling among ourselves—all that is no good. We need more suffering of the old *Risorgimento* sort, suffering for a cause, where each man works and dies not for himself, but for Italy and Humanity." Prof. Murray reflects how the severe old face would have lit up if he could have lived to see the doings of 1915, when Italy decided for the road of sacrifice which is also the road of honour. "It is not merely one nation against another," so he writes, "it is one religion against another....For Italy there was only one road, and that a hard and uphill road, if she was to be her true self, the Italy of Garibaldi and Mazzini and Victor Emmanuel, of Dante and Virgil; the MAGNA PARENS VIRUM; the torchbearer of nations, who awakened the modern world from its slumber and keeps alive the great beacon of republican Rome. It is the road of sacrifice and of freedom; may it be also the road of victory!"

GOTHIC ARCHITECTURE.

GOTHIC ARCHITECTURE IN FRANCE, ENGLAND, AND ITALY. By T. G. Jackson. Cambridge, at the University Press, 2 vols., £2 12*s.* 6*d.* net.

THESE two beautiful volumes are a worthy sequel to Sir Thomas Jackson's earlier work on 'Byzantine and Romanesque Architecture.' There is the same breadth of view, the same charm of style, the same sensitive feeling for the connection between the builder's art and the development of national character, and a similar wealth of beautiful illustrations. It would be doing them less than justice if we were to describe them as architecture for amateurs; but it is no small part of their signal merit that they can be read with pleasure by educated people, whose interest in buildings is human rather than technical. A great church like Winchester, Westminster Abbey, Chartres, or Reims, provides endless problems for the specialist; but it in no sense belongs to him. It is set there for the joy of the people, and as the expression of the common needs and instincts of worship. Until it is entirely destroyed it must stand where its builders placed it, keeping guard over the city and itself a part of the city's life. For this reason architecture is the most democratic of the arts. No ingenuity can divert it from public to private uses and make it minister only to the pleasure of the wealthy connoisseur or the professional student.

Recent events have given a special interest to the pages in which Sir T. Jackson discusses the characteristics of French Gothic. Though we think his chief affection is given to Chartres he

writes with hardly less enthusiasm about Reims, which "brought the model of a French cathedral to perfection." The problems of construction and the skill with which they have been solved are not emphasised at Reims as they are at Amiens and Beauvais, and there is in consequence a feeling of greater strength and repose about the whole building. It was these qualities which enabled it to bear its extraordinary wealth of ornament without any feeling of restlessness or affectation. Devotion to these French churches does not, however, blind our author to the peculiar excellences of the English style, which, generally speaking, has not shown the same fondness for logical extremes. In an exceedingly interesting chapter in which he develops this contrast, and traces it back to differences of national character, he writes as follows :—

"In buildings where everything depends on the equilibrium of forces, where thrust must balance thrust and nothing is in repose, where no margin is left for safety and every part depends upon the rest standing firm, so that if one gave way the rest would follow, one doubts whether the result is worth the risk, and whether too much has not been sacrificed to engineering ingenuity. Experience justifies this doubt. Amiens, where the theory of stability by equilibrium of forces finds the fullest expression, has had to be held together by iron cramps all along the gallery....Other instances are numerous. Fortunately, France is not subject to earthquakes, or I imagine a much milder shock than any that have failed to bring down S. Sophia, shaken and decrepit though it be, would lay any one of the French cathedrals later than that of Reims level with the ground. Logic is not everything, and in England it is not our way to hunt our conclusions to death. Our buildings do not drive things so fine, but leave something over and above the least that would do. And in France I confess I often turn from the fine-spun edifices of the end of the thirteenth and fourteenth centuries to the more generous, if less scientific solidity of the preceding period."

Sir T. Jackson is not a sentimentalist about mediæval builders and craftsmen. He sees no reason to suppose that they were very different from those of the present day, allowing for difference of education and knowledge, and he has had a good deal of personal experience of mediæval scamping, especially in the matter of foundations and the use of bad mortar. He agrees with the statement of Viollet-le-Duc that, generally speaking, the execution of Gothic work is far inferior to that of the Romanesque builders. Nevertheless he holds that the men of the Middle Ages had what we have in a great measure lost, "a lively and free artistic temperament, which made it natural and easy for them to do things beautifully, because they did them unconsciously." Our difficulty is that we are hampered by our scholarship and our absorption in the doings of the past to such an extent that we can seldom do anything but copy, and the copyist, however accurate he may be, has lost the instinct for creation. Sir T. Jackson sees that architecture cannot be a living art in the modern world until we have solved the problem of learning from the past and still not being bound by it. "So long," he says, "as our work is consciously imitated from what was done in other days and under other conditions so long will it be unreal. The only modern work that will have any interest for our children will be such as has come naturally and unconsciously to the artist to meet the occasion. Unfortunately there is little of it." We are tempted to apply this comment specially to the building and adornment of churches in our own country, and to add this further remark that our architecture is lacking in power and originality because religion itself is so imitative. That is the cardinal error of modern ritualistic movements. They furnish us with pretty copies of mediæval devotions, but they have no power to originate anything, for the souls of men have ceased to live naturally among the thoughts and ideals of the Middle Ages, and they will never do so again to the end of time. Any forcible attempt to return to the past along lines of strict imitation, instead of quietly laying up its wisdom in our hearts, impoverishes the life of art because first of all it cripples the life of the soul.

The European Anarchy. By G. Lowes Dickinson. London, George Allen & Unwin, Ltd., 2*s*. 6*d*. net.

The fulfilment of this book is not as good as its promise. The author sets out to give us an impartial study of the underlying causes of the war, and he sets down his notes and speculations "in the hope that they may offer a counterpoise to some of the wilder passions that sweep over all peoples in time of war and threaten to prepare for Europe a future even worse than its past has been." Unfortunately the reader soon discovers that impartiality of this kind does not exclude strong prepossessions, which determine both the selection and the arrangement of the material and the judgment which is passed upon it. It seems to be an axiom for Mr. Lowes Dickinson's political conscience that both parties to a war are almost equally criminal. It is a case of two scoundrels falling out by the way, and the only difference between them is in the degree of their baseness. Now we, on our side, hold this to be radically false both in history and in morals. In the present case it leads Mr. Dickinson, though he admits that the chief guilt for the final catastrophe lies with Germany, to do everything he can to exhibit the German people as harmless and peace-loving up to the outbreak of the war, and ourselves and our allies as at least provocative and unpleasant. For him the responsibility for the war "is embedded in and conditioned by a responsibility deeper and more general—the responsibility of all the Powers alike for the European anarchy." Such a statement can only be made to appear plausible when we dismiss from our minds the existence of world-wide German intrigues against the safety and welfare of other states, and exclude aggressive wars of the Napoleonic type as unthinkable in the modern world. Mr. Dickinson's short sketch of a possible settlement does not carry us very far. It is on the lines of an international court of arbitration backed by force. But what are we to think of the political insight which puts the probable refusal of the Allies to hand back her colonies to Germany on the same level as Germany's claim to annex Belgium? The German colonies have been used as a menace to the liberties of other people; they were links in a scheme of conquest; and the least we can do, when we have the power, is to exact stringent guarantees against further criminal attempts of a similar kind. We are even prepared to argue that it would be contrary to public virtue to do anything else.

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin:—An Outline of the History of Polish Literature: Jan de Hobewinski. 6*d*. net. Knowledge and Character: The Straight Road in Education: William Archer. 6*d*. net. The Renaissance, the Protestant Revolution and the Catholic Reformation: Edward Maslin Hulme.

Messrs. Constable & Co.:—Philosophy and War: Emile Boutroux. 4*s*. 6*d*. net.

Messrs. C. W. Daniel, Ltd.:—The Gospel Drama: John Mysticus. 5*s*. The Universal Mind: Edward Drake. 2*s*. 6*d*. net.

Messrs. Methuen & Co.:—The Prevention of the Common Cold: Oliver K. Williamson. 1*s*. net.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

70th List of Subscriptions.

	£	*s*.	*d*.
Already acknowledged	12,335	3	10
Mrs. Birkett Crowe ..	1	0	0
L. and M. O. (ninth donation)	1	0	0
Miss Marjorie Strachan, money saved from a school-girl's car fares	0	3	6
Miss H. Beard (fifteenth monthly donation) ..	0	5	0
Miss S. J. Gregg (fourteenth donation)	1	0	0
Mrs. Helsby (sixth donation)	0	10	0
Miss Warren (sixth donation)	10	0	0
Messrs. Charles and Herbert Thompson, from the estate of the late James Pyke Thompson	100	0	0
A Friend, per Miss Long ..	0	5	0
Rev. H. M. Livens (second donation)	2	0	0
Mr. Thomas Chattaway (third donation)	0	5	0
"Obliged"	0	10	6
	£12,452	2	10

Parcels have been received from :—Miss Mary Dendy; Acton Branch Women's League (per Mrs. D. B. Sceats); High Pavement War Relief Committee, Nottingham (per Miss Guilford); Miss Nettlefold; Miss E. A. Evelegh; Mrs. Bourne; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Jellie; Mrs. Frank Hopps; The Misses Passavant; Mrs. Andrew Crompton; Mrs. A. J. Gimson; The Belgian Women's Working Party, Sheffield; Miss Johnson; Essex Church Work Parties; Miss Frankish; Mrs. Lawrence; The Misses Tedder; Miss Keating and the Pupils of Mountford House School; Mrs. Thornely; Mrs. C. F. Pearson; Miss M. K. Winser; The Misses J. and C. Badland; Gaston Ingelbrecht and Ephrem Vanderberghe; Miss Leigh Browne; Monton Church Women's Union; Mrs. Nanson; Miss E. A. Harris and Friends; Miss A. Tedder; United Sewing Circle Meeting in Emerson Hall, Parkstone (per Mrs. W. Carter); Mrs. W. Nuttall; Stoke Newington War Hospital Supply Depot; Miss Bruce; Mr. C. F. Davies; Schools Depot of the B.W.F. (per Miss Rowe and Miss Taylor); Mrs. Nanson; Mrs. A. C. Vallance.

SPECIAL WANTS.

Shirts, Socks, Pyjamas.

Towels, Slippers.

Handkerchiefs, Invalid Foods.

Clothes for boys and girls.

Games, indoor and outdoor for men and for children (such as skipping ropes, balls, &c.).

French books, pipes, tobacco, and other "comforts."

Gramophone and records, harmonium, bagatelle boards, &c., for the Calais hut.

Bedjackets, and Dressing-gowns.

Mrs. Allen would be glad to send raffia baskets made by wounded Belgian soldiers in hospitals to any one who will sell them again or buy them for themselves. The prices are from 2*s.* 6*d.* to 4*s.* The baskets are very strong and pretty.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE Fortieth Annual Public Meeting of the British Women's Temperance Association was held at Kingsway Hall on Tuesday evening, May 16, Mrs. Randolph Clarkson in the chair. There was a large audience, and the speakers, who one and all reiterated the determination of the Association to keep the ideal of prohibition unswervingly before them in their various activities, elicited considerable applause. Mrs. Randolph Clarkson reviewed briefly the work of the past year, which had been, she said, one of the busiest they had ever known, and pointed out that at the present time they were reaping some reward for their long march through the wilderness during the forty years that had elapsed since their Association was formed, owing to the change that had come over public opinion in regard to temperance as a result of the war. Many ideas which they had long advocated, but which had once been received with derision and contempt, were now generally accepted, while prohibition had been adopted by tens of thousands of people in the United States and other countries. They welcomed every measure of temperance legislation if it represented a step in the right direction, but all attempts to introduce into this country the nationalisation of the drink traffic they would vehemently and strenuously oppose. It was inconceivable that what had proved to be their worst enemy should be given the prestige of State recognition and the rank of a Government Department. There were two great dangers which they had to face at the present time and ought to do all in their power to mitigate—the danger to our young men, now being called upon in such great numbers to meet many temptations in a new environment against which they ought to be protected; and the danger arising from the fact that women, including girls in their teens, were now taking the place of men, and spending long days, with alternating night-shifts, in monotonous, laborious toil which lowered the vitality, and made them less able to resist the temptation of drink. England must safeguard the young men and women against these evils, for upon them depended the future of our race.

Canon Masterman moved the following resolution:—"That this Annual Public Meeting of the National British Women's Temperance Association recognises the beneficial results of the restrictive orders imposed by the Central Control Board (Liquor Traffic), but declares its continued opposition to any scheme of Nationalisation of the Drink Traffic, and holds firmly to the conviction, greatly strengthened by recent experience in other countries, that the only real and complete remedy for the tragedy and waste caused by drink is to be found in prohibition." In expressing their gratitude for the work that the Liquor Board had done, he said, they must remember that it did not represent the solution proposed by the temperance people of this country. Their programme was something entirely different, and he believed that it had a good chance of acceptance about a year ago, when the people were in a mood to make greater sacrifices than they had ever done before. The Board had, however, done a very useful piece of work, and it owed a good deal, as it would be the first to admit, to organisations like theirs and the United Kingdom Alliance, from which it had been able to obtain reliable information upon which to base its policy. But the non-temperance person was apt to remind them that, although the Liquor Board had imposed all sorts of restrictions upon the country, the amount of drunkenness had not greatly decreased, and this, he thought, was the strongest argument for what they had always regarded as the only effective way of dealing with drunkenness, namely, prohibition. It rested upon them as citizens to see that whatever good had been obtained was not lost after the war. The demand for national efficiency was going to be more and more emphasised in the future, and slackness and incapacity would be penalised as they had never been in pre-war days. Canon Masterman emphatically repudiated the whole idea of the nationalisation of the drink traffic, which was regarded by many temperance reformers, whom he must call "misguided brethren," as a means to the end they were working for. These people were tempted with the idea that it was a short cut, and had forgotten that short cuts never work. They believed that if the State bought out the drink traffic and took it under its own control it would be much easier to get prohibition; but was it at all likely that they were going to persuade the British nation to put down something like three hundred millions for a trade which was about to be abolished? If the State took over the drink traffic it labelled it as a right and legitimate trade, the argument for prohibition was done away with, and any attempt to get rid of what the nation had just acquired would be met with tremendous forces of opposition. He would point out that Russia had been very nearly ruined by the nationalisation of the drink traffic, and it was only the dire and terrible necessity of the war that gave the Tsar courage to issue his edict. This question of nationalisation had had one disastrous result, it had divided the forces of temperance, and given the politicians a chance of postponing action till they, the temperance people, had come to some agreement as to what they really wanted. Putting the matter on its lowest ground—though he always wanted to ask, when people said that to him, "Why do you assume that you must put it on its lowest ground with me?"—the proposition was economically unsound, for it meant paying a large price for a declining trade which they meant to destroy as soon as possible. In conclusion, Canon Masterman said that if they allowed themselves to be drawn aside from the ideal of prohibition they would be sacrificing that claim to consistency which he believed was the source of their strength. There was really adequate ground for encouragement, and there was no need for them to put on the lugubrious appearance characteristic, according to the popular press, of the teetotal reformer. The temperance outlook had changed in many important ways. In the first place the war had made all kinds of people realise that things cannot be allowed to go on as they have done hitherto; and in the second place the spirit of sacrifice has begun to awaken in our national life. He hoped that, when peace crowned our present efforts, the country would resolve that it would have no more truck with the enemy within, but that, with God's will, we would go forward as a sober nation to face the problems of the future.

Miss Agnes Slack seconded the resolution, and made a strong appeal on behalf of the soldiers of the nation and the homes they left behind, under our protection, when they went to the front. A great many more lives were lost as a result of drink, including thousands of infants under twelve months, than on the battlefield. The nationalisation of the

liquor traffic she regarded as indefensible. What was bad for the individual could not be good for the State, and in every country where it had been tried the scheme had defeated its ends.

Mr. Munro, K.C., M.P., the Lord Advocate for Scotland, said that, since the war broke out, many controversies had been rightly hushed, and many political schemes laid aside; but some problems in which we had formerly been merely interested had now become very insistent, and instead of inviting, compelled attention. To that class of problems the question of temperance belonged. It was evident that if they were to beat their present foes they must have efficient men, and that the output of the factories should not be lessened by the loss of time or energy which drinking habits involved. That meant that drink, the enemy in their midst, must not only be shunned, but killed. It had been his duty for ten years to be associated with the criminal law in Scotland, and his experience in that capacity corresponded with that of any one who has had to do the same kind of work, namely, that a large proportion of crime, and the worst forms of crime, are due to strong drink. We have always known this more or less, but it has been more clearly understood lately. Twenty months of war had taught the people of this country more effectively than twenty years of argument ever did or would do. We have come to realise the priceless value of sobriety, not only on the part of the soldier, but of the worker, and if the evil of intemperance was to be combated it must be combated here and now. We must see that we do not forget the lessons of the war in times of peace, and work hard for our cause, not relying too much on the negative virtues. A Frenchman who, on being told that a man wearing a blue ribbon did so to show that he did not drink, said, "If I wore a ribbon for every vice that I do not practise you would not see my coat." Mere abstinence was not enough, they must strive to form public opinion, for Boards and Governments would not act unless that was behind them. They must adopt every method in their power to persuade men and women of the truth of their doctrines, remembering that the whole foundation of our system, municipal and Imperial, is the persuasion of our fellowmen.

The Rev. J. H. Bateson (Wesleyan Army and Navy Board) aroused great interest by the human and sympathetic way in which he pleaded that criticism should not be too severe in regard to soldiers who give way to intemperance. He gave some instances showing not only how character can be ruined by drink, but how it can be redeemed again if the right appeal is made; and urged that no one should sit in judgment on the man in khaki until they had themselves done all in their power to protect him and support him in the awful struggle with temptation which was so much worse than the actual fighting. The conquests which had been made in this direction by men cut off from their moorings, and thrown into a new and dangerous environment, were truly heroic; but our experiences during the war had brought home to us this fact, that you must supply counter-attractions if you want to keep men sober. Legislation was not enough, the individual must be changed, and every chance given to him to withstand the evil that menaces his moral well-being.

MEN AND MOVEMENTS.

DR. BLAKE ODGERS, K.C. chose a very timely subject—'British Subjects and Aliens'—for his lectures as Gresham Professor of Law, which were delivered this week at Gresham College.

THE REV. T. P. SPEDDING is away on another long tour among the Camps. On his return we hope to have a further instalment of 'Camp Notes' from his pen. The work has special difficulties of its own, not the least being the frequency of the removals. No sooner has a group been formed for fellowship and worship in one centre than it is scattered by an order to move on.

A CONFIRMATION SERVICE was held recently at Rosslyn Hill Chapel, Hampstead, at which young people belonging to three different congregations were welcomed into fellowship. A service of this kind might well be held annually in London and other large centres of population. It would require close cooperation among ministers and congregations for a common aim, but this would be a great advantage, for it would help to break down the paralysing individualism of many Nonconformist congregations, the members of which are only interested in their own minister and their own services. For the smaller congregations there would be great advantages in a scheme of this kind, as they seldom have enough young people who are just at the right stage for a service of welcome and dedication at the same time.

WE understand that a formal presentation of the gift of the Sunday Schools for the Belgian Hut will be made at the annual meeting of the Sunday School Association on Whit-Tuesday. Mrs. Bernard Allen and the Rev. W. H. Drummond will receive and acknowledge the gift on behalf of the Belgian Hospital Fund.

WE have received the May number of *The Free Catholic*, edited by the Rev. J. M. Lloyd Thomas. It contains articles by the Editor on 'The Key of Knowledge'; 'Science in a Progressive Catholicism,' by Mr. Malcolm Quin; and 'Evangelical Poverty,' by Canon Adderley, and two of a more meditative type on 'Christian Experience' and 'The Practice of Prayer,' by the Rev. W. Whitaker and the Rev. J. S. Burgess respectively.

THE following passage from a letter from a friend in Canada will be of interest to our readers:—"Conditions here are so difficult to see broadly from the inside and the matters are so trivial and remote beside the tremendous issues at stake in Europe. We are fighting graft in all sorts of ways, and have also just been carrying local Prohibition and Equal Suffrage in Manitoba, and quite a few social reforms such as Widows' Pensions and Prison Reform. Of course, there is active recruiting, which has met with good results, and much Red Cross and Belgian and other relief work, but we are at such a distance that it has not the same overwhelming preponderance in our life that it must have with you."

WE owe Dr. A. D. Tyssen a sincere apology for our delay in calling attention to his book on 'The Church Bells of Sussex' (Lewis, Farncome & Co.). It made its first appearance fifty years ago, and was then the first complete county bell history to be published. Its reappearance in a revised and enlarged form is a remarkable instance of life-long devotion to a delightful archæological hobby. Dr. Tyssen has most generously placed six copies of his book at our disposal for the benefit of our Belgian Hospital Fund. The price is 5*s*. net, postage 4*d*. Orders and remittance should be sent to the Editor of THE INQUIRER.

THE COMMITTEE OF THE WOMEN'S LEAGUE recommends to the attention of its members the request for help in money or goods from the Blackpool (South Shore) Branch, for their Sale of Work on May 24. Contributions will be gratefully received by Mrs. Constable, 3 Green Avenue, Highfield Road, Blackpool S.S.; or by Mrs. Atkinson, 122 Harrow Side, Blackpool S.S. The Pontypridd Branch are holding a Sale of Work on June 15, and would be very glad of help from other Branches and members. Contributions, whether in money or goods, may be sent to Mrs. Lewis, Tophill, Pontypridd.

IT is intended to publish a volume of letters written by the late Rev. Stopford A. Brooke. His executors and family would be very grateful to any of his correspondents who will lend for this purpose any letters which may be of general interest. The letters will be returned to the senders as soon as done with. Address, Miss Evelyn Brooke, The Four Winds, Ewhurst, Surrey.

NEWS OF THE CHURCHES.

Belper.—On the Sunday after Easter the Belper Home Guards held a church parade at the Unitarian Chapel in this town. The Rev. A. Leslie Smith, as N.C.C., marched with them to the chapel and afterwards again to headquarters. It was stirring to hear the men sing the well-chosen hymns, beginning with "Thou Lord of Hosts, whose guiding hand." The sermon was on "England's Best Armour," and from Ephesians vi. 10-12, and the legend of St. George. The preacher went on to describe England as a champion of right, and the spiritual forces which are the true strength of the British Empire. Many of the men have expressed their pleasure in the service. On May 14 the Sunday School Anniversary Services were conducted, in the morning by the Minister, in the evening by the Rev. A. H. Dolphin, of Sheffield.

Blackley.—The Chapel Anniversary Services were held on Sunday, May 14, when the Rev. E. D. Priestly Evans, of Bury, was the preacher.

Bridgwater.—At a well-attended Annual Meeting of the congregation of Christ Church held on Sunday evening, May 7, the following resolution was moved by the minister, who presided, seconded by Mr. Alexander, and carried unanimously: "That Christ Church, Bridgwater, assembled for its annual meeting, desires to send hearty greetings to the First Church, Unitarian, Bridgwater, Massachusetts, and to congratulate that church on the celebration, this year, of its two hundredth anniversary."

Bristol.—The ninety-fourth anniversary services were held in connection with the united schools of Lewin's Mead Chapel on Sunday, May 14, when special addresses were given by the minister, Dr. Tudor Jones. Among the hymns which were sung by about four hundred scholars were two by the late minister, the Rev. A. N. Blatchford, the tunes of which have been composed by Mr. David Churchill, master of the Stokes Croft School, who acted as teacher and conductor. A special service for young people had been held on the previous Sunday.

London Sunday School Society.—The Annual Choral Competition and Musical Festival of this Society was held on Saturday, May 13, at Essex Hall. Owing to the uncertainty surrounding evening meetings for children, the usual evening concert was abandoned, and the proceedings were confined to an afternoon contest among the competing choirs. The adjudicator was Miss Amy C. Wood, whose impartial awards and valuable criticisms justified the Society's action in appointing a lady judge for the first time. The precedent is one to be followed. The competition was divided into two parts—the junior section competing for a shield, and the senior section for the Society's banner. At 3.15 the Rev. A. H. Biggs, M.A. (President), opened the competition by announcing that there had been only two junior entries this year, viz.: Unity Church, Islington, led by Miss Longhurst, and Bell Street Choir conducted by Miss Harris. The latter choir was the holder of the shield. The two choirs each sang a test piece, "The Voice of the Grass," followed by their own selected pieces, that of Unity being Pinsuti's "When Life is Brightest," while Bell Street chose Foster's "The Harvest Dance." The singing in each case was excellent. In the senior section there were four competitors: Highgate (Conductor, Miss V. Withall); Ilford (Conductor, Miss D. Sayers); Newington Green (Conductor, Mrs. R. H. Smith); and Dingley Place (Conductor, Miss V. Withall). The test piece was "Sleep, Gentle Lady," and the selected pieces for the four choirs respectively were Cowen's "Cleansing Fires"; Ramsey's "I heard a Brooklet gushing"; Elgar's "The Dance"; and Coleridge-Taylor's "Viking Song"; all the choirs sang with remarkable accuracy, tone and spirit. After a short address by Mr. Ion Pritchard, tea was provided for the choirs, under the able management of Miss E. Titford. At 5.30, Miss Wood, in a speech which showed how keenly she had entered into the contest and how carefully and accurately she had made up her mind, gave her judgment. The Shield was awarded to Bell Street; while the Banner went to Dingley Place, the second position being given to Highgate. These two senior choirs were both led by Miss V. Withall, who received many congratulations on her double distinction, shared by Bell Street, which won the Junior Competition for the second consecutive year. The meeting closed with a hymn and benediction—Mr. Quarnby presiding at the organ. An announcement will appear shortly in this paper of the Aggregate Service for teachers and elder scholars, to be held at Essex Hall on Sunday, June 18. Mr. Pritchard, whose name is so long and honourably associated with our schools, is to conduct the service. Boys' and Girls' Brigades, Scouts and Guides, &c., are invited to attend in uniform. The service is at 3.15.

Peckham.—A Social meeting was held in the Schoolroom, Avondale Road, on Wednesday, the 10th inst., to welcome the Rev. R. Travers Herford, B.A., the newly appointed minister. In the course of the evening Mr. Herford spoke a few words, in which, after referring to his previous lengthy ministry in the north of England, he expressed his great pleasure at finding himself again in a position to minister to the needs of a congregation; and earnestly appealed for the friendship and support of all those connected with the church in the new chapter about to be commenced. Replies on behalf of the congregation were made by Mr. W. J. Cooley, Hon. Sec. and Mr. G. W. Gibberd. The Rev. Geo. Carter also spoke a few words of encouragement to both minister and congregation.

South Cheshire.—The twenty-sixth Annual Meeting of the South Cheshire and District Association was held at Nantwich on Wednesday, May 10. Mr. R. Mansell, President, occupied the chair. The Annual Reports and the Financial Statement were received and adopted, and the following officers were elected for the ensuing year: President, the Rev. J. Park Davies; Treasurer, Mr. D. W. Ross; Secretary, the Rev. G. Pegler; Executive Committee, Mr. R. Mansell, Mr. E. S. Jackson, the Rev. D. J. Evans; Auditor, Mr. J. Johnston; Visitors, Mrs. Myers, Mrs. Ross, Miss Edith Gittins. At the conference the Rev. D. J. Evans spoke on 'The Need of Organisation in the Unitarian Churches.' He said there was no organisation in the Unitarian body whose business it was to see that none of our congregations went out of existence. The District Associations were limited in their sphere of work. The British and Foreign Unitarian Association and the National Conference represented the whole denomination and did splendid work, but what will they do to keep struggling causes alive? A new organisation, something like the Primitive Methodist Synod, was needed to take hold of our churches and not to allow any to die of want. Mr. D. W. Ross, the Rev. W. Griffiths, Mr. Pace, the Rev. W. Agar, Mr. J. Watson, the Rev. J. Park Davies, Mr. A. Hulme, the Rev. G. Pegler, and the President, took part in the discussion. At the evening service the Rev. J. Cyril Flower of Bolton preached a sermon on 'The Quest of the Holy City.' Mr. Flower said that the unrestful mass of men knew not where to turn for salvation. They sought to find it in pilgrimages. Some devoted themselves to ritual and tradition, others tried to find the Holy City by forgetting their bodies and by surrendering themselves wholly to God. Citizenship was not to be won by pilgrimage, and the mistake of pilgrimage to the relics of the dead was no worse than the pilgrimage to the shrines of dead ideas. Sanctity resided only in character, as John Masefield's Capt. Margaret discovered, and as the prophets taught. We needed infinite patience, faith, endurance, preparation. Great things could not be done in a moment. Only piece by piece, brick by brick, heart by heart, could men be won.

Western Union.—The Annual Assembly of the Western Union was held at Taunton on May 9. The proceedings were confined this year to the business meeting, the President being in the chair. Mr. E. J. Blake, Mr. J. Kenrick Champion and the Rev. Rudolf Davis were re-elected President, Treasurer and Secretary respectively. The Committee was also re-elected. Grants were made to the aided churches on the same scale as last year, and special war grants were voted to the ministers of eight congregations. The committee's report stated that the withdrawal of officers of congregations, Sunday school teachers and others, for military or other service had in several cases caused difficulty in carrying on congregational activities; about £40 was still needed at Crediton to repair the damage done by dry-rot; and the larger loss on *The Western Union Chronicle*, chiefly due to increased war prices, was a matter for anxious consideration. The report was adopted, as was also the treasurer's statement of accounts, which showed a debit balance of £4 2*s*. 6*d*. Congregational collections remained the same, but subscriptions were £5 less than the previous year. Satisfactory reports were received from the aided churches, except from Devonport, where a monthly service is held with a view to missionary effort after the war. At Cheltenham, not aided, it is thought that nothing to revive the cause can be done with success while the war continues. At Colyton, also unaided, where the congregation had from various causes fallen to very small numbers, the services are continued by the secretary, Mr. Richards, with some increase in attendance. A cordial welcome on his settlement in the province was given to the Rev. Dr. W. Tudor Jones, who in response spoke of the special need of the message of our churches at this time. The members of the Assembly were particularly pleased to have among them the veteran Rev. Jeffery Worthington, of Cullompton, and to hear his animated speech on the value of a local magazine and a district minister, especially in a province so large as the Western. At the close of the meeting ministers and delegates were entertained to tea by the Taunton congregation, to whom hearty thanks were given.

Winnipeg, Canada.—The annual business meeting of All Souls' Church was held on January 18, when the officers were elected for the ensuing year: E. T. Howorth being President; J. H. T. Falk, Secretary; A. G. Manning, Treasurer; and the Board of Trustees consisting of Mrs. Puttee, as representing the Women's Alliance, and Messrs. Ransom, Puttee, Drewe, Clark, and Stapley. An amendment was made to the Constitution, by which the church became an open fellowship. Previously all who became members had to sign a Bond of Fellowship which carried credal implications, though very broad and simple in its wording. In future the only requirement is that members declare themselves "in sympathy with the expressed aims and objects of the church." An open meeting of all friends and adherents was held on February 8, addressed by the retiring President, Mr. E. J. Ransom, the incoming President, the Secretary, and the Pastor, and also by the senior member of the church, Mr. A. W. Puttee, who gave some reminiscences of earlier days. Mr. Falk made a stirring appeal for social service work among the members, and also outlined his hopes for increasing the membership. There was a pleasant feeling of comradeship amongst all present, which spoke well for the future progress of the organisation. Dr. Westwood gave a series of sermons on 'The Theology of Democracy,' which drew good attendances, and has also opened a Wednesday evening class in Bible Study which is well supported. An indiscreet attack by an orthodox clergyman, which called forth a dignified open letter in the press from Dr. Westwood, gave useful publicity to the church, and has increased attendances at the services. The Women's Alliance holds one business and one sewing meeting each month, and the Choir has arranged two successful socials. It was decided to hold a week's mission services in Easter Week under the title 'God's Challenge to the Man Who has broken with His Church,' the results of which were awaited with interest.

NOTES AND JOTTINGS.

Giving a Hero his Chance.

The Rev. J. H. Bateson, of the Wesleyan Army and Navy Board, speaking at the Annual Meeting of the British Women's Temperance Association this week, told the story of a Lancashire lad who was formerly in the army, but had been turned out of it with ignominy because he could not give up the drink. He formed the resolution that he would change his way of life, and when the present war broke out saw a chance of winning back the good character he had lost. At the recruiting office, however, it was discovered that he had been in the army before, and that he had been dismissed from it, so he was told that such men as he were not wanted, and "turned down." The same thing happened when he made a second attempt. Finally, in desperation, he conceived the idea of writing to the King. He began in his untutored way, "Dear King," and proceeded to explain that he had been a "bad lad," that he had now, under the guidance of God, started on a new path, and wanted to re-enter the army. A letter was duly sent to him by the King's Secretary, which he was told to take to the recruiting officer, and a proud fellow he was when the magic words had procured him the high privilege he coveted of fighting for his country. The rest of the story is just what it ought to be. As he was a trained soldier the Lancashire lad was sent at once to the firing line, and only a week or two ago he was one of six men who, together with an officer, set out for that "No-man's land" of wire entanglements between the British and German trenches to carry out a particularly dangerous job. They were detected by the enemy, and subjected to a hail of fire, with the result that he himself was killed, but not until he had performed deeds of heroism in carrying his wounded officer and two of his comrades back to their own trench which would have won him the V.C. had he lived.

The Study of Shakespeare.

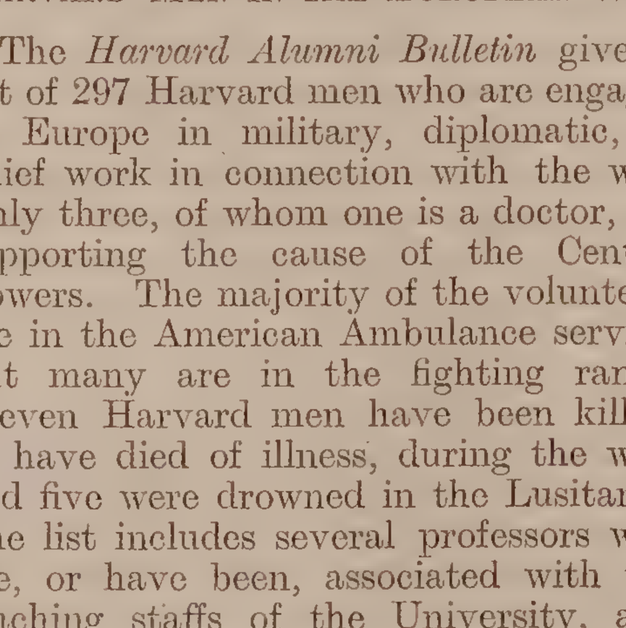
Mr. H. B. Irving said the other day that incalculable harm is being done—and it is getting more deplorable every day—by the way Shakespeare is made a "subject" in school. "I would have every school not teach Shakespeare," he said, "but take the children to see Shakespeare acted." In an address given before the performance of 'The Taming of the Shrew' by the girls of a Dramatic Class at a certain County Council School in the Borough last week the Rev. Stewart Headlam said very much the same thing, and earnestly impressed upon his hearers the fact that Shakespeare wrote his plays to be acted on the stage, not read in the study. People, he said, should seize every opportunity of going to see the plays performed before they read them, while they were reading them, and after they had read them; better still, they should themselves act in them, and promote entertainments such as the one they had come to see that afternoon—a far more delightful and humanising experience than going to see "the pictures." The girls on this occasion—they come, of course, from the poorer classes, and live in one of the dingiest and least inviting districts of London—acted with vivacity and real intelligence, and it was quite clear that they had not only been carefully trained, but that they enjoyed the whole thing tremendously.

Rainfall and Summer Time.

Dr. H. R. Mill has written to *The Times* from the offices of the British Rainfall Organisation as follows:—"The diurnal period of meteorological phenomena has not been interfered with by the Summer Time Bill, but confusion, as my correspondence already shows, has been brought into the minds of hundreds of rainfall observers who wish to know at what o'clock the 9 A.M. observations should be made. It is impossible for me to communicate with the 5,000 voluntary observers in the British Isles before the appointed day, and it would help to minimise one of the unfortunate results of the new Act if you could find space to print the following instruction: From May 21 to September 30 observers of rainfall should, if possible, read the rain gauges at 10 A.M. summer time (*i.e.*, 9 A.M. Greenwich time). If this is impossible the readings may be made at 9 A.M. summer time, and the fact recorded on each page of the observation book and on the return."

Harvard Men in the European War.

The *Harvard Alumni Bulletin* gives a list of 297 Harvard men who are engaged in Europe in military, diplomatic, or relief work in connection with the war. Only three, of whom one is a doctor, are supporting the cause of the Central Powers. The majority of the volunteers are in the American Ambulance service, but many are in the fighting ranks. Eleven Harvard men have been killed, or have died of illness, during the war, and five were drowned in the Lusitania. The list includes several professors who are, or have been, associated with the teaching staffs of the University, and among the names occurs that of Robert Emmet (reminiscent of the rising in Ireland in 1803), described as "Major in Warwickshire Territorials: has become a British citizen."



The Sunday School Association.

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The Hon. Treasurer (Mr. W. Blake Odgers, jun.) acknowledges with thanks the undermentioned donations to this Fund, contributed by the Scholars, Young People, and others connected with the following Sunday Schools and Congregations:—

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	£	s.	d.
Already acknowledged	200	12	5
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Holywood	1	0	0
Cairncastle	1	10	6
Banbridge	0	15	8
Manchester: Dob Lane (addl.) ...	2	0	0
Liverpool: Ancient Chapel	0	10	0
A Gee Cross S. S. Teacher	1	1	0
Evesham	0	17	0
Nantwich	0	7	6
Lydgate	1	0	0
Pontypridd	0	17	9
Killinchy	1	10	0
Macclesfield	3	8	4
	216	18	2

Further collections should be forwarded to Essex Hall, Essex Street, Strand, W.C., as quickly as possible. Bertram Lister,
Hon. Secretary of Appeal Committee.
May 17, 1916.

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Tuesday, June 13, 7.30 p.m. — Religious Service, Rosslyn Hill Chapel, Hampstead. Preacher: Rev. E. D. Priestley Evans.

Wednesday, June 14, 10.30 a.m.—Annual Business Meeting at Essex Hall. President, J. F. L. Brunner, Esq., M.P.

PUBLIC MEETING, Essex Hall, **7 p.m.** Topic: "Abiding Things in a World of Conflict." Speakers: The President (Mr. J. F. L. Brunner, M.P.); Rev. Dr. Carpenter; Mr. C. Sydney Jones, M.A.; Mrs. Read Mumford, M.A.; Rev. J. H. Weatherall, M.A.

Thursday, June 15, 10 a.m.—Conference on District Societies and their Work. Papers by Rev. John C. Ballantyne, Mr. Ronald P. Jones, M.A., Rev. Rudolf Davis, B.A. The Discussion will be opened by Mr. W. Byng Kenrick.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, May 28.

LONDON.

Acton, Creffield Road, 11.15, Rev. J. A. Pearson; 7, Supply.

Æolian Hall, New Bond Street, W., 11, Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. Short.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. Moritz Weston.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. D. Basil Martin, M.A,

Forest Gate, Upton Lane, 11, Mr. S. Franklin; 6.30, Mr. J. P. Rosling.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. E. R. Fyson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. Travers Herford, B.A.

South Norwood League House, 141 Portland Road, 7, Rev. J. A. Pearson.

Stoke Newington Green, 11.15 and 7, Dr. J. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30, Mr. J. H. Smith.

University Hall, Gordon Square, W.C., 11.15, Rev. Harold Rylett.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. H. S. McClelland, B.A., B.D.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. G. B. Stallworthy.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge Assembly Hall, Downing Street, 11.30, Rev. A. H. Biggs, M.A., LL.M.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal, 6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. Thomas Graham.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. F. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30, Rev. R. F. Rattray, M.A., Ph.D.; 6.30, Rev. S. Thompson.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. K. Freeston.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. Joseph Wood; 6.30, Rev. Charles Hargrove, M.A., D.Litt.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. Thomas, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 11 and 6.30, Supply.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

IT is good to turn away even for a few moments from the burden and anxiety of conflict to a world where children can still be made happy even under the most forlorn conditions. Our readers will remember that we have been sending out large parcels of clothing for the boys and girls in the *Colonies Scolaires Belges* in France. To-day we give them the pleasure of reading some of the letters of thanks which we have received. We do this for a special reason which we confess gives us a momentary pang of regret. The needs of the children will be in other hands for the future, thus releasing the efforts of our working parties for the needs of the Belgian sick and wounded in the military hospitals, which are not likely to grow less in the coming months. May we plead that there should be no relaxing of effort, because one small department of our work, which we took up as an "extra" when no one else was looking after the pressing needs of the children, will now be supplied from another source.

* * *

BUT let us explain. A delightful scheme has been organised in connection with the schools under the London County Council for supplying clothes to refugee children. The first idea was to help the Serbian children in Corsica and Greece, but Belgian children in Holland are to be included as well. Mr. Bernard M. Allen in his official capacity as Deputy Education Officer for London has a large controlling influence over this scheme, and being in close personal touch with our work he has been able to extend its activities to the *Colonies Scolaires Belges* in France as well. Our Fund may congratulate itself that it has been the means of introducing them to these new benefactors, and at the same time all who have contributed to their needs hitherto in response to our appeals may be quite satisfied that a most necessary piece of work has been accomplished with the happiest possible results. We shall of course keep in touch with the children and watch for new needs as they arise.

* * *

AND now for a few specimen letters. We offer no apology to our readers for giving the first place to these bright young voices before we pass on to the grave questions of the hour.

A boy writes :—"It is in the name of the children of our school that I write to you to express our warmest thanks. This generosity, this affection shown to us by people so far away, makes our exile less hard, and with all our hearts we thank you and those who have helped in this kind work. Every day we pray for our benefactors, and we shall always remember their kindness to us."

A girl writes :—"We have always been taught to be grateful to those who are good to us, so that it is a pleasure to us to send our very warm thanks to you and all the generous members of your Society for the big bale of clothes of all sorts which you have so kindly sent us. It is so nice for us, exiled and so far away from our dear Belgium, to feel that there are generous hearts thinking about us."

A boy writes :—"We are so happy to send you our thanks for all the clothes which you have sent us so kindly. What a lovely surprise it was for us! We never had such nice boots before. We like them so much and thank you for them warmly. We have no other means than these of showing our gratitude."

A girl writes :—"It is a great joy to me to write to you in the name of all the children here to tell you that we have already *seen* all the beautiful clothes. They are very pretty. We are looking forward to next Sunday when we shall put them on for the first time. We all want to thank you very much indeed."

* * *

BY the time these words are in the hands of our readers the Military Service Bill will be the law of the land. We have to accept and use it as an instrument for the deliverance of our country. It is not the will of a militarist Government but our own needs and our obligations to our Allies which have imposed it upon us. Even those who dislike it most will do well to consider the advantages of

better organisation and less spasmodic methods of recruiting, which were emphasised the other day by Lord Kitchener. At the same time it will be in accord with all our best political traditions that its operation should be watched by an alert civilian opinion. Possible abuses can be checked and the necessary limitation of personal liberties reduced to a minimum by a wise vigilance. But it is essential that this should be done without the heat of partisanship or the suggestion of any necessary antagonism between the citizen and the soldier; for the soldier in the present war is simply the citizen in arms.

* * *

One of the best comments upon the situation is contained in the speech which was made last week by Sir Edward Grey in honour of the Russian representatives who have been visiting this country. These are not the words of a military advocate, but of a man who never forgets the great traditions of English freedom and his own passionate love of peace.

> I hope [he said] that in the visit which our Russian guests have paid they have seen enough to make them feel sure that in this country we are putting everything we possess into the struggle, whether it be men, ships, money, or *matériel*. We want our contribution to be the greatest that it is in the power of the country to make. We want it to be given in degree, and in kind, in the manner which is most suitable and helpful to our Allies and to the common cause. We have, during the time of this visit, been engaged in Parliament in passing what is called the Military Service Bill. To our Allies that may, perhaps, seem a small thing. I think, naturally, because they are used to the idea which is behind military service, but to us in this country, with the difficult problems with which we have to deal, it is really a big thing, because it is something different from all our previous traditions and ideas. I would like that to be taken by our Allies as a sign and evidence of how deeply this country is stirred and how determined it is that it shall not be behind any of them in the struggle.

* * *

We have referred elsewhere to Lord Kitchener's speech in the House of Lord's on Monday on the subject of conscientious objectors. The matter is so important in the present state of controversy that it may be well to set it out in full. He recognised, he said, that the question of the disposal of conscientious objectors after they had come into the army had raised feeling in various parts of the House and had caused considerable anxiety. He had gone very carefully into the matter with the authorities at the War Office, and they were of opinion that under the powers possessed by the Army Council they were in a position to deal with the matter in a manner which would meet the views of noble lords, that is to say, that genuine conscientious objectors would find themselves under the civil power. The difficulty of discriminating between different classes of alleged conscientious objection to military service was one of extreme delicacy, but he felt convinced that they would find a satisfactory solution. This view of the situation has met with strong support from an officer of experience in a letter to *The Times*, in which he points out that army officers would be glad to be relieved of the responsibility of dealing with these men. He feels that fair play demands that there should be lenience in some cases and severity in others, and the ordinary court-martial cannot exercise this kind of discrimination.

* * *

A happier side of this controversy has come to light in the descriptions which have appeared in the press of the activities of the first drafts of the non-combatant corps in France. Mr. Philip Gibbs, writing to *The Manchester Guardian*, says that for the most part they seemed to be men of good physique, and in answer to his questions they said that they had no complaints to make and were satisfied with their treatment. One of their officers said: "They are well behaved and do all that one tells them to do. There has been no crime and no need of punishment. They are anxious to do this work well, and don't 'grouse.' That is all one can expect of them, and there is no fault to find." The correspondent of *The Times* writes in a similar strain. He assures us that there appears to be no shadow of complaint of any harsh treatment, while they are leading a life which will be of immense physical benefit to every man of them, and are doing work of which hereafter they will be justifiably proud. "The best service that can be rendered them," such is his sensible conclusion, "is to forget them, or think of them only as men who are rendering what service they conscientiously can to their country in her need, just like any other patriotic Britons."

* * *

There are many favourable signs that the mood of unlimited admiration of German methods in education is passing away. Under the first astonishing impression of the strength which Germany has achieved through rigid organisation and devotion to the practical side of scientific knowledge, there was a disposition to say that we must cast all our traditions into the melting-pot and go and do likewise. But reflection and the revelation of grave moral weaknesses in German character are leading to some revision of judgment. There are, no doubt, many dead things in our schools and universities which should be cast away to the owls and the bats, and there are endless hints and suggestions to be gleaned from our German rivals. But the discipline of the past few months has brought with it a deeper insight into the true sources of strength, and we are glad to see that our leaders in the educational world are beginning once again to remind us that technical drill along certain highly specialised lines can never take the place of the gradual unfolding of all the spiritual resources of life and the training of character and imagination. Our aim must be to produce men and women who are good fathers and mothers and good citizens as well as good workers with superior technical skill. Is it too much to hope that the churches will throw themselves with ardour and conviction into this constructive work and shake themselves free from all the paralysing religious controversies which have retarded their influence upon educational progress so grievously in the past?

* * *

It has been discovered that the sudden rise in the economic value of the boy is creating a crop of new problems which require firm and sympathetic handling. His high wages make him independent of control and extravagant in the way he spends his money. He is also contracting a habit of leaving his work whenever he is annoyed by some slight grievance because he can find a job so easily elsewhere. The Workers' Welfare Department of the Ministry of Munitions has devised a scheme for dealing with this undesirable restlessness and lack of discipline. A supervisor is to be appointed and paid by the management of each factory in which a large number of boys is employed. It will be his duty to look after the health and comfort of the boys, to inquire into alleged grievances, and by personal interviews or a visit to the home to try to remove the cause of trouble. He will also be told the wages which each boy earns, and this will enable him to appreciate the boy's financial position in his home, and to devise the best means for encouraging him to save. There is here a new field of service for men with experience of social work

CONSCIENCE, FREEDOM, AND THE PUBLIC GOOD.

WE print to-day two protests on behalf of conscientious objectors to military service. So far as they plead for equality of treatment by the tribunals and the mitigation of any harsh or unsuitable punishment which may have been inflicted upon the offenders they will arouse widespread sympathy. Fortunately they have become almost unnecessary, for Lord Kitchener made the gratifying announcement in the House of Lords on Monday that in future genuine conscientious objectors would find themselves under the civil power. We do not take this to mean that no stern action will be taken against them for their acts of disloyalty to public law, but that all undue severity will be eliminated and proper consideration will be given to different cases. This should go far to allay all reasonable anxiety, and to remove the unfortunate impression which exists in some quarters that men are being persecuted for conscience' sake.

In so far as these protests use language of that kind and lend their support to the position that a conscientious objector is being treated unjustly, if he is not allowed to do what he likes and to shape his conduct without regard to the safety and welfare of other people, we are bound to confess that they fail to win our assent. In their devotion to certain sacred phrases, which still tingle with the memories of battle, they come dangerously near to giving their support to a doctrine of universal anarchy, in which the right to disagree would be the only ultimate bond of union. It is a simple and logical theory, and has made safe and pleasant sailing for many of us in days of peace when there was no feeling of common danger in the air, but it does not carry us very far in a stern struggle for existence. We have pleaded over and over again for the duty of hard thinking upon these fundamental problems of social obligation, and the limitations which personal freedom must accept if it is not to commit suicide. The language of these protests is a strong reinforcement of our plea, for they make a direct appeal to the emotions and prejudices of other days, without pausing to consider whether they are applicable to the very different problems of duty and policy with which we have to deal.

For the majority of people it is not true to say that men are being persecuted for their opinions. Except in a few cases, where the tribunals may have exceeded their powers and withheld from them their full legal rights, they are being punished for disobedience to a law which has been enacted in the public interest. It is held by those who are trustees for the safety of the nation, in face of the gravest peril that has ever threatened its life, that the time has come when every able-bodied citizen of military age must be called upon to fulfil the acknowledged obligations of his citizenship. If he refuses to serve in any capacity except on his own terms, he cannot plead that he is simply taking risks for himself. He is to the limit of his own power undermining the security of his fellow-citizens and by the force of inaction taking sides with the enemy. In these circumstances he has no right to complain if some restraint is imposed upon his dangerous conduct in order to safeguard the life of the community. Probably very few of the eminent men who have signed these protests would carry their argument so far as to plead for immunity for everybody who refuses to pay his taxes or to obey the lighting regulations on the East Coast, on the ground that it is against his conscience to do anything to help the war; but the moral difference between acts of this kind and the refusal of non-combatant service is not very clear to the ordinary mind. If the defiance of conscience is to be accepted as a legitimate difference of opinion which must be subject to no constraint in the one case, why not in the others? Or will the protesters carry their moral logic to its extreme limit, and defend the position that in no circumstances can the common will both command and exact obedience from those who desire to resist it without laying itself open to the charge of intolerance and persecution? What we all desire is to eliminate any spirit of vindictiveness and to make the restraint as suitable as possible to high-minded men, whose action at the moment is held by the majority to be dangerous to the public interest; but we shall accomplish this best by banishing from our arguments all violent language about intolerance and persecution, which has no suitability for the occasion.

We must also enter a demurrer on our own part to the idea which has appeared in some quarters lately, that the existence of our religious liberties is in some way involved in this question. The protesters exhort all Christian people "to reflect upon their own religious history, to remember by what great sacrifices in the past their present liberties have been won, and what grievous harm has been done to the cause of religion by persecution and intolerance." Most of us need to be reminded, and not least in these days, of our debt to the past and of the price which was paid for our freedom; but we need not on that account become the victims of a false historical analogy. If we examine the long struggle for Nonconformist liberties in this country, with which many of our readers will be familiar, we find that it resulted in a gradual victory for equal laws and the full privileges of citizenship. It was never a claim that every man should be a law unto himself and turn religion into an instrument of social disintegration. But after all analogies drawn from the past, on whichever side we may press them, are of small value in present circumstances, for we have never been in a situation with even a remote resemblance to our present duties and dangers before. The problems are new and we must meet them with a new clarity of thought and a new resoluteness of will, not imagining that all we have to do is to command the service of old watchwords or to furbish up the weapons of past controversies in order to cut a straight path through the unprecedented difficulties of the present hour.

We do not expect universal agreement on all these topics in our own country. Here we can still argue and let decision wait upon discussion, and it is well—so long as action is not delayed and security imperilled. But everything we think and everything we do must be governed by the fact that our choice is a practical one between successful effort and irretrievable disaster, and there is no middle course. Men of education in France realise this more clearly than we are able to do, because

the biting wind of danger is always in their faces and the German lines are only forty miles away from Paris.

"The danger that threatens intellect in schools and academies," M. Boutroux writes in his recent book on Philosophy and War, "is that it takes itself as an end—*i.e.*, allows itself to be led astray by the evidence and the harmony of its conceptions or by the elegance of its reasonings, and this confuses its own ideas with reality. The intellect which feels responsible only to itself constantly risks plunging into one or other of two shoals: dogmatism or dilettantism. In war, however, this dual danger is eliminated. Here, every conception is an action, and every action is immediately confronted with reality. In war, a false conception or a sophistical reasoning constitutes a defeat or a disaster; we are compelled never to think except in terms of deeds, to entertain only such ideas and reasonings as are at the same time tangible realities."

"Never to think except in terms of deeds," this is the lesson which many of us have had to learn in this hard school of danger and sacrifice and quick decision. If the vast majority of thinking people in this country are of the same mind, they are not to be accused of disloyalty to conscience and freedom because they cheerfully subordinate many of their private preferences to the need of common action and realise that there is a time to agree as well as a time to object. They have simply accepted reasonable limits to personal freedom and taught conscience to accept the noble language of a common obedience, because it is not given to them in any other way to defend their homes or to guard the treasures of the soul for the human race. Where there is unfairness let it be corrected. Where there is unbridled violence let it be rebuked and chastised. By all ways and all means let us keep our hearts sensitive to every claim of justice and kindness. But there are occasions when we must be stern towards recalcitrants against the common good, however noble their private motives may be, lest we surrender the interests of the whole into the hands of a faction, and with the watchwords of liberty upon our lips betray our cause into the hands of the spoiler.

Good Thoughts for Evil Times.

CALL ON US.

WHEN the enemy is near thee,
Call on us!
In our hands we will upbear thee,
He shall neither scathe nor scare thee,
He shall fly thee and shall fear thee.
Call on us!

Call when all good friends have left thee,
Of all good sights and sounds bereft thee;
Call when hope and heart are sinking,
When the brain is sick with thinking,
Help, O help!
Call, and following close behind thee,
There shall haste and there shall find thee,
Help, sure help.

When the panic comes upon thee,
When necessity seems on thee,
Hope and choice have all foregone thee,
Fate and force are closing o'er thee,
And but one way stands before thee,
Call on us!

Oh, and if thou dost not call,
Be but faithful, that is all.
Go right on, and close behind thee,
There shall follow still and find thee,
Help, sure help.

ARTHUR HUGH CLOUGH.

———

THE three Dialogues which treat of the trial and death of Socrates—the Apology, the Crito, the Phaedo—are probably to be regarded, not so much as having a claim to historical truth, but rather as containing and developing the view of Socrates' life and character which Plato wishes to impress upon us....He may well have thought that the time had come for him to leave the mortal scene. He was already seventy years of age, and the future could have afforded little to tempt him....The speech breathes throughout a spirit of defiance, "ut non supplex aut reus sed magister aut dominus videretur esse judicum."....He wishes them to know that the divine sign never interrupted him in the course of his defence; the reason of which, as he conjectures, is that the death to which he is going is a good, and not an evil. For either death is a long sleep, the best of sleeps, or a journey to another world in which the souls of the dead are gathered together, and in which there may be a hope of seeing the heroes of old—in which, too, there are just judges; and as all are immortal, there can be no fear of anyone being put to death for his opinions....A man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or of a bad.

"Wherefore, O judges, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign....The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better God only knows."

JOWETT'S PLATO.

———

HAVE mercy upon us, O Lord, have mercy upon us; comfort the orphan, the needy, the afflicted, the stranger, the sorrowful, and the fallen; relieve the oppressed, gather together the dispersed, recall the captives, visit the sick, blot out the sins of the penitent; pour out on all Christian people the abundance of Thy help; grant soundness of mind and body to travellers and prisoners, and to all the faithful; wipe out our many offences, and of Thy great mercy grant to the departed eternal rest. Amen.

OUR DEAD HEROES.

"BUT lately out here death has grown so much softer. Nearly all the friends who came with us from —— to —— are now dead. Yet each one seems not so far away as if he had gone to India or America. Death has lost its distance and separation."

Why should these words, extracted from a letter from a young officer at the front, himself wounded, appeal with a force quite other than that of the ordinary "consolations of religion?" After all they contain no novel thought. What they tell us is what all Christians profess to believe. Yet they come with a power which no mere doctrinal statement has. They carry a conviction which no argument can produce. They are the words of one who has been there and seen and felt that which we commonly only talk about, one who has faced death, not once nor twice only, but constantly for many weeks, and realised the worst that death can do, and having so seen and realised, dwells in a sure and settled conviction that his friends do

live. For him the matter is no longer open to argument any more than was their love for him or his for them.

Here we are reminded of those lines from Tolstoi's 'War and Peace,' quoted in 'The Spirit of Man.' "No, I only say that it is not arguments that convince one of the necessity of a future life, but the fact that one has been going through life in fond companionship with another, and suddenly that dear one vanishes *there into the nowhere*, and you yourself are left on the brink of the chasm looking down into it. And I have looked."

If this officer's words are in any way typical of the thought and feeling of the better men at the front then this war may yet do a great work for our religion, may help us to realise the truth of two of the central doctrines of Christianity in a way we have never done before—Immortality and the Spiritual Life. It may change assent into conviction, and an uncertain hope into one that is strong enough to sustain and profoundly modify our own lives when we, too, suffer loss. Death has only to become frequent and insistent enough for us to get used to his terrors and find out what an impostor he is. That is just what is happening out there in the battle line. We need to get used to death before we can understand it, and those who are most used to it, fear it least, for themselves or for their friends. That body which is wounded and perishes is but the chief weapon of their earthly combat. Its loss does not mean their loss any more than would the loss of sword or rifle. They are but suspended from the present fight, prisoners if you will, in the friendly custody of God. So I interpret that letter.

What a great thought it is! how helpful and inspiring, yet bringing with it what deepened sense of responsibility for us, who all are, or ought to be, engaged in some way in the great struggle from which they are removed, in which they have played their part as men should. We think of them watching us, so intently, so eagerly, to see how we are playing our part and upholding the great cause. Are we shrinking or shirking, scheming for ourselves, unwilling to follow in their steps and take up the duty they have been obliged to yield into our nerveless hands? O, the pity and the shame of it as it must seem to them, and ought to seem to us. Are we rising to the height of such opportunities as come to us, showing ourselves worthy that they should have suffered for us? O, the pride and joy with which our dead yet living heroes will one day welcome us again! IGNOTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE LATE ARCHDEACON WILBERFORCE.

To the Editor of THE INQUIRER.

SIR,—As one who, from training and inclination, belongs to a long line of Unitarians I should like to enter a protest on your notice last week of Archdeacon Wilberforce. You speak of his "nebulous theology." If a theology which could include Jews and Gentiles, Indians and persons of all creeds be nebulous and yet hold all these together, then I have nothing further to say; but Wilberforce's teaching was much more. It was strong and vital, it taught us how to live with a background of spirituality full of poetry and the tenderest helpfulness. "Religion is not a creed but conduct, not orthodoxy but activity," is what he said—life, in fact, and in that life to feel that the divine is within and is not an external coldness, divine, but far off, has helped Unitarians to be broader in mind. That one could not go all the way with him made one love his personality all the more, and if there are waves of thought reaching beyond the grave he now knows how many are thankful for his help.

You say, too, that he was not a great thinker. Perhaps the great thinkers have not been the most helpful or sympathetic to the mass of people of mediocre minds who need comfort. It is not everybody who can understand profound thinkers, but they can and do understand the man who teaches pure Christianity. The test of a great teacher is the work that is accomplished by his pupils, and those who have come under the teaching of Archdeacon Wilberforce will carry with them through life the influence of his thought.—Yours, &c.

DORA ROSCOE.

Woodcote Lodge, West Horsley, Surrey.

May 23, 1916.

[May we in mild self-defence point out to our correspondent that her letter rather tends to confirm our remark that the theology of Archdeacon Wilberforce was nebulous from the point of view of the standards of the Church of England. We fully endorse what she says of the penetrating charm of his personal influence, which agrees closely with our own estimate.—ED. of INQ.].

CASES OF CONSCIENCE.

To the Editor of THE INQUIRER.

SIR,—As many of your readers will no doubt agree with you in your approval of Canon Rashdall's statement that the man who refuses to dig a trench when required to do so by the State is unfit for social life, may I suggest that it may be desirable to consider the purpose for which the trench is dug before pronouncing so sweeping a sentence on those who refuse to dig. Apart from this consideration the proposition simply begs the whole question, and is on a level with such statements as "The man who refuses to carry fagots to Smithfield at the command of the State is unfit for social life," "the man who refuses to put a pinch of salt on the fire at the command of the emperor is unworthy of the name of a Roman citizen." It may be worth while for us also to consider what we mean by saying that anything is "required by the State."—Yours, &c.

FRANCIS H. JONES.

51 *Howitt Road, Hampstead, N.W.*

May 24, 1916.

MESSRS. MACMILLAN & CO. have just issued an important volume, 'Concerning Prayer: its Nature, its Difficulties, and its Value.' Several well-known authors have collaborated in the fourteen chapters of the book, including Canon Streeter, Mr. Edwyn Bevan, the Rev. Harold Anson, and Prof. Rufus M. Jones. The author of 'Pro Christo et Ecclesia' contributes two essays, one on Repentance and Hope, and the other on the very timely subject of Prayer for the Dead.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN:—A Short History of English Rural Life: Montague Fordham, M.A. 2*s.* 6*d.* net. Poland as an Independent Economic Unit: Stanislaw Posner. 6*d.* net.

THE CAMBRIDGE UNIVERSITY PRESS: A Companion to Biblical Studies. 15*s.* net.

MESSRS. HEADLEY BROS.:—The Missionary Spirit and the Present Opportunity: Henry T. Hodgkin, M.A., M.B. 1*s.* net.

MESSRS. HODDER & STOUGHTON: German Barbarism: Leon Maccas. 2*s.* 6*d.* net.

MESSRS. MACMILLAN & CO.:— Concerning Prayer: Its nature, its difficulties and its value. 7*s.* 6*d.* net.

MESSRS. WILLIAMS & NORGATE:—Philosophers in Trouble: L. P. Jacks, LL.D. 2*s.* 6*d.* net.

PULPIT PARAGRAPHS.

RELIGION IN NATIONAL CRISIS.

To keep the nation united and resolved in the prosecution of the war, and in the making of the necessary sacrifices for it is, unfortunately, essential; but this is not the first or special work of a religious institution—it is the work of politicians and citizens. Religion has something else to do than to bid men fall on their faces before God, and become nationally aggressive and self-assertive towards men. It has to create a clean heart and renew a right spirit. It has to give sight to the blind, to regain the power to cast out devils, to mould and reform the mind of the nation, to direct it away from ideas of bloodshed and strife to ideas of eternal justice, mercy, and love; to work in season and out of season for the creation of a spiritual atmosphere in which a true and constructive peace can alone be realised.

J. Cyril Flower; at Bank Street, Bolton

EARNESTNESS IN PRAYER.

"God helps those who help themselves." That is only a popular way of stating the truth of the Gospel words, "Ask and it shall be given." The more earnest we are in our prayers, the greater the determination to co-operate with God in obtaining, the more assuredly will our prayers be answered. It is inconceivable that we shall get what we want as the inevitable and necessary result of the repetition of certain words. . . . .The gift of the spirit is for him whose soul is prepared, whose preparation is proved by the readiness with which he sets out to acquire for himself, by some mental and spiritual effort, that which will come alone to those who seek.

Bertram Lister; at New Gravel Pit Church, Hackney.

UNDER THE JUNIPER TREE.

It is an invincible cause that summons us to service. It cannot be buried under a juniper tree. Its standard-bearers may sit there, and weep, and gnash their teeth awhile crying, "It is enough." But always the angel comes with the challenging rebuke, "What doest thou here?" and bids them arise. And, like Elijah, they are sent on their way. The juniper tree is never the goal of an earnest and consecrated life. It is but a resting-place where the pilgrim of truth and love halts for breath, and whence he resumes his journey with a new inspiration of faith and hope. Strong men may fail, but their strength will be renewed. For God requires them, and God will provide and sustain them.

A. Cunliffe Fox; at Trim Street, Bath.

THE MESSAGE OF THE CROSS.

Sometimes, at the very dawn of manhood or womanhood, when the young life is fresh and strong, thrilling with delight and eagerness, and full of hope, there come disillusion and disappointment. It is a grievous thing to see the first beautiful flowers of hope so early withered. And it may be that the dead leaves will remain there drooping all through the earthly day, and that life will be spoilt and given over to weak complaining; or it may be embittered and possessed by a cynical contempt and disbelief in human goodness. But it need not be so. And that it may not be, comes the message of the Cross. In the midst of silent pain comes its whisper of patience and surrender and trust in the Eternal Goodness. The wounded spirit first learns to bear its pain quietly and unresistingly, and then there steals into the heart a new life. Then does an unseen hand pluck off the withered leaves, and the life is found to be still fresh and strong; gratefully it feels the breath of heaven and the warm sunshine, and soon it puts forth other blossoms, and the old wounds are covered.

V. D. Davis; at West Hill Road, Bournemouth.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

71st List of Subscriptions.

	£	s.	d.
Already acknowledged	12,452	2	10
The Misses Wurtzburg, Ilkley (second donation) ..	0	10	0
A. J. A., Deal (sixteenth donation)	0	5	0
Young People's Guild, Walsall (proceeds of social evening), per Miss M. Hodgkins	2	7	6
Liscard Memorial Church and Red Cross Society, per Mrs. Johnson (fourteenth donation)	4	5	6
Mr. Holbrook	0	5	0
Bootle Free Church, per Mrs. E. A. Yates (twelfth donation)	1	5	0
Collection at Brondeifi Church, Lampeter	2	15	0
A Friend at Llanrumny, per Mrs. A. C. Fox	0	10	0
Mr. and Mrs. Mark Winder (third donation)	5	5	0
In memory of John William Taylor of Burnley ..	0	5	0
In memory of Minerva Horne of Burnley	0	5	0
Miss Emmeline Rawson (eighth donation)	2	2	0
Mrs. Thorneley (seventh donation)	3	3	0
Miss Mary E. Swaine (sixteenth donation)	2	0	0
Miss F. Booth Scott (tenth donation)	0	10	0
Mr. C. Reynolds (eighth donation)	0	10	0
Mr. and Mrs. J. H. Green (sixth donation)	1	0	0
Staff of Haverstock Hill Central School, per Mrs. Westaway (thirteenth donation)	0	12	6
Miss C. H. Rawlins (third donation)	0	10	0
Mr. Hyndford Rawlins (fifth donation)	0	10	0
	£12,480	18	4

Parcels have been received from:—Nantwich Women's Guild (per Mrs. J. Parke Davies); Mrs. Edward Cobb; Mrs. W. Skelton; Miss Ward; The Misses L. and F. Jones; Miss Dorothy Jones; Ladies of Mountpottinger Congregation, Belfast (per the Rev. M. Watkins); Acton Branch of the Women's League (per Mrs. D. B. Sceats); Mrs. Mortimer Rowe; Miss Rose Stable; Mrs. Wm. Tangye; The Misses Wetherman; Heywood Ladies Needlework Committee; Mrs. A. C. Fox; Mrs. Notcutt; Mrs. J. C. Hollins and Miss E. S. Hollins; Miss Helen Clergue; Mrs. W. F. Harris; Miss Crafer; Mrs. J. H. Green; Miss Gladys Green and Miss East; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Church of the Messiah Branch of the Women's League, Birmingham (per Mrs. Austin); Mrs. Sinclair; Miss C. E. B. Blake and Madame Meert; Mrs. Varian; Mrs. W. Arthur Smith; Miss E. A. Wilkinson; Miss Alice M. Wilkinson; Mrs. Rye, M.B.; Ladies Sewing Society, All Souls' Church, Belfast; Miss Warren; Miss E. Chapman; Miss Leigh; Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Mrs. W. H. Travers and her maids and Mrs. Bishop; Free Christian Church Working Society, Croydon (per Miss J. L. Green.

SPECIAL WANTS.

Shirts, Socks, Pyjamas.
Towels, Slippers.
Handkerchiefs, Invalid Foods.
Games, indoor and outdoor for men and for children (such as skipping ropes, balls, &c.).
French books, pipes, tobacco, and other "comforts."
Gramophone and records, bagatelle boards, &c., for the Calais hut.
Dressing-gowns.

Note.—A scheme has been organised by which the Elementary and Secondary Schools of London may utilise their needlework lessons to make clothes for Belgian children in Holland and France (and also Serbian children in Corsica and Greece). This will be in working order soon, so although Mrs. Allen will be glad of any clothes made or for which materials are already in hand, she does not ask for any more to be started, as by the time they are finished it is expected that the London schools will be beginning to send out the clothes they have made.

Mrs. Allen would be glad to send raffia baskets made by wounded Belgian soldiers in hospitals to any one who will sell them again or buy them for themselves. The prices are from 2*s.* 6*d.* to 4*s.* The baskets are very strong and pretty.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

The Annual Meeting of the London District Unitarian Society was held at Essex Hall on Thursday, May 18, at 7.15, Dr. C. Herbert Smith, President, in the chair. After reading some letters of apology for absence, Mr. Alan Forbes, who is acting as Secretary in the absence on active service of Capt. Ronald Bartram, read the Report, which it has been decided, owing to the necessity for economy, not to print this year. The Committee are very far from regarding the future in a spirit of pessimism, and, while recording much steady, hopefu work, are confident that a great opportunity for missionary effort lies before them for which they must carefully make ready in the present time of stress and uncertainty. The account given of the varying fortunes of the churches in which the Society is specially interested shows that, while in some cases failure has, so far, attended the efforts to build up a strong congregation, in other places, chiefly in the districts surrounding the three East End churches, where the Pioneer Preachers, assisted by Sister Knight and Sister Seymour, are putting their whole heart into the work, much real good is being done, and an enthusiastic ministry is being carried on chiefly among the young. The District Minister, the Rev. J. A. Pearson, though he has been obliged to sacrifice for the time being some cherished schemes, has carried out his manifold duties, as usual, in a spirit of whole-hearted devotion to the cause, and for a time he rendered additional service to the Society by acting as temporary Hon. Secretary in

Mr. Bartram's absence. Of this extra responsibility he has now been relieved by the kindness of Mr. Alan Forbes. In referring to the losses by death sustained during the year, including Sir T. B. Bowring, Mrs. J. R. Holland, Miss Lister, and Mrs. S. S. Tayler, the Committee pay a special tribute to the memory of Mr. A. W. Whitehead, who lost his life in Gallipoli. His death in early manhood is one of the numberless tragedies of the war; but "it was like him, hating war as he did, to be one of the first to enlist." Much sympathy is felt with the young wife he left behind, who will, perhaps, find some comfort in the thought that his fellow-workers and friends are proud of him, and will never forget him.

The financial statement was read by Mr. T. B. Taylor, Hon. Treasurer, who made an appeal for renewed efforts to reduce the deficit of £202 6*s.* 11*d.*, a sum which, although less than the deficit of the previous year, makes a further serious inroad on the Society's capital. The total receipts for the year were £852 0*s.* 1*d.*, the expenditure £1,054 7*s.* The assets have been increased by a legacy of £100 from the late Miss Lister, and a gift of the actual value of £802 16*s.* 1*d.*, from the late Miss Matilda Sharpe, in memory of her sister.

The Rev. J. A. Pearson read the Minister's Report, which bore fresh testimony to his indefatigable activity in carrying on a work for which there are no rules to guide the missionary, and in which so much depends upon personal initiative and the capacity to enter sympathetically into the difficulties and needs of the people in the struggling churches. He rightly emphasised the constructive and creative character of the work, and stated that he himself had never felt any temptation to regard it as a matter of routine to be undertaken with the least expenditure of time. His report consisted chiefly of an interesting survey of the religious activities of the Society during the years of his own close connection with it as missionary minister.

Dr. Herbert Smith, in moving the adoption of the Reports, said we were passing through hard times, and the Report breathed of the war in almost every paragraph; but in spite of that it began by stating that there was no pessimism in the Society, and they believed that when this great crisis had ended there would be opportunities for magnificent work on their part in the performance of which they would be inspired by the memory of some of their best and most enthusiastic workers who had gone from their midst. The discontinuance of any work to which they had set their hand must necessarily be a great disappointment, but where they were convinced that it was really of no use to go on it was wiser to acknowledge defeat, and devote their energies to efforts which showed more signs of accomplishing their object.

Mr. F. Maddison, who seconded the Report, alluded in sympathetic terms to Mr. Whitehead's death, and to the fact that, as the Report stated, while hating war he had been the first to enlist. His attitude was typical of tens of thousands of men from our churches and from other churches, or not belonging to the churches at all, who had been true to their convictions as to the righteousness of the Allied cause. He sometimes thought that they, as Unitarians, did not make enough of their dead. Protestantism had always been cold in this respect. They prayed for the men at the front, for the wounded, for the sick and bereaved, but rarely for the dead, and yet he felt that prayer for the one was the same as prayer for the other. They owed it to those whom they had lost to perform the sacred duty of making their sacrifice complete, and it would not be complete if the statesmanship of the world failed to prevent the present hell from being repeated. Referring to the hopeful note sounded in the Report, Mr. Maddison said he often asked himself seriously whether it was really worth while keeping certain feeble groups which showed very little sign of vitality in being at all. They were not mere sectaries, they did not get together in their little chapels because they wanted to separate themselves from the great body of worshippers. He did, however, believe that they had a duty to perform in maintaining these outposts where there was any chance of their surviving, and in supporting the men who preached in them, often amid such discouragement that their loyalty in giving of their best for such a small return always filled him with admiration.

Mr. A. A. Tayler added a few words, in the course of which he alluded specially to the hopeful outlook of the three East End churches. The Committee had read their reports with the deepest interest. They believed that a work was being done there which would prove increasingly fruitful in the future, for the young people were being interested and got in, they were being trained in a devotional spirit, and the foundations were thus being laid for the time to come.

The Rev. J. H. Weatherall said that the times were abnormal owing to the war, abnormal in the greatness of their challenge to faith. The crisis was making as well as breaking many things, but faith was not one of the things that was going to be shattered, only there was a bigger burden of duty laid on them all to make clear what were the real foundations of their life and the basis on which it would rest in the future. If any one ever thought two years ago that we could live without righteousness, and let evolution evolve itself while we went and played, surely they had been awakened. They knew now that unless faith in God, in righteousness and truth, in kindness, and in pure Christianity were turned into practical efforts, there would be no hope for the future of the world. Statesmen could have no wisdom unless there was religion behind them. There was nothing left but the old, old faith they were taught as children in the necessity of right doing and right thinking, and the belief that this was the thought in the heart of God. But they must not wait till the war was over before they made the forward movement. In the past they had, as it seemed to him, tried to develop beyond their strength, and to reach too far out in their missionary efforts, the result being that the history of Unitarian propaganda had been the history of frequent failure. He maintained that the people they ought to reach were all around their present churches, and that if they could not attract them, they would not have more success if they went round the corner to try and do the same work in another place. If they could not save the churches where they were they could not save them where they were not. The duty of ministers lay in strengthening their own churches. There was the heart of a congregation in a little group of twenty or thirty people, but there was a better heart where there were hundreds, and their aim should be to make the individual churches so strong that people who could not get into them on Sunday would demand to have other places started. New churches formed thus by outflow would go on developing in the same vigorous way as their parent. Christianity had never invented a better method than that of the Christian minister, but unless the latter was able to give seven-eighths of his time to the church that paid his salary he could not hope that it would grow. Mr. Weatherall urged them to take the situation as it was, and resolve that their churches, whatever the difficulties in regard to buildings or locality or moving population, should be filled Sunday after Sunday for the central act of church life, the worship of God. Let them try to get in the people immediately around them, and do the duty that lay nearest, though they would have to face hard abnegations, and resist the tyranny of custom. There were ways, he thought, of amalgamating their organisations so that a minister need not spend time in attending endless committee meetings, which involved the neglect of his special duties to the people amidst whom he lived and worked. They must bring down their demands on the ministers' and laymen's time by a good three-fourths, and then there would be an opportunity to do the work of saving and winning men's souls.

The Rev. J. Vint Laughland, in moving the election of the officers and committee for the ensuing year, warmly endorsed Mr. Weatherall's remarks. They wanted, he said, a little more of the Methodist fire, more of the sunlight of love, and a passion for saving souls. Mr. T. M. Chalmers seconded the resolution, which was carried.

A MODEST HERO.

Casualties and honours are alike so numerous in this war that very often the newspaper reader gives only a passing glance to the lists of names. On May 16 there appeared a list of names of men who had won the D.C.M. Included in this list was "7691. Acting Sergeant S. Butterworth, 1st Loyal N. Lancs." It was my privilege to be able to verify this by a private letter Butterworth had written me ten days earlier. This was his method of disclosing the fact that he had won high distinction:—"I am very pleased to tell you I have got my D.C.M. I got my ribbon presented to me by General Monro, and what a fine old man he is. It is the first time I have had the pleasure of seeing him." This man of homeric deeds was so filled with admiration for his General that he forgot to tell me how he had won the ribbon. His wife, however, a

brave Stalybridge woman who felt the pinch of poverty after the outbreak of war, writing to my wife, asked her to let me know that "Sam was making good." As an acting bombing officer he had held his sap-head even after all his men had been put out of action. It doesn't require much imagination to picture the position. A man—a working man—on the frontier of civilisation, standing alone in a perilous position, determined to fight to the last breath rather than surrender.

Sam Butterworth was a dear friend of mine at Stalybridge. He was a proud man when I asked him to help me to establish a troop of Boy Scouts. How the lads loved him! We had a glorious camp in the summer of 1911, and after I left Stalybridge for Bootle he continued to work among the boys. As an ex-army scout he took a special pleasure in teaching scout-craft to the boys. But he was a reservist, and when war broke out, rejoined his battalion and went to France with the first Expeditionary Force. He was among the shot and shell at Mons, participated in the great retreat, helped to beat the Germans on the Marne, and after fighting on the Aisne was moved up to Ypres, and performed miracles of valour in the battle that saved the Channel ports from capture. Unfortunately a glancing shot caught the middle finger of his left hand, and because surgical aid was not immediately available the finger had to be amputated. This meant for him a return to England, where he acted as depôt-postman in one place and sergeant-instructor in another. While at home he and Mrs. Butterworth paid us a visit. His left hand being bandaged I washed his right hand for him, and considered it a sacramental act. It was most touching to hear him say in his modest way, after recounting experiences of blood and fire, "I feel just the same as I did before the war."

As a member of the Stalybridge Church and School Butterworth won a place in the affections of his fellow-members and scholars. He is a splendid instance of the type of man whose deed outstrips his word. May he be spared to return to his brave wife and his son, Sam, whom he affectionately calls his "little Boy Scout!"

Walter Short.

Inns of Court O.T.C. Camp,
Berkhamsted.

THE TREATMENT OF CONSCIENTIOUS OBJECTORS.

We have received the following communications for publication:—

I.

At such a time as this we are reluctant to add anything to public controversy, but we are constrained to do so under a deep sense of the danger which at present threatens us, of losing the very treasure for which we are assured our country has gone to war—the priceless treasure of freedom. We cannot, even in such an hour of danger as this, see the rights of conscience ignored without immediate protest, whether we ourselves agree with the "conscientious objector" or not.

Many, indeed, most of us do not agree with him. But we hold that respect for conscience is of the very stuff of which freedom is made. It is bound up with the whole history of our country. It is the proudest and the best of the traditions our fathers fought for and left to us, their descendants, to hold in trust. So truly has it become a part of our national being that at, perhaps, the greatest crisis in our history it has been preserved and embodied in the Military Service Act. We are proud to know that the rights of conscience were admitted and safeguarded at such a time.

But on this point, both the letter and the spirit of the Act have been repeatedly violated by those who administer it. In spite of the terms of the Act itself, in spite of instructions issued from headquarters, some Tribunals have denied their right to grant absolute exemption on conscientious grounds, others have derided the claim of the objector to a conscience at all, and yet others have refused to recognise a genuine conviction because it was based on moral rather than purely religious grounds. In all these things the Tribunals have actually defied the law which it was their duty to administer in an impartial spirit. The fact that some Tribunals have sought to do this only throws into stronger relief the illegal action of others. In one case a magistrate even went so far as to state that he could not deal with "any question of conscience"; he was there to "stop this rot."

We contend that in thus violating the Military Service Act the Tribunals have violated also the finest traditions of our race. It was a great soldier—Lord Roberts—who reminded us that "if you penetrate deep enough into human nature you will unfailingly reach in each one of us a stratum which is impervious to discipline or any other influence from without. The strongest manifestation of this truth lies in what men call conscience—an innate sense of right and wrong—which neither reason nor man-made laws can affect." We agree with him that "at such a juncture" it is useless "to threaten pains and penalties." We would go further and point out that to threaten and to inflict them is to embark on the sorry business of persecution which no nation does but at peril to its own liberties.

We therefore urge that an inquiry be held into the method of dealing with conscientious objectors under the Military Service Act; and that, pending such inquiry, no man who is arrested under it should be handed over to or left in the hands of the military authority, but should be in those of the civil authority. The cases of some who have already been condemned by court-martial to sentences of six months' or of two years' penal servitude should be reconsidered.

And we appeal to all Christian people, however convinced in their minds of the necessity or the duty of war, to reflect upon their own religious history, to remember by what great sacrifices in the past their present liberties have been won, and what grievous harm has been done to the cause of religion by persecution and intolerance. Let us who call ourselves Christians, to whatever communion we belong, continually urge upon our friends, our churches, the press, the public, and, above all, those in authority, the great fact that, while we have a right at all times to seek to convince those who disagree with us, we cannot persecute them for opinions conscientiously held, without cheapening our own conscience, coarsening public morality, destroying the foundations of all freedom.

(*Signed*)

John Clifford, Alfred E. Garvie, J. Rendel Harris, H. Scott Holland, Robert Horton, Edward Lincoln (Bishop of Lincoln), W. M. Macphail, F. B. Meyer, Nat. Micklem, Jun., W. Moore-Ede (Dean of Worcester), G. Campbell Morgan, W. E. Orchard, Arthur A. Peake, Thomas Phillips, W. Charter Piggott, W. B. Selbie, R. Dykes Shaw, John Skinner, H. G. Wood.

II.

The following letter has been addressed to the Prime Minister:—

Sir,—We desire to point out to you how serious is the calamity which has fallen upon our country in consequence of the way in which compulsory Military Service is being enforced. Once more Englishmen are in prison for conscience' sake. The clause which was intended to relieve them has been so administered as plainly to fail in its purpose. The young men, now not fewer than three hundred in number, who are in military custody are clearly genuine men who are enduring hardness for conscience' sake. No community can trample with impunity upon its most precious spiritual possession. A full inquiry into the administration of the Act would seem to be urgently needed, and we ask that meantime arrests may be suspended and imprisoned men released.—Faithfully yours,

Chas. Harold Herford (Litt.D., Prof. of Eng. Literature), George Unwin (M.A., Prof. of Economic History) Arthur S. Peake (M.A. D.D., Prof. of Biblical Exegesis), Maurice A. Canney (M.A., Prof. of Oriental Languages), Sydney H. Mellone (M.A. D.Sc., Principal of the Unitarian College), John T. Marshall (M.A. D.D., Principal of the Baptist College), William H. Bennett (M.A. D.D. Litt.D., Principal of the Lancashire Indep. College), John W. Graham (M.A., Principal of Dalton Hall), A. Lewis Humphries (M.A., Prof. at the Primitive Methodist College), Herbert McLachlan (M.A. B.D., Warden of the Unitarian College), John Jowett Wilson (Rector of St. Michael's), Harold Anson (M.A., Rector of St. James's, Birch), Emanuel L. H. Thomas (B.A., Minister of Cross Street Chapel), Will Melland (City Councillor), E. Vipont Brown (M.D.).

Manchester, May 22, 1916.

In connection with the Fight for Right Movement a series of lectures on 'Public Right and International Politics' will be given at King's College, Strand, on Mondays, May 29, June 5, 19, and 26, and July 3 and 10, at 8 p.m. The first lecture will be given on Monday next by Lieut. Paul Hyacinthe Loyson of Paris. The other lecturers will be Prof. Gilbert Murray, Prof. Ramsay Muir, Sir Frederick Pollock, and Mr. Philip Kerr (Editor of *The Round Table*). The lectures will be open to the public. No tickets are required.

The four speakers at the Public Meeting at Essex Hall on Wednesday evening in Whit-week are an older and a younger minister, a layman, and a woman, who will each give an address on 'Abiding Things in a World of Conflict.' The ministers are Dr. Carpenter and the Rev. J. H. Weatherall; the layman, Mr. C. Sydney Jones of Liverpool; and the woman, Mrs. Read Mumford, M.A., of Manchester. Miss Read, as she then was, had a distinguished career as a student at Girton College, Cambridge. She was for some time Lecturer on Child-Training at the Princess Christian College for Nurses at Manchester. Mrs. Mumford is the daughter of Dr. Charles Read, who had charge of the Rhyl Street Domestic Mission, London, from 1903 to 1908. She is the author of 'The Dawn of Character,' and more recently, of 'The Dawn of Religion in the Mind of the Child.'

NEWS OF THE CHURCHES.

Croydon.—Dr. W. Moritz Weston has resigned the pulpit of the Free Christian Church. We understand that it is his intention to seek reconciliation with the Roman Catholic Church, which he left six years ago.

Heywood.—The Rev. J. Worthington, B.A., has resigned the pulpit of the Britain Hill Chapel, and the resignation has been accepted with very deep regret. He will leave Heywood in the middle of July. Mr. Worthington has been compelled to take this step most reluctantly, owing to the delicate health of his only child, for whom the doctor prescribes a milder and less trying climate. His ministry at Heywood, which began less than two years ago, was full of promise, and there will be widespread sympathy with him and his congregation in this enforced termination of a most happy relationship.

London, Islington.—The Rev. J. Vint Laughland is appealing to the Anglican and Nonconformist ministers in the neighbourhood of Unity Church, with a view to forming a Ministerial Association for mutual help and sympathy in Islington. Several ministers have already responded to the invitation which Mr. Laughland makes in the interests of that larger charity and closer union which he feels to be so necessary at the present time.

Manchester, Longsight.—The Jubilee Celebrations which were brought to a close on Sunday, May 7, may be, perhaps, best described as a qualified success, reflecting to some extent the general position of our denominational affairs in Manchester. The Rev. W. G. Tarrant's visit on Saturday, April 29, at the congregational gathering, and on Sunday, April 30, was highly appreciated. His visit at such a critical time was most helpful. Other items of interest of the week were the lecture of Mr. J. L. Paton, High Master of the Manchester Grammar School, on Monday, May 1. A good audience assembled in the Gaskell Hall and heard a masterly address on 'Germany and the Germans.' The Rev. Chas. Peach occupied the chair. Neither Mr. Paton's nor Mr. Peach's views on matters closely allied to the subject have met exactly with "popular" approval in Manchester, and certain fears may have been entertained by some of those responsible for the engagement. But it was significant how Mr. Paton carried his most attentive and intelligent audience with him in his study of German character and characteristics, and his declaration that he for one, could not and would not associate himself with the expression of indiscriminate hatred of the country and its people. Space would forbid even a concise summary of a remarkably fine address. An organ and vocal recital by Mr. Frank Greenwood, Mus.Bac., F.R.C.O., A.R.C.M., Organist to the Borough of Rochdale, Mr. Hamilton Harris and Miss Sylvia Morgan, made its appeal on the Tuesday night to another phase of art and enlightened culture. The fine organ, tubular pneumatic throughout and blown by electric motor, was admirably handled by one who is in the forefront of organists in the North, and the vocal part of the programme was equally maintained. Dr. John Hunter preached on Wednesday evening, May 3, to a comparatively small congregation. His call for a deeper and more devotional attitude of worship and his denunciation of the secular development of church work was timely, and produced a responsive echo from the congregation assembled. The Rev. J. Morley Mills kindly assisted in the devotional part of the service. A successful entertainment given by scholars of the Sunday school took place on Friday the 5th and was well attended. The free treat to scholars of the Sunday school under 16 on Saturday was thoroughly enjoyed. The Rev. Arthur W. Fox occupied the pulpit at the final celebration on Sunday, May 7. The Longsight Church was his first pastoral charge, and the church attained a considerable measure of success during his ministry. The evening congregation was good, proving to be the largest attendance of the week. The gross receipts of the efforts of the congregation and the appeal in aid of the Jubilee Fund now amount to upwards of £200. £50 is still required to secure a grant of a further £50 by the British and Foreign Unitarian Association. Friends are earnestly invited to aid in this final effort.

Midland Guilds' Union.—The Annual Meeting of the Midland Guilds' Union was held on Saturday last at the Old Meeting Church, Birmingham. The Report and Statement of Accounts were presented by the Hon. Secretary and Treasurer. The President, the Rev. H. Warnock, in proposing their adoption spoke in appreciative terms of the work of the past year, and expressed hopefulness for the future of the Union. Short reports from the Secretaries of constituent Guilds showed that in the face of inevitable difficulties strenuous efforts had been made to carry on the work amongst the young in the various centres. The Minister and two delegates from one church in the district attended with a view to obtaining information that would help them in commencing a guild for the young people connected with the congregation, and every possible assistance in furthering this object was promised by the Union. Officers for 1916-17, were elected as follows: President, the Rev. H. Warnock; Vice-Presidents, Miss M. Twist and Mr. F. C. Coleman; Hon. Secretary and Treasurer, Rev. W. G. Topping. The Secretary was instructed to forward a fraternal message from the meeting to the Rev. E. Glyn Evans, who is now "Somewhere in France," serving his King and Country; and the Old Meeting Church Congregation and Guild were heartily thanked for providing hospitality. Representatives of Guilds from the Church of the Messiah, and Old Meeting Church, Birmingham; Coseley, Dudley, Kidderminster, Lye, Oldbury, Walsall and West Bromwich, to the number of 60, sat down to tea. A most enjoyable Organ Recital was given in the Church by Mr. A. J. Cotton, and a well-attended Communion Service, conducted by the Revs. J. M. Lloyd Thomas and H. Warnock, concluded the proceedings, which were most helpful, intensifying the enthusiasm of Guild workers in the Midlands.

Ringwood.—St. Thomas' Chapel reports a successful sale on May 18 which realised £16.

NOTES AND JOTTINGS.

The Late Miss Cora H. Clarke.

At the recent seventy-fifth anniversary celebrations at the Church of the Disciples, Boston, many references were made to the late Miss Cora Huidekoper Clarke, who was buried on April 4, the birthday of her father, James Freeman Clarke. Miss Clarke was one of those gentle, sympathetic, conscientious and kindly women who are as conspicuous for their modesty as for their lovable qualities, but she was also a great student devoted to the task of original research in botany and entomology, and wherever she went, "at Meadville, at Magnolia, out in the Fenway where her loved church stands," says a writer in *The Christian Register*, "on made land brought from many regions, on rocks, bridges, piers, in vacant lots (far from empty to her) she found marvels of life that enriched her collections and her knowledge." She specialised in the minute and lower forms of life, such as mosses, algæ, ferns, and rushes, and her monograph on the caddis worm was quoted in French and German scientific journals, where she was alluded to as "C. Clarke, Boston, U.S.A." Miss Clarke was a collaborator with many well-known men of science, and was on the Council of the Natural History Society of Boston as well as a Fellow of the American Association for the Advancement of Science. But, preoccupied as she was with intellectual pursuits, she did not develop the over-critical and rationalistic type of mind, or forget the claims of the needy and suffering. For animals, the "voiceless kin of her soul," she had a very warm love, and the thought that any of them were in pain or misery darkened the world for her and made her physically ill.

Shakespeare Celebrations at Ruhleben.

The Manchester Guardian publishes a letter from Mr. Walter Butterworth to Sir Alexander Porter written at Ruhleben, where he is interned, in which he gives an interesting account of the Shakespeare commemoration held there. The week's entertainments included 'Twelfth Night,' 'Othello,' an Elizabethan concert, and lectures on Shakespeare's England. There are many accomplished musicians among the inmates of Ruhleben, and Mr. Bainton, of Newcastle, who composed special music for 'Twelfth Night,' has a band of singers under him who have given "much madrigal music, redolent of the spacious days of Elizabeth." "It was really wonderful," says Mr. Butterworth, "what the b ys did with 'Twelfth Night.' We have experienced actors, musicians, impresarios, artists among us, and all worked with a will. A disciple and co-worker of Gordon

Craig is here, and he gives us some remarkable stage settings and colour schemes. A learned doctor of science has many willing helpers, and among them they design the dresses—many of them full of ingenious ideas, and often beautiful....We had also a Cervantes tercentenary celebration, and we are going to do a Spanish play. I am to write a review of the Shakespeare week in Italian for our Italian weekly, for we run this, and also a French paper as well as English."

A Scholar-Hero of France.

The Paris correspondent of *The Telegraph* gives a touching account of a ceremony at the Sorbonne last week, when Pierre Maurice Masson was received Doctor of Letters posthumously, having been killed at the front on April 26. He finished his thesis for the doctorate, corrected the proofs, and wrote an exceedingly modest Preface to his work all in the trenches, apologising to his readers for devoting his leisure hours to so frivolous an occupation in wartime. His subject was Jean Jacques Rousseau's religion, and he dealt chiefly with Rousseau's 'Profession de Foi du Vicaire Savoyard,' of which he had published a scholarly edition. Lieut. Masson was formerly Professor of French Literature at the University of Fribourg, Switzerland.

Forestry in Scotland.

According to a statement which has been made by the Royal Scottish Arboricultural Society the area of woodlands in Scotland is about 868,000 acres, or only about 4 per cent of the whole land area. This is the lowest percentage of the countries of Europe (except Ireland and Portugal), and forms a striking contrast to other countries on the Continent having from 17 up to as high as 53 per cent of woodlands. The Society urges that the Government should now seriously consider the question of Scottish afforestation, and has passed the following resolution:—"That it is necessary, in order to provide for the nation's future requirements of coniferous timber and such hardwood timber as can be economically grown in this country, and also to afford suitable and healthy employment for a large and ever-increasing rural population, that Government should now create the promised Department of Forestry in connection with the Board of Agriculture for the Development of Forestry in Scotland, with an adequate annual grant for the purpose, and should instruct the Department to prepare without delay schemes of afforestation, combined with small holdings and other rural industries, to be put into operation as soon as the war is over, so that advantage may be taken of the unique opportunity when returning soldiers, sailors, and others are desiring work, to induce a proportion of them to settle on the land by offering them immediate and suitable employment in comfortable and congenial surroundings."

The Sunday School Association.

BELGIAN HUT FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, jun.) acknowledges with thanks the undermentioned donations to this Fund, contributed by the Scholars, Young People, and others connected with the following Sunday Schools and Congregations:—

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Nottingham: High Pavement (additional)	0	5	0
Northampton	2	0	0
Newcastle-on-Tyne	0	10	0
Sheffield: Unity Church	1	0	0
Dromore	1	15	6
Leicester: Great Meeting	14	10	0
Collected at United Flower Service—Mill Hill, Holbeck, and Hunslet, Leeds	3	0	10
Bristol: Lewin's Mead Mission	0	10	6
Nottage	0	15	0
Horwich	0	15	0
Belfast: Mount Pottinger	0	18	0
A Friend	0	2	0
	248	5	7

Will friends please note that the Hut is already being built, and will be finished in about a fortnight. Schools should therefore send in their collections as quickly as possible, please.

Bertram Lister,
Hon. Sec. of Appeal Committee.

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May 24, 1916.

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May.

28. Rev. Harold Rylett, of Tenterden.

June.

4. Rev. Douglas Walmsley, B.A., of Prestwich, Lancashire.
11. Rev. Douglas Walmsley, B.A., of Prestwich, Lancashire.
18. Rev. J. Estlin Carpenter, M.A., D.Litt., of Manchester College, Oxford.

The Evening Services will not be resumed for the present.

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By J. M. CONNELL.

With Illustrations by EDMUND H. NEW.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

WHIT-WEEK MEETINGS, 1916.

Tuesday, June 13, 7.30 p.m. — Religious Service, Rosslyn Hill Chapel, Hampstead. Preacher: Rev. E. D. Priestley Evans.

Wednesday, June 14, 10.30 a.m.—Annual Business Meeting at Essex Hall. President, J. F. L. Brunner, Esq., M.P.

PUBLIC MEETING, Essex Hall, **7 p.m.** Topic: "Abiding Things in a World of Conflict." Speakers: The President (Mr. J. F. L. Brunner, M.P.); Rev. Dr. Carpenter; Mr. C. Sydney Jones, M.A.; Mrs. Read Mumford, M.A.; Rev. J. H. Weatherall, M.A.

Thursday, June 15, 10 a.m.—Conference on District Societies and their Work. Papers by Rev. John C. Ballantyne, Mr. Ronald P. Jones, M.A., Rev. Rudolf Davis, B.A. The Discussion will be opened by Mr. W. Byng Kenrick.

CONVERSAZIONE, Essex Hall, **8 p.m.** Music and Refreshments. Tickets, 1s. each, to be obtained at the Book Room, Essex Hall, Essex Street, Strand, W.C.

THE SUNDAY SCHOOL ASSOCIATION,

Essex Hall, Essex Street, Strand, London.

ANNIVERSARY MEETINGS,
TUESDAY, JUNE 13, 1916.
President: MISS CLEPHAN.

Conference at 10.45 a.m.

Subject: "A Year's Work with my Class."

Addresses will be given by the President, and other practical Teachers.

Luncheon at the Holborn Restaurant at One o'clock. Tickets, 2*s.* 6*d.*

Public Meeting at 3 o'clock.

Address by Rev. J. Morley Mills, of Failsworth, on "The Work and Ideals of our Sunday School Unions." To be followed by Discussion.

President's Address and Business Meeting, and Presentation of the Contributions of the Schools to the "Belgian Hut Fund," at 4 o'clock. Tea will be provided at 5 o'clock.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

NATIONAL UNITARIAN Temperance Association.

THE TWENTY-THIRD

Annual Public Meeting

WILL BE HELD AT

ESSEX HALL, ESSEX STREET,
STRAND, LONDON,

On Friday, June 16, 1916.

The President, Mr. J. BREDALL, F.R.G.S., will take the Chair at 7 p.m.

Speakers:
Rev. Dr. J. ESTLIN CARPENTER,
Mr. J. M. HOGGE, M.P.,
Mr. ARNOLD LUPTON, M.I.C.E.

Subject:
"The Next Step Forward: What is it to be?"

Business Meeting of Members at 4.30 p.m. Tea at 6 p.m.

British League of Unitarian and other Liberal Christian Women.

THE

ANNUAL MEETING

Will be held on

Wednesday, June 14,

At 2.45 p.m., at

ESSEX HALL,

Mrs. BLAKE ODGERS *(President)*, in the Chair.

All Friends are cordially invited.

NATIONAL UNITARIAN LAY PREACHERS' UNION.

Fourth Annual Meeting, Monday, June 12, 1916,

WILL BE HELD AT

ESSEX HALL, ESSEX STREET, STRAND.

5.0 p.m.—Council Meeting.
6.15 p.m.—Service. Sermon—Rev. L. REDFERN.
7.0 p.m.—Annual Meeting.

All interested will be cordially welcomed.

FREE CHRISTIAN CHURCH,

WORTHING ROAD, HORSHAM.

143rd Whit Sunday Anniversary.

Sermons—Rev. F. K. FREESTON.

Morning, 11 a.m.; Evening, 6.15 p.m.
Communion after Morning Service.

3 p.m.—RECITAL on the Organ. 3.30—ADDRESS by
R. MORTIMER MONTGOMERY, Esq., K.C.,
On "The Trust Deeds of an old Meeting House."

The Chair will be taken by Mr. C. J. MARTEN.

Collection, Morning and Evening, in aid of the London and South-Eastern Provincial Assembly, the British and Foreign Unitarian Association, and General Expenses.

Luncheon, 1 o'clock, 1*s.* 3*d.*; Tea, 5 o'clock, 8*d.*

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, June 4.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. S. T. PAGESMITH.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. F. MUNFORD, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. MORITZ WESTON.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. JAMES HARWOOD, B.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Dr. J. ESTLIN CARPENTER.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. R. W. SORENSEN.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood League House, 141 Portland Road, 7, Mr. S. FRANKLIN.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. DOUGLAS WALMSLEY, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. H. JOHNSON, B.A.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE ASSEMBLY HALL, Downing Street, 11.30, Rev. D. BASIL MARTIN, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 6.30, Rev. W. S. McLAUCHLAN, B.A.
STYAL—Closed.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. W. G. TOPPING.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. F. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30, Rev. R. F. RATTRAY, M.A., Ph.D. No Evening Service.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. HAWTHORNE JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. I. FRIPP, B.A.

LEICESTER, The Great Meeting, 11 and 6.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. HARMAN TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Supply.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. HELEN PHILLIPS. Sunday School Anniversary.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. LEE.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpelier Road, 11, Rev. FREDERIC ALLEN; 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

BIRTH.

TERRY.—On May 26, at Grove Mount, Pudsey, the wife of Alfred J. Terry, of a daughter.

Situations

VACANT AND WANTED.

MINISTER'S DAUGHTER (20) desires engagement as COMPANION, or Help in care of Children during July.—Write S., C/o INQUIRER Office, 13 Bream's Buildings, E.C.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

MAY we call attention to the announcement about the fund which is being raised for the Belgian Hut, which appears in our correspondence columns? It may seem a little ungracious for us to press in this way for prompt payment, but our friends will understand that it is a matter of business convenience and is in no sense due to any lack of gratitude for the fine and widespread response. Nothing in our Hospital work has given us more pleasure than the vast number of small gifts, many of them represented by the mite saved out of small means dropped into a church collection. Hundreds of children and young people in our Sunday Schools and Churches will have their own plank or nail in the Belgian Hut. We hope to be able to say something more in detail about the progress of the work next week after a visit of personal inspection.

* * *

IT will be remembered that in addition to the Belgian Hut in Calais we have made ourselves responsible for the gift of a recreation tent of a somewhat simpler and more portable kind for the use of the Belgian soldiers in the fighting line. This will be a great boon, as at present they have no comfortable place for the hours when they are resting after a spell in the trenches. This tent, which will be sent out immediately, will be exhibited at the Caledonian Market, Holloway, on Tuesday and Wednesday next, June 6 and 7, from 10.30 A.M. till dusk, in the part devoted to the Belgians. There will be a great Jumble Sale at the Caledonian Market for those two days for the funds of the Wounded Allies' Relief Committee. It is hoped many of our London friends will take the opportunity of seeing the tent, and of finding bargains in the Market for themselves and for the benefit of the wounded Allies. The tent will be maintained by the Committee of the "Centres de Récréation au Front Belge." This is a society which works directly under the Grand Quartier Général of the Belgian Army, and has facilities granted to it for these tents and huts which are granted to no other societies. As no civilians are permitted to visit the front it is a great benefit to us that the maintenance and supervision of the tent should be in their hands. Madame Hymans, the wife of the Belgian Minister, is the President of the Committee, and Mrs. Allen is a member, as representing the Belgian Hospital Fund.

* * *

AFTER Mr. Lloyd George's clear words of warning it was inevitable that there should be no Whitsuntide holidays for the munition workers. The Trade Unions and all the responsible bodies representing Labour opinion have accepted the situation with the cheerful patriotism which we expected of them. It is only right that the community as a whole should make the way easy for the munition workers by going on with its business and simply wiping the usual holiday off the slate, and the welcome announcement was made in Parliament on Wednesday that the Bank Holiday will be postponed by Royal Proclamation to August 8. Apart from other considerations we think that this official interference with a great public holiday will have an admirable effect upon the public mind. We need to be warned very gravely that life must adjust itself more than it has done hitherto to abnormal conditions of effort and strain. In no other way can the danger which threatens us be beaten back. There must be enough rest to secure efficiency, but most of us can be very economical in the money we spend on our own pleasures and the time we devote to holidays, and we ought to do it this year as a matter of elementary public duty.

* * *

LORD CROMER has criticised President Wilson's remarkable utterance about peace in a friendly but candid letter to *The Times* with the heading, 'Good Intentions and Hard Facts.' The phrase hits off very happily the feeling which the President's latest excursion into abstract politics will arouse among those who are bearing the burden of the peace and freedom of the world in this war. With his many admirable phrases about the future and the need of common agreements and of even-handed, impartial justice, there will be widespread agreement. When he comes to speak of fundamentals he is in close accord, both in the words he uses and the lofty idealism by which they are inspired, with Sir Edward Grey. Nothing, for instance, could be better as a statement of abstract principle than the following:—

> First, that every people has a right to choose the sovereignty under which it shall live.
>
> Secondly, that the small States of the world have the right to enjoy the same respect for their sovereignty and their territory and their integrity that the great and powerful nations expect and insist upon.
>
> Thirdly, that the world has the right to be free from every disturbance of its peace that has its origin in aggression and disregard of the rights of peoples and nations.

* * *

THERE will also be cordial sympathy with his dream of an association of nations formed in order to realise these

objects and make them secure against violation, and gratitude for the assurance that the United States is willing to become a partner in any such association of nations, when it becomes feasible. But there is one fatal sentence at the beginning of his address, which robs it of most of its practical value. Speaking of the war and the way in which it affects the great interests of civilisation he says, "With its causes and objects we have no concern." A politician who escapes into abstract principles in order to get away from stern facts, and takes refuge in moral neutrality when the lists are set in a conflict which will determine the whole future of his own ideals, can hardly be considered as the man for the hour, if he has any larger public aim than that of keeping America out of the war. As Lord Cromer points out, it is more than doubtful "in spite of the very friendly feelings entertained towards America and the Americans generally, that the people of this country would under any circumstances welcome the idea that President Wilson should assume the role of mediator," and this for the quite definite reason that "as Note has succeeded Note and speech speech, the conviction has been steadily gaining ground that President Wilson has wholly failed to grasp the view entertained by the vast majority of Englishmen on the cause for which we and our Allies are fighting."

* * *

IT was a pleasure to listen to M. Paul Hyacinthe Loyson at King's College on Monday night, and to realise how the democrat and internationalist of former days is devoting all the energies of heart and brain to the Fight for Right. It was an impassioned address, which pulsed with the love of France and the great interests of humanity and international brotherhood to which he has devoted his life. It bristled also with sharp and memorable sentences. "The great quality of the English is loyalty and fair play."—"It is a fact to England's moral credit that she was not ready for a big European war. If she had wanted war she would have prepared for war."—"We have the courage to side with the majority when the majority is in the right. Bernard Shaw prefers to be alone, and alone in the wrong."—"There are some people speculating on the weariness of public opinion so as to instil some cowardly abandonment into our conscience."—"It is a conflict between democracy and despotism, between two rival conceptions of life. If conscience didn't exist in the world I should bow down to the terrible grandeur of the German conception."—"It is the greatest war of religion that the world has ever seen."—And then at the close came the words of confidence and social prophecy: "If all the civilians do their duty we must be victorious."—"We French and English are very diverse. We have made a *mariage de raison*, and it must be turned into a *mariage d'amour*."—"What has brought us together is not self-interest or fatality, but what is best in our character, our common belief in democracy, and our common love for the highest principles."

* * *

WE publish a letter this week by the Rev. W. Whitaker on the subject of 'Conscience and the State.' We do so with special pleasure because it defends a position which differs in several respects from our own, and is not afraid to do so with an extreme logical rigour, which will stimulate thought. His statement, that "there is an obligation laid upon the State not to contradict by its demands the dictates of any conscience," is very sweeping and seems to open the door to tolerance of the most extreme and anti-social forms of individualism. Many acts, like resort to armed rebellion, can be defended as dictated by somebody's conscience, but to permit them is to plunge the world into the most inhuman forms of misery. Mr. Whitaker's attempt to draw a sharp distinction between "society," which attracts his reverence, and "the state," which seems to be to him an object of distrust and abhorrence, requires close examination if we are not to be entangled in a mere warfare of words. How, for instance, can there be any element of control in a complex society apart from the expression of the social will in law and government?

* * *

As a contribution to the discussion this week we should like to call attention to an article on 'The First-Rateness of the Second-Best,' by Principal Forsyth, which appeared in *The Westminster Gazette* on Monday. It is a plea for moral sagacity in difficult situations. "Grace," he reminds us, "has not chosen to dispense with gumption."

It seems absurd, for instance, to the very plain mind that war should be admitted to be a crime on either side, and yet recognised to be the only right way to do the public duty of the hour. But so it is, and let us avoid claptrap about Jesuitry. The short, straight, and swift road to a given point is the track of a shell, with the shell's effect. Life would be much easier if our alternatives were always a plain black or white, a sheer Yes or No. We should then need but little guidance—only enough vitality to go through. But life is not such. The moment we rise beyond its most naïve and natural levels and begin to realise what choice is in a complex civilisation, we discover that it is otherwise. Our worst difficulty is not to do the clear right, but to discern it rising dim from a troubled sea. And those with that vision are our best guides. Moral *flair* is often the most valuable kind of moral force. We have constantly to do with junctures where our only choice is not between bald right and wrong, but between two forms of wrong—a greater and a less. In such cases an honest and experienced casuist is of much more use to us than a heroic dogmatist or a hasty martyr, and moral sagacity stands us in much better stead than the moral *exalté*. It is quite true, as Cardinal de Retz said, that we never come into a crisis like that except as the result of some prior occasion where we did have a choice between right and wrong. But the past cannot be as if it had never been, and we have to deal with an actual situation and the moral exit. And the moral exit is then a choice of evils. The only right thing then possible (except to moral mulishness) is not to choose the pure right, but only the less wrong. And not to choose the less evil is to choose wrong—unless we refuse to choose at all, but stand aside and shirk the issue; which is the worst of all, and makes us accessories of unrighteousness.

* * *

AN important Conference was held in London last week for the purpose of frank discussion of causes and remedies for the serious decrease in Sunday School attendance among the Nonconformist churches. Various recommendations were adopted with a view to emphasising the religious importance of the Sunday School and making its work more effective. It was felt that it should be given a more central place in the life of the church, and that the minister should have a far more intimate connection with the teachers and with individual scholars than is often the case. Attention was also called to the need for serious and definite effort to provide and train teachers. But one matter of grave importance seems to have been overlooked. The failure of the Sunday School is largely due to a failure of capacity on the part of the ministry to deal with its problems with trained intelligence. There is no helpful connection at present between the Sunday School and the theological colleges, which exist among other things to train men to be devoted and efficient teachers of children. Every theological college ought to have its schools' department and its classes for child-study and methods of teaching, and as much time and enthusiasm ought to be devoted to these things as to philosophy and criticism. Until that issue is faced quite squarely we shall only tinker at the problem of improving the Sunday School and prepare for ourselves continual and deserved disappointment.

A NEW OPPORTUNITY FOR RELIGION.

We have been asked several times lately what effect the war is likely to have upon the future of religion. The question springs partly from a feeling of disappointment that few of the hopes of an immediate gain to the strength and earnestness of church membership have been realised and a desire to believe that their fulfilment is only postponed. But it is also the result of a deep conviction that the upheaval of the foundations of life and the winnowing of human hearts must effect profound changes in men's faith in God and the manner of its expression. Whatever else may happen it seems unlikely to most people who take religion seriously that conventional piety will be so formal, and indifference so thoughtless, in the coming days. But is there likely to be any distinct revival of articulate religious faith? Do the particular experiences through which the country is passing at the present hour give us any ground for an intelligent forecast of the methods by which religion is likely to make its strongest and most effective appeal?

We do not ask these questions because we have any clear answer of our own to give to them. A dark cloud of uncertainty hangs over the future and we have no powers of prevision. We want rather to suggest them as topics for candid thought and earnest discussion among our readers. If we do not face them with minds open to new impressions and an eagerness that will not be baulked of its answer, it is only too likely that we shall regard this day of visitation simply as an awkward interruption to our usual habits and look forward to the time when we can settle down comfortably into the old grooves. But if there is one thing certain it is this, that the old ways are gone beyond recall. Already we are feeling that many of the old watch-words have lost their meaning in a strange world. The sorrows and triumphs which enter unbidden into every home, the life of discipline and comradeship which the young men, who have the fashioning of the next generation in their hands, are spending in the home camps, the sterner life of danger and sacrifice which greets them and puts their manhood to the supreme test when they cross the Channel—all these strange things open up unexplored realms of experience just at the points where the spirit of man is closest to the spirit of God. If to many of us their meaning is not plain and they have not yet revealed the direction of some new vital impulse in religion, we can at least help one another to understand, and tame the old habits of dogmatism into a new teachableness, and listen to the words of men who have stood closer to these things and seen deeper into their religious significance than we have been able to do.

In a sermon preached recently before the University of Cambridge, and published last week in *The Guardian*, the Rev. G. E. Newsom, C.F., has given an account of extraordinary interest of his work as a chaplain in one of the large home camps in the North. All that he says has additional weight as coming from a man of his broad human sympathies and his special experience in training men for the work of the ministry. We may gather together some of his chief impressions under three heads. First, he is profoundly convinced that what the men respect and care to possess is goodness of life. Whatever hold they have upon religion is chiefly ethical. "The thought of religion as service and righteousness before God," so he assures us, "is strong among the men of the new armies. To their mind religion is through and through ethical. What God has done and will do for man is in order that he may live a good life; and they know this is not easy." This leads Mr. Newsom to utter a warning against the danger of giving too much attention to the latest cry and losing in this way some of our religious perspective.

"We have been often engaged [he says] in adjusting our sails to some side-wind, and in mistaking it for the main inspiration. I have been much struck by the discovery that so little of the side-wind touches the soldiers. Revivalism, therapism, ceremonialism, mysticism, hyper-criticism, modernism and so forth, hardly seem to ruffle the Northern sea. Wider knowledge may bring a change. But it is to be hoped nothing will disturb its fine, deep habit of thinking of religion as profoundly ethical. The most dangerous enemy of this habit would be doubtless the propagation of the class-war and the teaching that Christianity is an organ of capitalism. But among the young there seems as yet to be no word of this. Christianity is regarded as concerned with purity, love, and a good home, and prayer to God, and common worship and common endeavour. For this Christ came to us and lived and died upon the Cross."

Another impression is that for men of this temper religious divisions do not count for much. They have an openness of mind which does not harmonise with ecclesiastical strictness. "The general feeling," Mr. Newsom says, "is unconscious of denominational divisions. The men are brought up free from criticism, not to say bitterness, towards other bodies than their own." And this leads to the heartening conclusion, "You cannot resist the thought that here is a mass of young humanity that ought to be held together and taught and uplifted by one great united Church."

Lastly, Prof. Newsom, speaking as a devoted member of the Church of England, is convinced that if all this indeterminate religion is to be made articulate and effective there must be a supply of clergy "adequate in quantity and quality, adequate quality implying the power to enlist the Apostolic energies of the laity; for only by laymen seeking laymen can the vast work be attempted." In other words the men in the ministry must be big enough to make their personal work tell. Nothing else can save religion from remaining the weak, half-hearted or merely official thing with which the public mind is familiar. No church can go hopefully into the future until it is able to attract the best men into its service. To put up with second-rateness in work which requires the greatest gifts of mind and spirit is to deserve commonplace failure. The standard of selection of men for this special service must be raised, and the training which is given to them must have a far closer relation to the special work of guiding and kindling human souls than exists at present. Let wise and earnest men ponder these things without prejudice. Let them realise the urgency of the need and the splendour of the opportunity. And let them begin, as Dr. Jacks would say, "from the human end."

Good Thoughts for Evil Times.

THE morning walks upon the earth,
And man awakes to toil and mirth ;
All living things and lands are gay—
Dear God, walk with me through the day.

Sweet is the breathing of the world ;
Lies it not in thy love enfurled ?
And blue and clear the immortal sky :
'Tis Thine, and Thine its purity.

Now Noon sits throned, her golden urn
Pours forth the sunshine ! Laugh and burn
Corn land and meadow, lake and sea !
Lord of my life, pour love on me.

Rain in the afternoon ! Soft fall
The cooling drops ; the woodland hall
Smells sweet, and every lonely place ;—
Rain on me, Lord, thy freshening grace.

Slow comes the evening o'er the hill,
The labour of the world is still ;
Homeward I go, and muse on Thee—
Father of Home, abide with me.

Now droops the dark, but worlds of light
Hidden by day, fulfil the night !
Infinite Stillness, silent sea
Of Truth and Power, flow over me.

STOPFORD A. BROOKE.

THE world is full of beauty—full of innocent gladness ! Open your inmost sense to all the influences of what is brightest and happiest in the scenes around you. Let the spirit be clear and transparent, to receive and transmit those blessed influences of the Creator's love, and send out the light of them on other hearts. Only a pure and gentle soul can feel them. Keeps yours so, that they do not come to you in vain.

JOHN JAMES TAYLER.

O ALMIGHTY LORD and our heavenly Father, whose fatherly power and goodness is seen in the creation, preservation, and governing of all things, and upon whom, as a Father, we wait and depend for all that is good, who art in all places by thy presence, but especially in Heaven by thy excellency, give us grace to follow the example of thy blessed angels, and all other thy creatures who readily and joyfully do thy will. Let our wills follow thine in all things, and let nothing be displeasing to us which thy will hath decreed, either for our prosperity or adversity. Let us do nothing contrary to thy will, but let the performance and execution of thy will be the whole scope and aim of our thoughts, words, and actions. And to this end, give unto us thy holy Spirit, which may direct our wills, enlighten our understandings, mollify our hearts, and make them obedient to thy will. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

CONSCIENCE AND THE STATE.

To the Editor of THE INQUIRER.

SIR—Amidst so much inflammatory writing at the present moment it is a pleasure to read Dr. Rashdall's attempt to think out carefully the relations between the individual conscience and the State, in the quotations which you gave in a recent leading article. The point at issue is really this :—To what extent is the State in the last resort absolute ? It is claimed for conscience that *it* is absolute. If in any given case the dictates of the State clash with those of the individual conscience, which of these should a man obey ? If we cannot render unto Cæsar the things that are Cæsar's without denying to God the things that are God's (and only the individual conscience can decide which these are) there is a real difficulty which does not appear to be met by Dr. Rashdall's statement that a man who has decided to obey God rather than men (as he understands the matter) "has declared war against society, and society must fight him," because he is "unfit for social life." The argument here, unfortunately, leaps over a yawning gap, helped by the question-begging words, "society" and "social." The State is not Society. There are other social forms beside the State. Let it be admitted that man is a social being and must take care to instruct his conscience by the help of the interpretations of morality which are supplied by the social forms—family, neighbourhood, church, nation, the human race—into which his own life is built. Yet it remains true that at any moment, after all these social voices have been duly listened to, he may still have to stand alone and render, in quite a different sense from that of the majority, what he takes to be the true human tradition of right. If he differs from his family and takes sides with the State upon some matter where the interests of family and State are opposed, must his family fight him ? Would it not be the duty of the family to respect his conscience ? Or, again, if he regards (as he thinks) the good of the whole human race rather than the interests of the State, ought not the State to respect his conscience ? If we set up the State as absolute, as the Prussians and Dr Rashdall do, on the ground that otherwise the State could not "prosper or even exist," have we not here "the tyrant's plea, Necessity ?" Upon what other ground did Germany tear up the scrap of paper ? Surely there is an obligation laid upon the State not to contradict by its demands the dictates of any conscience. "Impossible," it is said. But it is impossible only in a static, undeveloping State. A healthy State is always undergoing adjustments. Instead of being an absolute itself, it is clay in the hands of the absolute, indefeasible Right of Conscience. A State that insists that a man shall dig a trench although his conscience tells him that a trench should not be digged, is unfit to be a form of social life, and must be reformed. No doubt the task of reformation is difficult. So was the reformation that abolished the practice of torture—a "necessary" practice, Dr. Rashdall's school in the Middle Ages thought, if the State were to prosper or even to exist ; for, as Leslie Stephen says, it is much easier to sit under a tree and rub red pepper into the eyes of a witness than to go and hunt up the evidence. To brand a man's conduct as "anti-social" simply because it does not conform to a temporary command of the State is to confuse genus and species ; and to argue that this anti-State conduct is worse than disobedience to Conscience, is to destroy the very foundations, not only of the State, but of the greater thing, Society.—Yours, &c.

W. WHITAKER.

Withington, Manchester, May 29.

A NEW WAY WITH OBJECTORS.

To the Editor of THE INQUIRER.

SIR,—The view that with true godly or true Christian virtue military service in defence of one's own country, or in humane defence of friendly or other nations unjustly attacked by hostile armies is inconsistent, seems unintelligent to ordinary minds. And we fail to see how those who profess to hold it can pretend to justify recourse to force in defence of person or property on any smaller scale whilst denying the right of recourse to the larger force of armed bands and of whole armies in proportion to the force of the assailant. That some of them should go yet further and seriously propose, as the duty of a people bent on fulfilling godliness proper to ideal manhood and labouring to bring about the ultimate prevalence of such godliness, to dispense with all constraint or restraint by force even in the form of imprisonment and other penalties, is hard to reconcile with a belief in their sanity. But the long-standing anti-militarism of the Society of Friends has accustomed us to assume that there really are persons who hold the first of these views, and in arriving at what, to our way of thinking, is an unintelligent position, have been at least as conscientious as any others in their search for the light and truth of God. What earthly judge shall be competent to discriminate between the professions of different persons asserting at the present crisis a conscientious objection to participate in the military

defence of their own country or of the country of our heroic friends, Belgian, French, Serb, Pole, or Russian? Who on earth is entitled to compel the one and exempt the other, in accordance with his judgment that the profession of the latter is genuine, but of the former not, and to inflict a penalty in the case of resistance to compulsion? If their truly and even seriously objectionable objection to render the national service which seems to be the elementary duty of the able-bodied men with whom they have enjoyed the privilege of citizenship does not lead them to positive acts endangering the defence and cause of the kingdom and empire, is there not a juster and proportionately less discreditable way of dealing with them than that of imprisonment, with or without additional penalties? For instance, could they not, with equity, be left at large and at liberty, but disfranchised for at least a term of years, and for the same length of time compelled to bear a distinctive uniform and conspicuous label to be sewn on their garments and always visible on their persons? The label I would suggest should consist of the word OBJECTOR. I would omit the qualifying adjective "conscientious" for several reasons, but principally to avoid the conceivable possibility of an accidental debasement of a good and useful word.

Doubtless many cowards or shirkers would accept such an alternative in preference to military service, and we should lose some pressed men who had not otherwise pretended a conscientious objection. Yet, would not such a method of dealing with objectors, besides being a great approximation to justice, have several other advantages? Of course, some of the objectors would complain of it as a form of persecution, and doubtless it would bring upon most of them a good deal of verbal annoyance; but it would be far from dealing with the real humbugs after their iniquities, whilst the genuinely conscientious would doubtless rejoice because of it. The latter would be helped to air a symbol of their favourite righteousness, the former would be forced to bear but a slight part of the penalty of their hypocrisy. The genuine man might win a few more adherents to the anti-military craze by the glory of his martyrdom—and by the force of his example of *all-round righteousness;* but the humbug would warn off quite as many more by the clear exhibition of the sort of thing he was who professed to be so pious. And after all, might not a little friendly persecution by tactful associates win many of the better sort to a better way, who, upon voluntary confession of conversion, could be reinstated and admitted to the honour of military uniform on terms subject to modification graded in proportion to the length of interval?

Pardon one word more in reference to the Society of Friends. I think that they, too, including those who have already been exempted, should be forced to wear the same label, and to submit to the rest of the conditions imposed upon all other objectors, save that those who could establish their Quaker credentials should be entitled to append an additional mark, such as a Q or a star, to the word OBJECTOR. For even though some of them might be hard put to it if required to prove by clear exposition the sincerity of their profession, fairness should presume that the influence of tradition may have superseded reason and induced a genuine belief in the truth of the doctrine in question.—Yours, &c.

EUSTACE THOMPSON.

Cairncastle, co. Antrim.

May 29, 1916.

THE POLICY OF PROHIBITION.

To the Editor of THE INQUIRER.

SIR,—I shall be much obliged if you will permit me space to offer some observations on the speech made by Canon Masterman at the Annual Meetings of the B.W.T.A., and reported in your issue of the 20th inst.

1. Canon Masterman said that "State Purchase was economically unsound." In regard to that may I point out that the Government last year appointed a committee of experts to inquire into the soundness or otherwise of the proposal. It was a particularly strong Committee of representative influential men. The members, it is important to remember, were Mr. Herbert Samuel, Lord Cunliffe, Sir John Bradbury, Sir Edward Coates, M.P., Sir John Simon, M.P., Sir J. T. Brunner, M.P., Sir William Plender, Sir Thomas Whittaker, M.P., Mr. Philip Snowden, M.P. The Committee has not yet issued its report, but there is unimpeachable authority for saying that the Committee was unanimous in favour of State Purchase. In view of that recommendation I scarcely think that the proposal can be economically unsound. Besides, if it were, temperance people should be the last to object to a reform because it may cost money. Mr. Gladstone said that revenue must not stand in the way of reform. Is that to be a valid doctrine only when the cost falls on the trade? Every great reform costs money, and personally, I think, hardly any sacrifice would be too great which would rid us of the drink traffic.

2. Canon Masterman urges that we should oppose State Purchase in the interests of Prohibition. If the alternatives were these two I would unhesitatingly vote for Prohibition, but are they, in fact, alternatives? Is Prohibition a live issue? Is it within the range of practical politics? What support is there in the country for Prohibition? Is there a single Cabinet Minister in favour of Prohibition? Is there any party in favour? Are there a dozen members of the House of Commons prepared to vote for Prohibition? What support is there for Prohibition in the country, in the pulpit, in the press, among the general public? Seeing that it is all but impossible to get any temperance bill through Parliament, even when it is generally, influentially, and energetically supported in Parliament and in the country, I ask what chance has so revolutionary a measure as Prohibition in the absence of any support? State Purchase, however, has very powerful support in the Cabinet, in the Houses of Parliament, among all parties in the House, in the Press, and in the country.

3. Canon Masterman charges Prohibitionists who are supporters of State Ownership with inconsistency. Personally I think it matters little whether we are consistent with ourselves so long as we are consistent with our ideas. My ideal is national sobriety, and as I am convinced State Ownership will contribute to that end I am not disturbed in the least by the charge of inconsistency. It might be added that some of the best known temperance leaders in the land are active supporters of State Ownership.—Yours, &c. J. T. RHYS.

Swansea, May 30, 1916.

THE BELGIAN HUT FUND

To the Editor of THE INQUIRER.

SIR,—May I claim the hospitality of your columns to remind your readers that this Fund must close on Tuesday next, June 6, by which day it is hoped that all contributions will have reached the Hon. Treasurer at Essex Hall. The Hut is already being erected, and the cheque representing the total sum contributed will be handed to Mrs. Bernard Allen by the President of the Sunday School Association at the close of the Business Meeting on the afternoon of Whit-Tuesday, June 13.—Yours, &c.

BERTRAM LISTER,

Hon. Sec. to the Appeal Committee.

Essex Hall, Essex Street, Strand, W.C.

May 30, 1916.

LONDON MINISTERS' MEETING.

To the Editor of THE INQUIRER.

SIR,—I shall be obliged if you will kindly allow me to say that the London Ministers have pleasure in inviting their brethren from the country to a Conference on the Thursday afternoon of Whit week, June 15, when Dr. Lawson Dodd, L.R.C.P., will give an address on 'A Layman's View of the Churches,' to be followed by discussion. At the conclusion of the meeting the ministers are invited to partake of tea.—Yours, &c.

FREDERICK SUMMERS,

Hon. Secretary of the London Unitarian Ministers' Meeting.

May 30, 1916.

THE SWANWICK SUMMER SCHOOL.

To the Editor of THE INQUIRER.

SIR,—May I call the attention of your readers to the forthcoming Inter-Denominational Summer School of Social Service Unions to be held at Swanwick from June 24 to July 2? The subject under discussion this year will be—'Social Reconstruction after the War,' and among those who are to give addresses are the following:—The Bishop of Oxford; the Rev. George Canning, S.J.; Mr. J. A. Hobson; Mr. Clutton Brock; Mr. Charles Roden Buxton; Mrs. Pethick Lawrence; Mr. T. E. Harvey, M.P. Among Chairmen of Sessions are designated the following:—The Bishop of Southwell, Dr. L. P. Jacks, and the Rev. Father Plater, S.J. The inclusive terms for board, lodging, service, and lectures is 6*s.* 6*d.* per day, £2 for seven days, and £2 10*s.* for the whole time. Lectures are followed by free discussions. The social side of life is duly provided for. The surroundings are delightful—an old manorial residence, hostel, dining-hall, and lecture-hall—

set in a charmingly laid-out estate in Derbyshire where one may wander at will. Introductions are dispensed with, and members of the various Christian bodies learn to know one another better. I shall be glad to send a copy of the programme to any one on the receipt of a postcard.—Yours, &c.

H. H. JOHNSON,
Secretary, National Conference Union for Social Service.

The Orchards, Croft Road, Evesham.
May 30, 1916.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN:—The National Music of Poland: Marguerite Walaux. 6*d.* net. The Workers and Education: Fredk. John Gillman. 1*s.* net. Joshua Rowntree: S. E. Robson. 4*s.* 6*d.* net.

MESSRS. CONSTABLE & Co.:—A Slav Soul and other Stories: Alexander Kuprin. 5*s.* net. The Ultimate Belief: A. Clutton Brock. 2*s.* 6*d.* net.

THE CAMBRIDGE UNIVERSITY PRESS:—The Cambridge Historical Series; Germany, Vol. I.: Sir Adolphus W. Ward. 12*s.* net.

MESSRS. HEADLEY BROS.:—The Ministry of Reconciliation. 2*s.* net.

THE LINDSEY PRESS:—The Divine Element in Art and Literature: W. Lawrence Schroeder. 2*s.* net.

MESSRS. LONGMAN & Co.:—The Story of an Old Meeting House: J. M. Connell. 5*s.* net.

MESSRS. MACMILLAN & Co.:—Political and Literary Essays: Earl of Cromer. 10*s.* 6*d.* net.

MR. ANDREW MELROSE:—The Green Archway: C. Gordon Winter. 5*s.* net.

MESSRS. WATTS & Co.:—A Generation of Religious Progress. 1*s.* net.

MISCELLANEOUS.

The Cornhill Magazine. Expository Times.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

72ND LIST OF SUBSCRIPTIONS.

	£	*s.*	*d.*
Already acknowledged	12,480	18	4
Mr. Henry Sharpe (seventeenth monthly donation)	20	0	0
Mrs. Enfield (ninth donation)	2	2	0
A Friend at Paignton (third donation)	0	10	0
The Members of the Women's Pleasant Hour Class, Coseley, per Mrs. Evans ..	0	5	0
Miss A. Fricker, Trinidad (sixth donation)	2	0	0
Collection at Effra Road Unitarian Church, per Miss L. Martineau	2	17	0
Miss Mary Macdonald ..	2	2	0
The Belgian Hostel Fund, 72 Compayne Gardens, per Mrs. Jolowicz (sixteenth donation)	4	0	0
Collection at Old Meeting House, Tenterden, per Mr. J. E. Mace	2	0	0
Collection at Upper Chapel, Sheffield, per Mr. C. Hill ..	11	6	9
Mr. and Mrs. Nanson (fifth donation)	10	0	0
Monthly Collection at Highgate Unitarian Church, per Rev. A. A. Charlesworth (seventh donation) ..	5	18	7
Mr. J. A. Herbert (eighth monthly donation) ..	0	5	0
Members of High Pavement Old Scholars' and Teachers' Association, per Mr. T. Griffiths	1	11	3
Mr. J. Teal (fifth donation) ..	1	0	0
The Northgate End Sunday School, per Mr. J. Teal (fourth donation)	0	9	10
	£12,547	5	9

Parcels have been received from:—Muswell Hill War Hospital Supply Depot (per Mrs. Colwell); Altrincham and District Hospital Supply Depot (per Miss Rigby); Westbury on Trym Working Guild (per Mrs. Barker); Miss Kate Ryley; Miss Jessie Green; Mrs. Notcutt; Mrs. G. Gerard; Essex Church Work Parties; Ladies' Sewing Circle, Unity Church, Torquay (per Miss L. O'Connor); Miss Minns; Mrs. Harold Coventry; Miss E. C. Harvey; Mrs. Mitchell; Miss C. R. Holland; St. John Voluntary Aid Committee, St. Andrew's Hall, Liverpool (President, Lady Barr); Mrs. Henry Green; Ladies' Sewing Society, Brook Street Chapel, Knutsford (per Mrs. G. Holt); Mrs. Baily; Miss E. A. Davis; Miss G. Sharpe; The War Hospital Supply Depot, Abbot's Arm, Andover (per Miss C. M. Horsmaill); Mrs. Grundy; Clapham Ladies' War Relief Committee; Holywood First Presbyterian Church Sunday School Work Party (per Mrs. Phelps); Miss Emily Ryley; Miss Short; Miss Jessie Green; Liverpool Women's War Service Bureau; Miss Margaret Ashton; The Ladies of the Sewing Circle, Brixton Branch (per Mrs. Stevens); Mrs. F. E. Baines; Rosslyn Hill Sewing Society (per Mrs. J. C. Drummond); Miss Shaen; Miss A. Baumann; Ullet Road Sewing Circle, Liverpool (per Mrs. Odgers); Mayoress of Ipswich's War Hospital Supply Depot; Miss Cobb; Highgate War Hospital Supply Depot (per Miss B. Osmond); Miss Thorneley; Mrs. and Miss Carter; Mrs. P. Roscoe and children; Miss Leigh; Mrs. Collier's Working Party, Trinidad; Miss E. Ryley; Platt Chapel Dorcas Society (per Miss A. Fryer); Mrs. Wheatcroft; Bury Branch Women's League (per Miss Johnstone); Anon. (Middlesbrough); Croydon War Hospital Supply Depot (per Miss Livingston).

SPECIAL WANTS.

Shirts, Socks, Pyjamas.

Towels, Slippers.

Handkerchiefs, Invalid Foods.

Games, indoor and outdoor for men and for children (such as skipping ropes, balls, &c.).

French books, pipes, tobacco, and other "comforts."

Gramophone and records, bagatelle boards, &c., for the Calais hut.

Dressing-gowns.

Note.—A scheme has been organised by which the Elementary and Secondary Schools of London may utilise their needlework lessons to make clothes for Belgian children in Holland and France (and also Serbian children in Corsica and Greece). This will be in working order soon, so although Mrs. Allen will be glad of any clothes made or for which materials are already in hand, she does not ask for any more to be started, as by the time they are finished it is expected that the London schools will be beginning to send out the clothes they have made.

Mrs. Allen would be glad to send raffia baskets made by wounded Belgian soldiers in hospitals to any one who will sell them again or buy them for themselves. The prices are from 2*s.* 6*d.* to 4*s.* The baskets are very strong and pretty.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

HOME CAMP NOTES.

ON one of the lists sent in was the name of a man in a camp ten miles from a station. Ought he to be visited? In March, when the gales were at their worst, it was impossible to reach several men who had replied that they would expect me, and that they would, if necessary, meet me at the railhead seven miles away. In reporting cases of the kind to the Committee it had to be said that they would have to be passed over. In the Eastern Counties especially many camps would have to be left because of the time and expense which visits would involve. It made a big difference, therefore, when with a motor cycle this difficulty was surmounted. In the last week or two, for example, all camps between the Thames and the Humber where our men are located have been included in the itinerary. Groups of men right down to the water's edge, two or three in a naval base here, a handful in a barracks there, another in a hamlet off the map yonder, and so on for seven hundred miles of coast and cross country roads; every man whose name I had has been sought for, and most of them found or heard of. Best of all has been the surprise which the call has occasioned some of the men who had written that they would like to see me, but that they had no expectation I should find them in their distant billets.

I should like to be able to send a report of these meetings to the schools which have supplied the names, but the time is better spent in seeing more men than in writing about those I have met, and some friends who appear anxious to know what I am doing are asked to accept an assurance that I am at least trying to meet every man who remains on this side. And if, as is inevitable, some have moved away, I quite frequently meet with others whose names have not been sent.

It might seem likely that these visits would have a good deal of sameness about them; but there is a wonderful variety of personal experience, and the interest never flags. Some of the

men are crossing in a day or two to France or overseas, and mine has been the last handshake and "God bless you" and "good luck," before they went into the unknown. Others are back from the "front," perhaps with half a foot missing, and waiting for their discharge; others practically "fit" again and expecting soon to be recalled. Anzacs and Canadians, too, are on my list now, and men who are not of our household of faith, but who welcome me for the sake of a mutual friend who has asked me to look them up. One of our ministers in America writes to London about a youth whose *fiancée* is at school with his daughter, and, perhaps because "he doesn't know a soul in England," except the folk in the hospital where he lies wounded, he tells me all about "her," and I think that some day I shall see her when he weds her. Then in a town like Lowestoft there's a man whose name makes me inquire if he can be any relation of the R.G. I knew thirty years ago, and he says if I would only ask his father I should find that I knew this big fellow all those years ago as a very little chap. And now comes a boy who is troubled because they refused to enter him as a Unitarian. He pulls out his identification disc against which he had protested because he was *not* a Wesleyan. It is good news for him to be assured that the matter shall be rectified, and I hope by now he is correctly described as "Unit.," which is the regimental short for Unitarian.

Very many of our friends are entered as Church of England, some as Presbyterians, and a few as Methodists. Excepting where a man feels strongly it does not seem worth while to make representations which would probably raise a difficulty; but the procedure discounts the value of certain statistics which have been used to the disadvantage of Nonconformists as a whole.

Greater care seems to be exercised now, but at the outset the last word very likely rested with a sergeant who knew nothing of the "fancy religions," and lumped all his men as C. of E. or R.C.'s. And yet the King's Regulations are clear enough, *e.g.*,

> "A soldier will be classified under one of the following denominations—Church of England, Presbyterian, Wesleyan, Baptist, or Congregationalist; Other Protestant denomination (name of denomination to be noted), Roman Catholic, Jew."—Paragraph 919.

Not less definite is the instruction regarding attendance at worship:—

> "Every soldier, when not prevented by military duty, will attend Divine service, but a soldier will not be obliged to attend the service of any other religious body than his own."—Paragraph 1333.

The man entered as a member of a body without a place of worship in the neighbourhood, however, has often found that insistence upon his rights has meant a "fatigue" as an alternative; and no one takes kindly to that. How the matter is regarded from an orderly room point of view may be judged from some remarks of a N.C.O. who thought he understood what should be done with men. I was inquiring for one of our men, and found him described as a Wesleyan. There could be no doubt, according to the official, that he must have voluntarily described himself in that way, "for no pressure was ever brought to bear upon the men." When I demurred to the extent of suggesting that methods varied this was met with a warm disclaimer. "Only we can't be expected to know all the different bodies,—aren't there over three hundred of them?" Then we had a look at the names on the particular list, and I asked about two men, one of whom was entered as an Agnostic and the other as an Atheist. The reply was that the Agnostic was a man with a religion, and he must be fairly treated; but the Atheist ought to be forced to go to service every time or put upon fatigue! The discrimination was interesting, but further talk would have been futile just then, so I contented myself with the suggestion that possibly the Atheist, too, had convictions, and that so far as our own men were concerned I always advised them to take advantage of such services as were available; they could find help in them all, and if anything should jar it need leave no hurt behind it if their own minds were sure and their hearts sound. The need for entering the theological opinions of soldiers at all is not so evident as it once seemed; but so long as the men are not exploited no great harm is done; and nearly always it is plain that the chaplains act fairly and generously towards all. As for the men themselves probably they would echo the words of Tom Moore:—

> Shall I ask the brave soldier who fights by my side
> In the cause of mankind, if our creeds agree?
>
> And their answer would be more unanimous than their theologies.

I have to acknowledge some further timely help for the social side of the work, and to express my thanks for the gifts which enable me to ask our men if there is anything I can do for them, with the assurance that if there should be any need I can meet it. May I add that an appeal has been issued to the friends of the Van Mission to subscribe the funds which are necessary for this camp visitation, which for the time being takes the place of the open-air work? It will be seen, however, that the expense of a widespread campaign of this kind is large, and it would relieve a natural anxiety if all who are interested in what is being done would help in the provision of the fund.

	£	*s.*	*d.*
Already acknowledged	37	1	0
A Lover of Boys	0	10	0
Anonymous, Kilburn ..	0	5	0
Beard, J. R., Torquay ..	5	0	0
Bowring, Sir W. B., Liverpool	5	0	0
Charles, Miss G., Bury ..	0	5	0
Cooke, Miss E. S., Sutton	1	0	0
H. W.	0	10	0
New Street Meeting House, Aberystwyth	1	0	0
Two Old Scholars of Clover Street	1	0	0
Williams, Miss, Aberdare ..	0	10	0
Winser, Mrs., Leeds ..	1	1	0
	£53	2	0

Further contributions in aid of the Social Work in the Home Camps and of the Visitation Fund will be gratefully acknowledged, and should be sent to me at Essex Hall, Essex Street, Strand, London, W.C.

THOS. P. SPEDDING.

A VOICE FROM THE RANKS.

THE REV. EUSTACE THOMPSON of Cairncastle has sent us two letters written to him by one of his old Sunday scholars. The following passages have a vivid human interest as revealing the point of view of a thoughtful man in the ranks, who became a soldier from a high sense of duty. Mr. Thompson writes of him, "Arthur Favell was one of the finest little boys in my Bermondsey school—thirteen years old when I saw him last." In civilian life he had won his way to the position of technical instructor in connection with the schools of the L.C.C., and the future was bright with promise. He had returned to France after being wounded, and was killed by a shell in his sleep on May 17, his 23rd birthday. The same shell killed four men and wounded two others.

"As things have turned out for the world so badly [he writes] I am glad that I joined the Territorials six months ago, as that prepared me to take up arms, and be ready to help England against the menace of Prussian militarism—for every one must admit that this war (although war for war's sake is to be deprecated) is in a righteous cause. You say you are sorry that I have had such ill-luck, but believe me the best of fortune has followed me in France. I have seen some bloody sights and have been in some hellishly hot fire from the enemy, and thank my lucky stars to have come through as safe as I have up to the present. All the time I was there I don't think we had a dull hour, as there was always plenty of hard work to do, and, in addition, the excitement of not knowing which minute may be your last and the British Tommy's unbreakable spirit kept us from getting melancholy on the darkest nights and in the most dangerous places. On the night when I was wounded poor old Bert Bryant, whom you must remember, was killed in the charge upon the German trenches at Festubert. My company was in support, and while waiting in the old English trench we were subjected to a very heavy shell fire from the German artillery. One shell burst just in front of our parapet and a piece flew hitting me in the right wrist. That was at 12 o'clock midnight, and our brave boys had been fighting for six hours, capturing two lines of enemy trenches, but losing half the brigade in so doing. Poor Bert, whose friend I feel proud to have been, died like a true British soldier."

In a second letter he writes as follows in reply to several questions which Mr. Thompson had addressed to him:—"French soldiers are not so smart either in drill or person as the English Tommies. They are very good-natured and friendly towards our troops; elated by success, but sadly depressed by defeat. . . . .At one house my chum and I found the good lady a most clean and tidy, good-natured person. Our 'café au lait' was always 'pour souvenir,' and all were at liberty

to use her table and lamp for letter writing. She was passionately fond of her only child, whose father was in the French Artillery, and was beside herself with delight when our fellows used to sing the kiddy to sleep. She never could do too much for us, and you may be sure we appreciated her kindness.....The British soldiers in France certainly are caring for their country's credit. They bear themselves with the utmost bravery and cool courage in the heaviest fire. In the towns the greatest possible majority of the men are always behaving with great *esprit de corps*, caring for and being very proud of their regiment's good name. Some lose control of themselves, but generally the British soldier is respected and honoured for his good behaviour by all French people. In a fight they always do their best, and even though they may have been nights without sleep in a muddy trench, and although they grumble, the work is always done, and a song soon cheers them up. We have marched as many as twenty miles, and the music of mouth-organs and songs has hardly ceased during the whole time. In the trenches they are always cheery, and claim it as their privilege to grumble, and they even grumble cheerfully, if you can understand that. I may be biased, but to my eyes our soldiers are superior to the Germans even, for they do not grovel and whine for mercy as the latter do at the sight of a bayonet, and have more personal bravery. Does soldiering make the Englishman coarser and more brutal? A difficult question, and one for a fellow of more experience than I have. On the whole we soldiers have to learn to endure hardship, trouble, and pain with patience, they must be thoughtful for others—the sentry has the lives of dozens on his hands—or rather, eyes and ears. He must not steal or misappropriate any rations belonging to his comrades. If one man has bad feet or other troubles on the march, half a dozen will offer to carry his rifle or even his pack by turns. In all these ways a feeling of deep friendship springs up. As regards shooting Germans that is the soldier's duty, and he does it, not because he likes it, but from a sense of duty....I know that all the German prisoners I have seen have with few exceptions been treated with great kindness; their wounds have been bound and all comforts have been given them; and we know that German prisoners in England are better treated than English prisoners in Germany. It is the German's own cruelty which causes bad feeling amongst our men towards them. On the whole I don't think that the average English soldier will be more brutal or coarser than he was before August, '14, because the object of the war is a noble one, and he faces death for it nobly."

THE BISHOP OF KENSINGTON IN HYDE PARK.

SATURDAY afternoon witnessed a remarkable procession of prayer from St. Martin-in-the-Fields, Trafalgar Square, to Hyde Park, when the Bishop of Kensington addressed a large crowd and conducted an impressive service of intercession. The procession was headed by clergy in their robes, the foremost carrying a cross. In the centre a banner was carried with the words, "To witness for God in Time of War." Along the route hymns were sung to national melodies. The famous battle hymn of Julia Ward Howe, set to a stirring tune by Martin Shaw, was included. The sight was remarkably impressive as the procession came slowly through the park from Hyde Park Corner, and all sorts and conditions of people gathered round the spot.

The Bishop of Kensington explained that the procession and service was to bear witness for God. Many strange things, he said, had happened since August, 1914, and we were only now beginning to take the measure of the things that really matter. What mattered was God, and the really strange thing was that England should have forgotten that. This service was a witness to the truth on which the hope of England depends. Empire Day testified to the wonderful gift of God to England; for from wherever Englishmen call England home, men had come to fight for the truth, honour, and purity symbolised in our flag. People had begun to think they could do without the Cross of Christ, and we saw the results in the present war. But though we had forgotten Him Christ was in the midst of us, and it was He who suffered and was crucified afresh. We do not like to think of England in 1914 with class-hatred and sex-war, which was all a denial of God. We were not a righteous nation, and the witness we must bear was to ask God to forgive us. Admiral Beattie had said truly that England was not yet on her knees in prayer; to go back to God was our one hope.

After some prayers Tallis's Funeral March was played in memory of those fallen in the war, and the service came to an end with the singing of the National Anthem.

The Rev. H. R. L. Sheppard, Vicar of St. Martin's, in the few words he addressed to the crowd in Trafalgar Square, acknowledged that the Church had been over-inclined to wait for the people to come to her instead of herself going out to them. The Bishop of Kensington, in Hyde Park, ended by thanking the people for the help given him by all joining with so great a reverence in the service. The procession and service were organised by the Church League for Women's Suffrage.

THE sermon preached by the Archbishop of Canterbury in Westminster Abbey on May 10 at the presentation day service for members of the University of London has been published as a penny pamphlet by *The Christian Commonwealth*, 133 Salisbury Square, E.C.

MEN AND MOVEMENTS.

A COUNTRY pastorate has many blessings denied to men who live in crowded cities, as all readers of George Herbert know. Among them is greater leisure for the things of the mind. The Rev. J. M. Connell has taken full advantage of the opportunities of the beautiful country town among the downs, where he carries on his quiet and helpful ministry. A short time ago he gave us a Book of Devotional Readings, a rich treasury of the noblest utterances in Christian literature for public and private use. Now we have to congratulate him upon the publication of 'The Story of an Old Meeting House,' dedicated to his friends at Westgate Chapel, Lewes.

THE book, which is published by Messrs. Longmans, Green & Co., for 5*s*., is most attractive in appearance, with its well-spaced and excellent type and five illustrations drawn specially by Mr. Edmund H. New. We shall deal with its contents in a special article later on. To-day we simply seize the first opportunity of expressing our cordial pleasure at its appearance, and urging our readers to buy it without delay.

THE late Miss Dorothea Hollins has shown her steadfast adhesion to the principles and causes which lay nearest her heart by the terms of her will. She has left £3,500 to the Royal College of Music "for the endowment of a scholarship to be known as the Octavia Scholarship, tenable by a pupil of composition of the said college of good education for three years abroad." The residue of her estate, which will amount to a considerable sum, is left in equal shares to the Labour Party and the Women's Labour League.

MANY ministers have found some special form of war service which they can carry on in addition to their ordinary work, but few can have been so fortunate as the Rev. G. Lansdown of Chichester. He is attached to the large military hospital of Graylingswell, with its glorious views of Goodwood Downs, as medical electrician. Numerous cases, some of them of a most interesting and painful character, have passed through his hands, and he has won golden opinions in overcoming obstinate difficulties. Many men will owe the use of their limbs or their recovery from deafness arising from shock to his skill.

BUT there is a less official aspect of Mr. Lansdown's work in the hospital, which is of great importance and gives him endless pleasure. He is a civilian, and the men do not even know that he is a parson, and the consequence is that the relation between them is a frankly human one. He has won their confidence in an unusual degree and shares the humours and anxieties of hospital life with them to the full. It is a heartening experience to wander round the wards with him. The men, many of them terribly shattered, are simply splendid. It is a living sermon on the goodness of human nature.

THE REV. J. HORACE SHORT of Blackpool intended to follow his brother's example and join the army. He has made several attempts to enter the R.A.M.C., but has now received a final reply from Aldershot to the effect that no more men are needed in this branch of the service. In these circumstances, and also taking into account the urgent requirements of his church and Sunday School, he has decided to give up his clearly formed purpose of going into the R.A.M.C.

READERS of our report of the Annual Meeting of the London District Unitarian Society last week will have gathered that the past year has been an anxious one. No one, however, listening to the speech of the Rev. J. A. Pearson would have gathered that he has had a heavy burden to carry or that he ever feels the chill of discouragement. It was just as bright and cheery and human as usual, and it had the merit of taking the long view. The rich and faithful work of many years must not be forgotten because it is not always given to us in untoward circumstances to command success.

WE are very sorry that financial difficulties, for which he is in no way responsible, have brought the ministry of the Rev. F. Munford at Kilburn to a close. Mr. Munford, who was educated at New College, London, for the Congregationalist ministry, was formerly assistant to the Rev. G. T. Sadler at Wimbledon. He went to Kilburn in 1914. We hope soon to receive the good news that he has found a happy settlement elsewhere.

THE Borough of Glossop recently sustained a serious public loss in the sudden death of its Mayor, the late Mr. H. Partington, J.P. The Council have now unanimously invited his widow to succeed him, and this with great unselfishness and public spirit she has consented to do. Mrs. Partington is a member of the Fitzalan Street Church. Last Sunday she was present in her official capacity at the parish church at the morning service, and in the evening she invited the members of the corporation to attend her own place of worship, when the preacher was the Rev. J. Wilson.

NEXT week we hope to publish a full report of the lecture which Prof. Gilbert Murray is announced to deliver on Monday evening at King's College, Strand, in connection with the Fight for Right Movement.

NEWS OF THE CHURCHES.

Advisory Committee.—The Northern Advisory Board reports that the Lay Workers' certificate has been issued to Mr. Harry Taylor, now in charge of the Trafalgar Street congregation, Burnley, and to Mr. William Stephenson, in charge at Sunderland, subject to the prescribed conditions as to period of probation and the course of reading and examinations.

Blackpool (North Shore).—The sad news has been received of the death of Corporal Charles Barton Denby, who served in the Royal Engineers. He was in the memorable landing at Suvla Bay, and was among the last to leave the Gallipoli Peninsula when it was evacuated. During last August he received a slight wound from which he quickly recovered. He was killed on April 9 in Mesopotamia, being in the relief force which was pushing forward to the rescue of the besieged forces in Kut. He was 27 years of age. He is the second among those who have been connected with our fellowship to have made the extreme sacrifice.

Blackpool (South Shore).—A Sale of Work in connection with the Unitarian Church was held on Wednesday, May 24. The Mayoress of Blackpool performed the opening ceremony, Mr. J. T. Cattlow being in the chair. Over £80 was realised, clear of expenses.

London: Islington.—The extreme apex of the steeple of Unity Church was seriously damaged by a violent storm about two months ago, and other damage to the stonework occurred at the same time. Extensive and costly repairs have been found necessary, and the Committee have felt it their duty to have the work done at once. Only a very small sum is available for an expenditure which may run up to £200 or more, and the question of raising this money has been postponed until the actual cost is known. It is gratifying to know that the Rev. J. Vint Laughland's sermons are arousing much interest, and that the attendances at the services, especially in the evening, show a good increase. In his letter to the members of the congregation in the June Calendar Mr. Laughland invites those who have any suggestions to make to write them down and put them into the box provided for the purpose, which will be found on the book-table in the church. These suggestions will receive the Minister's careful consideration. Requests for pastoral visitation, for sermons on particular questions, for the singing of the writer's favourite hymns, or any other communication regarding the services are cordially invited.

Nelson.—On Sunday last School Anniversary Services were held, with larger congregations and collections than in recent years. The Rev. T. Munn of Padiham was the preacher afternoon and evening, and Mr. W. B. Hargreaves of Burnley in the morning. The choir sang special anthems, and there were solos by Miss Nora Duckworth, Mr. J. G. Mosedale, and Mr. Robert Kippax (Burnley). Tea was provided for visitors in the afternoon, and a goodly company availed themselves of it. On the whole it was a very encouraging day for the Nelson Unitarians.

Newcastle-on-Tyne.—We deeply regret to announce that Second-Lieut. Sidney Main, formerly a member of the Church of the Divine Unity, has been severely wounded. He devoted himself earnestly to study and had become an efficient officer of the 15th Northumberland Fusiliers. Unfortunately he had been in the trenches only twenty-four hours when he was wounded, losing the greater part of the right thumb, part of the left thumb, and the whole of the forefinger of the left hand. He is progressing favourably; his deepest disappointment appears to be that his service in the trenches has been so short. A letter from his captain shows that he acted with coolness and self-forgetfulness at the time of his mishap.

Rhydygwin.—The Rev. Lewis Williams, who held the pastorate of Rhydygwin and Ciliau Aeron Churches, Cardiganshire, for twenty years, has left to succeed the Rev. John Davies, as minister of Allt-y-placa and Capel-y-bryn Churches. On leaving Mr. Williams was presented by the Rhydygwin Church with an illuminated address, and Mrs. Lewis Williams with a silver tea and coffee service. Also Ciliau Church presented Mr. Williams with a gold watch. At Ciliau the presentation meeting was confined to members of the church, and many spoke in high terms of Mr. Williams's services to the church. A public meeting was held at Rhydygwin, and the Rev. T. Lloyd Jones, Liverpool, a native of the place, came down to preside, and to show his respect to the Rev. Lewis Williams. Several of the members of the church bore testimony to Mr. Williams's ability as a preacher, and to his fine qualities as a man. They regretted very much to lose Mrs. and Miss Williams from their midst, as they had been most faithful workers in connection with all the institutions of the church, and had greatly endeared themselves to all connected. The minister of the Congregational Church in the district spoke of the close friendship that had been formed between him and Mr. Williams, and of the happy way in which they had always been able to co-operate. Many also from other churches spoke, and gave expression to high tributes of respect to both Mr. and Mrs., and to Miss Williams.

Wolverhampton.—On May 27 Sunday School Anniversary Services were held at All 'Souls' Church. In the morning and afternoon the Rev. J. A. Shaw, M.A., was the preacher and in the evening Mr. J. A. Seddon, formerly M.P. for the Newton Division of Lancashire, gave a powerful and closely reasoned address on 'Vicarious Sacrifice, or Man *versus* the State.' Mr. Seddon paid a high tribute to those who in the spirit of true heroism were willing to sacrifice everything for what they believed to be a sacred cause. The services were well attended, and the collections throughout the day showed an increase on those of last year. The children, trained by Miss K. V. Wright, sang their hymns with great charm and sweetness, and the anthems by the choir were equally well enjoyed.

NOTES AND JOTTINGS.

WORKING-CLASS EXPENDITURE IN WAR-TIME.

Mr. Bernard Shaw said some sensible things in the course of a lecture on war-economy delivered at Clapham Public Hall last week, and very little fault will be found with his statement that more production and less waste is the best method to follow. He strongly deprecated saving on education; the man who supported the proposal to leave the streets unwatered he characterised as an enemy to his country; and, far from advocating the reduction of expenditure on general eatables, he urged that, in war, people needed more, not less, nourishing and sustaining food. In this connection the record given by the Edmonton Co-operative Society, which has branches in various parts of London, makes interesting reading. All the evidence goes to show that the thrifty class of folk who make up the Society are adapting their expenditure to changed conditions in a very reasonable way, and, while bacon and meat are not sold in anything like the quantities disposed of in pre-war times, the trade in oatmeal and rolled oats has nearly trebled, rice is bought freely, and the sale of bread and flour has largely increased.

* * *

Some practical investigations have also been made recently by a Toynbee Hall worker, the results of which are published in *The Toynbee Record*. These show that, in the district of Stepney, not more than 58 per cent of the people have added to their income, however prosperity may have increased elsewhere; the remainder, therefore, are struggling to make the old income, or one con-

siderably reduced, meet the greatly increased cost of living, and we can only wonder how it is done. That it is accomplished at the sacrifice of general efficiency and well-being there can be no doubt. It is very expensive even to be clean now, as a worker in the East End complained recently, for the tremendous increase in the price of soap of all varieties is beginning to make this necessary household commodity almost a luxury for some people.

The Charms of Château d'Oex.

Chateau d'Oex, the Swiss mountain village where the British wounded and invalid prisoners have been enthusiastically welcomed this week, won the admiration of Mendelssohn in the course of a tour which included Switzerland, Germany, France, and Italy in 1831, when he was only 22. "It is one of the most idyllic spots," he wrote in a letter home, "such as we have seen together at Wattwyll....Of all the countries I know this is the most beautiful, and it is the spot where I should most like to live when I become really old....I thank God for having created so much that is beautiful, and it may be His gracious will to permit us all, whether in Berlin, England, or in the Château d'Oex, to enjoy a happy evening and a tranquil night." There have been many changes since that time, but this lovely little spot amid the encircling peaks appears to have lost none of its charm, and we can imagine how the brave men who are to find a home there till the end of the war will appreciate the beauty of the scenery, the wealth of flowers in bloom at this time of the year, the peaceful atmosphere, so remote from the war-zone, and the sympathy and friendliness of the Swiss people.

"The Spirit of Life" in America.

A beautiful memorial symbolising the Spirit of Life, has just been unveiled at Saratoga Springs, that beautiful natural park with its health-giving woods and waters, and pure air, which was secured for the people by the Saratoga Reservation Commission. Miss Katrina Van Dyke, the daughter of Dr. Henry Van Dyke, United States Ambassador to the Hague, and also a famous preacher, performed the ceremony, and read a delightful letter from her father in which he speaks of the message this figure in bronze will utter to the children of men, for whom life should not be "a care and a burden, but a blessing and joy" if lived in purity and love. "But I am thinking to-day," he goes on, "of something more than the æsthetic beauty of your celebration. I am thinking of the social and civic meaning of the occasion. It means that the great State of New York has shown a corporate wisdom, a generous foresight, and a true parental love in 'caring for her own.'....I write from the shores where organised Death and Destruction are stalking through fair lands. The duty which the President committed to my hands holds me here while the Dark Age lasts. But with my whole heart, oppressed but not discouraged, weary but still believing, I send my loyal greeting to 'The Spirit of Life' in America."

The Sunday School Association.

BELGIAN HUT FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, jun.) acknowledges with thanks the undermentioned donations to this Fund, contributed by the Scholars, Young People, and others connected with the following Sunday Schools and Congregations:—

SIXTH LIST.

	£	s.	d.
Previously acknowledged	248	5	7
Rochdale	2	9	0
Hull	2	10	1
Aberdeen	0	11	0
Loughborough	0	4	0
London: Leytonstone	1	0	0
London: Hackney	5	2	10
Birkenhead	1	0	0
Bath	3	3	0
Sheffield: Unity Church (additional) ...	0	8	6
Bolton: Bank Street	4	10	0
Miss Spiller	1	0	0
Frank and Laurie Taylor	0	5	0
	£270	9	0

The presentation of the amount received takes place on June 13, at Essex Hall.

All collections must be sent in by Tuesday next, June 6.

Bertram Lister,
Hon. Sec. of Appeal Committee.

Essex Hall, Essex Street, Strand, London.
May 31, 1916.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, at 11.15.

June.

4. Rev. Douglas Walmsley, B.A., of Prestwich, Lancashire.
11. Rev. Douglas Walmsley, B.A., of Prestwich, Lancashire.
18. Rev. J. Estlin Carpenter, M.A., D.Litt., of Manchester College, Oxford.
25. Rev. J. Estlin Carpenter, M.A., D.Litt., of Manchester College, Oxford.

The Evening Services will not be resumed for the present.

LONDON SUNDAY SCHOOL SOCIETY.

THE SOUTHEND HOLIDAY HOME

is open this summer as usual and can receive guests on the following terms:—Elder Scholars and Teachers (between 13 and 18), and Teachers with classes, 7*s.* 6*d.* per week. Teachers and others connected with affiliated Schools, 10*s.* 6*d.* per week.

Further particulars and form of application from Hon. Secretary, A. Stephen Noel, 75 Hainault Road, Leytonstone.



Board and Residence, &c.

LONDON.—Board-Residence, Miss E. Kingston, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

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TO LET, at Windermere, during May, June, July, FURNISHED HOUSE, 8 rooms, bath and w.c.—Apply Miss Beard, 12 Cornwall Road, Rochester.

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'THE UNITARIAN MONTHLY.'—A Magazine for Unitarian Propaganda. Adopted by Churches, with or without Local Page. Issued for last Sunday in each previous month. One copy, post free, 1½*d.*, 1*s.* 6*d.* a year; 10*d.* per dozen; 3*s.* 6*d.* 100; extra charge local page. — Address to Editor, 13 Victoria Avenue, Brierfield, Lancs.

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FOR THE MINISTRY

The Inquirer

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MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 22 and 23.

THE ANNUAL GENERAL MEETING of TRUSTEES will be held at 11.30 a.m., on FRIDAY, JUNE 23.

THE VISITOR'S ADDRESS will be given by the Rev. JOSEPH WOOD at 5 o'clock p.m., on THURSDAY, JUNE 22. Subject—"The Ministry of Teaching."

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 8 o'clock p.m., on THURSDAY, JUNE 22. The FAREWELL on behalf of the COLLEGE will be given by the Rev. L. P. JACKS, M.A., D.D., and the WELCOME into the MINISTRY By the Rev. J. E. CARPENTER, D.Litt.

A PUBLIC SERVICE, conducted by outgoing Students, will be held in the COLLEGE CHAPEL at 10.30 a.m., on FRIDAY, JUNE 23.

A. H. WORTHINGTON, B.A., 1 S. James's Square, Manchester.
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18. Rev. J. ESTLIN CARPENTER, M.A., D.Litt., of Manchester College, Oxford.
25. Rev. J. ESTLIN CARPENTER, M.A., D.Litt., of Manchester College, Oxford.

The Evening Services will not be resumed for the present.

UNITARIAN HISTORICAL SOCIETY.

GENERAL MEETING (*open to the Public*)

On Wednesday, June 14, at 4.30, in

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Annual Public Meeting

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On Friday, June 16, 1916.

The President, Mr. J. BREDALL, F.R.G.S., will take the Chair at 7 p.m.

Speakers:

Rev. Dr. J. ESTLIN CARPENTER,

Mr. J. M. HOGGE, M.P.,

Mr. ARNOLD LUPTON, M.I.C.E.

Subject:

"The Next Step Forward: What is it to be?"

Business Meeting of Members at 4.30 p.m. Tea at 6 p.m.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, June 11.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. W. R. CLARK-LEWIS.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. H. BURGESS, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Dr. W. MORITZ WESTON.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. A. PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood League House, 141 Portland Road, 7, Mrs. LEGGE.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. F. G. FINCHAM; 6.30, Mr. JOHN BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. DOUGLAS WALMSLEY, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. G. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. L. REDFERN, M.A., B.D.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL—6.30.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. J. E. STRONGE.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. F. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30, Rev. R. F. RATTRAY, M.A., Ph.D. No Evening Service.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. F. K. FREESTON.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. TYSSUL DAVIS, B.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. HAROLD W. STEPHENSON, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Supply.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. HARGROVE.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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DEATHS.

BERRY.—On June 2, at Stonehill, Hants, Clara Berry, second daughter of the late Edward Berry, of Leicester, and Mrs. Berry, of Fairseat, aged 51.

UPTON.—On June 4, at St. George's, Littlemore, Oxford, Jemima, younger sister of the Rev. Charles B. Upton, in her 79th year.

Situations

VACANT AND WANTED.

MINISTER'S DAUGHTER (20) desires engagement as COMPANION, or Help in care of Children during July.—Write S., C/o INQUIRER Office, 13 Bream's Buildings, E.C.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

ONCE again we have had the privilege of spending a few days in France. We wish that everyone on this side of the Channel could share the experience. To see the grim realities of war at close quarters, to witness the magnificent endurance of our French and Belgian Allies, to feel how nothing counts in comparison with a united effort to vanquish the danger which threatens only a few miles away, all this helps an Englishman to see the situation in proper perspective, and possibly makes him a little ashamed of the comfort and security of his own lot. What must the Frenchman who comes here on short leave think as he watches the eddying crowds in the London streets, or hears that people are planning holidays as usual? Are we bearing our full share of the common sacrifice? Have suffering and danger bitten deeply enough into our lives to enable us to get rid of our love for our own opinions and see things as they truly are? Will the war chasten our national spirit, as it has already chastened the spirit of France, and make us wise? Such are some of the questions which occur to the mind. It is right that we should ask them, and test our own habits by the severe standards of thought and behaviour which they suggest.

A LONG week-end took us into the heart of the hospital world. We met several old friends, and were able to inspect the work of the Belgian Hospital Fund in different places. We have brought away three clear impressions. First, there is a most cordial and widespread feeling of friendship and gratitude as a result of what we have been able to do during the past sixteen months. The welcome which awaited us everywhere, the eager inquiries after Mrs. Allen and the hope, so often expressed, that she would soon be among them again, were all most delightful. Second, the reorganisation of the hospitals reflects the highest credit upon the Belgian medical authorities. Many of them are now located in well-planned wooden huts instead of the old and unsuitable buildings with which we were familiar in the early stages of our work. Thirdly, our work is still needed and must go on. Though the days when it was impossible to do enough are happily over, it must be remembered that with very few exceptions the Belgian hospitals are without any group of friends to come to their aid with the numerous gifts which go beyond the official minimum. For these things they are still looking to us, and we do not mean to fail them. This is especially the case with several of them, which are placed in lonely country villages. There is no philanthropic public to shower help and comforts upon them, and it is only when we go to visit them and talk to the doctors that we discover various ways in which we can make life happier and more comfortable for their patients.

* * *

BUT of course the chief object of our visit was to see the Recreation Hut, about which we have written so much in these columns, and to take counsel with those who will be responsible for its management on the spot. The building is almost finished and we hope that the whole scheme will be in running order by the end of the month. It promises to be a fine institute, which will provide a pleasant place of resort for hundreds of men and bring them under stimulating and ennobling influences. It consists of a large hall about 140 ft. long, with a stage at one end and a small chapel, shut off by a moveable wooden screen, at the other. As an annexe there is a reading-room, about 36 ft. by 18 ft., and all the necessary kitchen equipment. It is intended to provide a hot midday meal for the soldiers who pass through the town daily on leave. At present they drift aimlessly about the streets or are crowded together in unsuitable places of resort. The Hut will provide a temporary club for them in addition to its constant use by those who are always on duty at the base. A staff officer, who is a member of the local committee, assured us that the Hut would supply a most urgent need; there was indeed nothing better that we could do for the benefit of the Belgian soldiers. All this means that the scheme has grown considerably, and we shall certainly want more money for the equipment. But it is tremendously worth while, and we are sure that our readers will be eager to make the gift worthy in every way of our friendship with Belgium and the admiration we feel for her gallant army.

* * *

THE tents which the Belgian Hospital Fund are sending out to the Third Division of the Belgian Army have been sheltering the Belgian section at the Great Fair for the Wounded Allies at the Caledonian Market this week. On Tuesday afternoon Princess Clementine of Belgium visited the Fair and Mrs. Allen, as representing the Belgian Hospital Fund, was presented to her by Madame Hymans, the wife of the Belgian Minister in London. The Princess very kindly expressed her thanks for the work that the Fund has done for the Belgian army

and expressed her warm admiration of the tents, which she thought very suitable for their purpose and would, she was sure, prove a great boon to the soldiers. She also thanked Mrs. Allen for allowing them to be used for the comfort of the disabled soldier workers in the Belgian exhibit at the Fair. There were constant very heavy downpours on Tuesday but the tents were perfectly dry inside and not in the least stuffy; so they have already proved their worth.

* * *

We have hardly recovered from the shock caused by the first announcement about the naval battle in the North Sea. For some hours it seemed as though an unforeseen and still unmeasured disaster had overtaken us, and our feeling of security was shaken. Then facts began to appear in their true light, and we saw that the delirium of German boastfulness was intended to cover a bitter disappointment. For an official estimate of the actual results of the battle we must wait till Admiral Jellicoe issues his report; but our naval authorities announce that on a balance of losses they are satisfied that our naval supremacy has been considerably strengthened. From the point of view of beating Germany this is entirely satisfactory, though the price we have had to pay for it in men and ships has been terrible. All the same we do not regret those painful moments of sobering anxiety. While there are still people left in the country, who can talk and act as though our homes and our freedom were not in jeopardy every hour, it is good for all of us to be forced to look into the abyss from which only complete unity of purpose and unswerving loyalty to our cause can save us.

* * *

We have referred elsewhere to the moral impressiveness of the work which Lord Kitchener has accomplished since the outbreak of the war. Nothing has been more striking in the public tributes which have been paid to his memory than their personal quality. He was a symbol of what we admire most in English character, its honesty of purpose, its practical sagacity, and its subordination of personal ambitions to a high sense of public duty. With none of the arts of the demagogue, he became a popular hero by the sheer driving force of his moral qualities. Mr. Arthur Henderson has described the reason for his personal ascendancy in the following words: "Before the present war he was widely known as a great and a distinguished soldier, but during the war he has endeared himself to the common people. Loved and trusted by them, because they believed him to be manly and straight, free from intrigue or desire for personal aggrandisement, he secured their confidence and became their leader in the great task of improvising the vast armies required to meet the country's need. His death leaves an empty place not only at the Council table, but in the hearts of the people." But no words of eulogy are so impressive as the following sentence from a private letter by Lord Kitchener himself, which was read by Lord Desborough at a meeting in the City on Wednesday: "We have to stick it out and do our very best until the release comes. I only wish that I could do more, or rather that what I do was better work."

* * *

We do not take any credit to ourselves because we treat our prisoners of war with magnanimous kindness. It is what all decent people are expected to do to the limit of their powers. But it is pleasant to have the fact that we are doing our best recognised by neutral countries. A Swiss Medical Mission has just completed a visit to England in order to make a selection of wounded and disabled German soldiers suitable for internment under more favourable conditions in Switzerland. The Swiss doctors state that they have been impressed very favourably with the treatment of German prisoners in this country, particularly in the war hospitals. They found the prisoners very well nourished and clean, and their quarters as good as could possibly be expected for prisoners of war. Above all, they were struck by the chivalrous and kindly way in which the camp commandants treated their charges.

* * *

In this connection we cannot refrain from quoting the following translation of a letter by a German prisoner in England, which appeared in *The Manchester Guardian* last week. Its gracious human feeling speaks for itself without any word of comment:—

"In a British Hospital, May 12.

"My dear M., my dear children, my dear mother,—How terribly will the expression 'prisoner' echo in your ears! But your anxiety will be needless, for, to tell the truth, I have hitherto not been treated as a prisoner, but have received nothing but love and care for my wounds, which are severe, and everything is done for me to relieve my pain; in fact everything that can be done for a wounded man. Therefore, my dear ones, respect our enemies. I always had a great dread of falling into English hands, but now that fate has overcome me I have learned better, and I see no trace of anything but tender love on the part of my former enemies. My food could not be better than it is....Do you, therefore, show nothing but kindness towards our wounded enemies, particularly Englishmen. If you happen to meet any on your journeys, treat them kindly and remember how much they are doing for me here. I shall never during my whole life forget the kindness of my doctor and his assistants, the nurses, and orderlies, and I shall think of them gratefully when the peace bells peal on every side. Just now I asked a serjeant here to give me a forget-me-not. I have got it already, and tears of joy come to my eyes, for I know what pleasure it will give to you."

* * *

The Rev. J. H. Shakespeare is not a man to let the grass grow under his feet, and he is pushing his scheme for Free Church Unity among the denominations concerned with all the vigour at his command. Needless to say wherever he goes he is received with cordial respect, and a promise is given that the scheme shall receive full consideration. But it is not clear that much genuine enthusiasm has been aroused, and the reason for this is fairly obvious. Federation has been presented more as a measure of safety than as a gospel of hope. Mr. Shakespeare is careful to tell his hearers that the Free Churches are bleeding to death and unless they federate they are doomed; but he must leave the doubt on many minds whether better machinery will cure the ill. The failure and disquiet of which Mr. Shakespeare is conscious are the symptoms of something much deeper than wasteful rivalry. It is the old Puritan interpretation of God and the world that has to a large extent disappeared, and so long as the message of the churches is spoken chiefly in terms which imply that that interpretation is still adequate, the falling away of interest and the decay in membership are likely to continue. To some extent the Church of England is able to trust to the attraction of a stately ritual amid the decadence of belief; but when a hearty assent to their theology disappears from the bald services of the Free Churches, the hour has struck when they must either recover the power of the living voice or let men slip from their grasp.

Next week we shall publish reports of the Whitweek meetings at Essex Hall; but we must ask our readers to remember that we are working under special difficulties this year as the shortage of paper imposes severe limits upon our space

A MORAL TRIUMPH.

The death of Lord Kitchener throws up into sharp relief the extent and the significance of the effort, which was his last service to the country. He had many claims upon our gratitude and many titles to fame, but the creation of the new armies, which have frustrated Germany's plans of conquest and changed the whole course of the war, was the greatest of them all. We have watched the mighty work as it grew silently and without pause under his hand, till wonder passed into admiration. It is true that opportunity served his purpose and made the whole manhood of the nation plastic to his touch; but the bold conception and the master-strokes by which it was accomplished were all his own.

Hardly enough has been said hitherto of the moral value of the way in which all this work was done. There was no feverish excitement, no undue bustle, no appeal to the passion for military glory, which after all is more characteristic of writers than of soldiers. The appeal was to a deep sense of duty and the love of country and of home, which was fanned into a consuming flame by the breath of danger. What Lord Kitchener organised and controlled was the mightiest moral effort of which we have any record in history. All that was best in the young manhood of the country, most brilliant in intellect, most sensitive in conscience, most passionately sincere in religious faith, answered the call without a murmur. While querulous voices here and there asked whether God was forgotten and Christianity defeated, this mighty host proved that men can still give their lives for the sake of the things which they esteem more highly than life itself, honour and freedom and the defence of those weaker than themselves from outrage and wrong. The Spirit came like a rushing wind, smiting our selfishness and filling the human heart with the grace of a consecrated purpose. If it was a Pentecost of calamity in its visible effects, bringing sorrow and suffering in its train, it was also a Pentecost of power, making men brave and devoted beyond their wont. The great soldier, who gave practical direction to this national awakening, and made it effective for its purpose without lowering its nobility, is likely to be honoured in the future for his moral triumph even more than for his military genius. While he was making armies he was also making men.

This spirit of the new armies has also infected the civilian population. It is extraordinary how quiet and collected the country has been during its ordeal of battle. No vision of military glory has been dangled before our eyes. The staggering thing is that there has been so little war-fever. We have not only kept our heads; we have also kept our morals. It is unlikely that we shall ever know how much of this we owe to Lord Kitchener's leadership, which was the embodiment of quiet and dignified self-control. How easily the people could have been lashed into fury by hot words or rousing appeals. When they saw him calm and collected, a man of many duties and few words, the frothy excitements which often accompany the episodes of war seemed unworthy of true men. We doubt not that in the coming days the strain will be more severe than in the past, for the end is not yet; and temptations will multiply to act unworthily of our aim in the horror and confusion of the fight. Lord Kitchener's death leaves the nation poorer in those qualities of moral control which it needs most. Now that the pressure of the strong hand is withdrawn we can honour his memory best by going forward with cool and determined energy, husbanding our words and using every ounce of our strength till the victory for which he toiled is won. His enduring memorial will be in the hearts of his countrymen, to whom he brought deliverance in an hour of gravest peril by teaching them to do their duty.

Good Thoughts for Evil Times.

There lies the port; the vessel puffs her sail:
There gloom the dark broad seas. My mariners,
Souls that have toil'd, and wrought, and thought with me—
That ever with a frolic welcome took
The thunder and the sunshine, and opposed
Free hearts, free foreheads—you and I are old;
Old age hath yet his honour and his toil;
Death closes all: but something ere the end,
Some work of noble note, may yet be done,
Not unbecoming men that strove with Gods.
The lights begin to twinkle from the rocks:
The long day wanes: the slow moon climbs: the deep
Moans round with many voices. Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down:
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Though much is taken, much abides; and tho'
We are not now that strength which in old days
Moved heaven and earth; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will,
To strive, to seek, to find, and not to yield. Tennyson.

"ON THE FAULTS OF OTHERS"

Charity does not demand of us that we should not see the faults of others; we must, in that case, shut our eyes. But it commands us to avoid attending unnecessarily to them, and that we be not blind to the good, while we are so clear-sighted to the evil, that exists. We must remember, too, God's continual kindness to the most worthless creature, and think how many causes we have to think ill of ourselves; and, finally, we must consider that charity embraces the very lowest human being. It acknowledges that, in the sight of God, the contempt that we indulge for others has, in its very nature, a harshness and arrogance opposed to the spirit of Jesus Christ. The true Christian is not insensible to what is contemptible—but he bears with it. Because others are weak, should we be less careful to give them their due? You who complain so much of what others make you suffer, do you think that you cause others no pain? You who are so annoyed at your neigh-

bour's defects, are you perfect? How astonished you would be, if those whom you cavil at should make all the comments that they might upon you. But even if the whole world were to bear testimony in your favour, God, who knows all, who has seen all your faults, could confound you with a word; and does it never come into your mind to fear, lest He should demand of you, why you had not exercised towards your brother a little of that mercy which He who is your Master so abundantly bestows upon you?

FÉNELON.

O ALMIGHTY and ever-living God, heavenly Father, to whom it is manifestly known how inconstant and wandering the minds of men are in any good actions, and how easily we suffer ourselves to be carried away from the contemplation of thee by diversity of attractions and unseasonable thoughts which take hold of us in the time of our devotions and prayers unto thee; suffer me not to serve thee with my lips and be absent in heart from thee, but create a right spirit within me, that I, being sensible of all thy graces and comforts, may with joyful and holy zeal perform my duty to thee, that so my prayers and desires may appear before thee, and in thy Son's name I may effectually be heard, and my petitions may be granted, to the glory and honour of thy most holy name, and the endless comfort of my own soul. Amen.

PROF. GILBERT MURRAY ON RIVAL PRINCIPLES OF EMPIRE.

THE second of the series of lectures on 'Public Right and International Politics' in connection with the Fight for Right Movement, was given at King's College on Monday evening by Prof. Gilbert Murray. Sir Frederick Pollock was in the chair.

Prof. Murray said:—Some little time ago I was lecturing in Christiania for a certain society, and was afterwards asked to sign my name in a book where the names of the previous lecturers were inscribed, and among them I saw the name of Maximilian Harden, who had lectured there in 1913. I asked about the lecture, and the President of the Society told me it was magnificent. It lasted two hours, and it had all been about Germany's place in the sun. He had explained that Germany was first in all things, in pure intellect, science, history, theology; that she had the best organised, best disciplined, and most devotedly loyal and contented people, and that she was the most prosperous and progressive nation in all material ways, especially in regard to the influence over the rest of the world of her incomparable Kultur. But she needed to expand, and she was bound to expand. This could be done peacefully, for Europe was already half conquered, and England was very obliging in the matter of colonies. But, he said (and this came in the last half-hour of his lecture), it would not do if it were done peacefully. This world-power must have a stronger foundation than any foundation of peace. It must be built upon a pedestal of war and cemented with blood and iron.

Undoubtedly this doctrine of Harden's was not the doctrine of all Germany, but it is, I think, the doctrine that has prevailed. It is the doctrine of Bernhardi, of that very remarkable secret German paper which appears as document No. 2 of the French Yellow Book, of the leading German intellectuals headed by Rohrbach, and, what is more significant, it is the doctrine held, on the whole, by pro-Germans in neutral countries. They take the bold line of arguing that Germany deserves the first place in the world. They tacitly accept the doctrine of Harden's last half-hour—at least, they make no difficulty about it. Of course, there has been one great change. Originally they expected a short war. Then it was to be a long war. Now Rohrbach says "in this or the next or the next or the next after that."

What is our answer to Harden's doctrine, speaking, not as patriotic Britishers, but as impartial men? If Germany is so superior—and she can make out an exceedingly good case—ought we to strengthen a comparatively backward power like Russia against her? To that we reply, if Germany is what she claims to be she will get the influence she wants by normal expansion and development. If she is growing in wealth, in population, in material, intellectual and spiritual power (and no one can say she is hampered for want of organisation or advertisement!), she will have her due place. We do not stand in her way except as legitimate rivals. We have not baulked her colonies or her spread in the East. But if to make her claim firmer she insists on war, and would build her power upon innocent blood, then, both as a rival nation valuing our rights, and as civilised men in the name of outraged humanity, we will meet force with force. We will show this empire that insists upon a foundation of blood how slippery that foundation is.

There is a second question: how does this doctrine and the fact of its wide acceptance bear on the question of peace? There are people who say that we have blundered into this war, that we have no fundamental quarrel. Is this so, or are we faced by a deliberate policy backed by some sixty millions of human beings, which we will not, and cannot tolerate while we exist as a nation? I think it is clear that Germany is fighting, in the spirit of Harden's speech, to create a world-empire which shall be in the first place hostile to us, and in the second place built upon principles which we regard as evil. That ideal has been most clearly expressed in Naumann's 'Mittel-Europa'—an empire from Antwerp to Bagdad dominated, organised, permeated and trained for war by the German general staff, and developed economically by German trusts and cartels. You find the same idea implicit in the old speeches of the Kaiser and the writings of Von Bülow, and in the words of the present Chancellor, who says that any possible peace must be based on the "war situation as every map shows it to be." The war situation as it exists already gives Germany the Empire of Middle Europe. It gives her that grasp from Antwerp to Bagdad, and from Riga to Egypt, with the power of putting her hand to the throat of the British Empire as soon as necessity arises. The war map deprives Germany of her colonies, but they are not worried about that. "If we have the power to dominate Europe," they say, "we shall have the power to get back our colonies when we choose." It is true that the whole idea of annexation has been repudiated by a wide section in Germany. Not only the Socialists, but many of the *bourgeois* writers are now explaining that they do not want annexation. But here is a sort of trap that we might fall into. Before the war Austria was quite anxious to explain that she did not want to annex any part of Serbia. Rohrbach wants no annexation, only vassal states; neither does Harden. It is not needed, if Germany should end this war with the prestige of a conqueror, alone and victorious. The Chancellor is content not to annex Belgium if Germany is allowed her "due influence," the same influence that she has now in Turkey and Bulgaria, that she will have, if she wins, in Greece, in Roumania, and in Sweden—and who dares to imagine that Holland and Denmark can hold out after that? Peace based in any way on the present situation would establish at a blow the Empire of Mittel-Europa, and give Germany the full reward of her crimes. *We* are to be tolerated as a kind of world power, when once we are publicly thrashed and Germany can get her grip on Egypt.

Now if Germany is to have this position of dominance without any annexation, does not she deserve it? Well, I say no, she does not deserve it, because she will get that prestige on the ground of having won the war, and we maintain that she has not won the war. We will see whether she wins. A very interesting object lesson is now being worked out before the eyes of the smaller nations, those semi-civilised Balkan and Asiatic nations who have little experience of honest politics, and abundant experience of international scoundrelism. They are waiting to see whether the last word in political wisdom is to be found in the way Germany treated Belgium and Austria treated Serbia: in plotting, in arming, in preparing to spring upon your prey; or whether the great mass of decent human society is, in the long run, powerful enough to beat down any such assassin nation, however well organised and however strong.

I want to face a third question, partly implied in Harden's speech and partly in

my criticism upon it—a more painful and searching question. I have hitherto taken the line of moral indignation and outraged humanity. Now we do, I think, rightly regard ourselves as representing a tolerably high international morality, and the Germans as representing something low and evil, but this is an extremely dangerous tone for any one to take. As soon as we begin to have that feeling about a mass of human beings, especially a mass of highly civilised human beings, we must instantly remember and bear in mind that "there, but for the grace of God, goes Great Britain." I met in France a friend of mine who said to me in the most genial way, "Germany was right in everything, and if we had any sense we should do the same." I do not agree—why? Germany at the beginning of the war certainly incurred the general hatred and anger of the neutral world because she deliberately made the war, treated a solemn treaty as a scrap of paper, and violated the neutrality of Belgium; because of her cruelties in Belgium and the North of France; because of the submarine and Zeppelin policy; because, too, of those great crimes the full horrors of which are not yet fully known—her complicity in the Armenian massacres, and the deliberate starvation of Poland. Now, do we harbour principles and use arguments which would justify such things? As a nation we do not, yet the line of separation is not clean and absolute. We must always watch ourselves and be on our guard lest we should slip over to the German side of the borderline.

Prof. Murray went on to say that he was looking quite lately at the book of a friend of his who is against the policy of the war, and had cited many quotations from English writers of the Bernhardi type. A statement might occur to them made by a great and chivalrous English soldier to the effect that "Germany does not wait for a just cause for war. Germany chooses her moment to strike and strikes hard. And Germany is quite right." "I don't think he fully considered the meaning of those words," said Prof. Murray, "but I wish he had not spoken them." Proceeding, he read several passages bearing out the contention that some of the most extreme utterances of the Germans on the ethics of war have been paralleled by writers in England and America, among others, the saying that it is the business of an invading army to leave the occupants of a civil population "nothing but their eyes to weep with," which originated with General Sherman. Some of these quotations he characterised as mere rhetoric, and instances of muddle-headed thinking, but those who were responsible for them were not showing the way to conduct decent diplomacy, or exhibiting the spirit in which to deal fairly and reasonably with all other members of the great fraternity of Europe. These militarists, these enthusiastic breakers of international law, these eloquent torturers of civil populations, these rejectors and despisers of arbitration and peace existed, we must admit, in our country; but, thank heaven and our own common sense, they did not control our public opinion or our Government. In Germany, to the lasting disaster of the world, they did—that was the great difference.

Plato always insisted on the immense complexity of human character, which is a mass of warring instincts, and his solution of the difficulties presenting themselves as a result of this was an aristocracy of the best parts of a man, which must be kept uppermost, while the lower are kept under. That applied both to the individual human character and the life of the State. "I think," said Prof. Murray, "that we have a stable aristocracy in that sense, and that our better impulses, on the whole, do rule us—that we give our confidence, as a nation, to our better type of men. We have behind us a great tradition. In Empire I think we can claim that we are the most liberal and the most merciful among the ruling nations. In war, we have Napoleon's testimony that the English were 'the most consistent, the most implacable, and the most generous of his enemies.' Our rulers and administrators are good men who interpret that high tradition. But in moments of despondency that come to us during this awful strain we become conscious of the unceasing efforts of something low, angry, vulgar, intemperate, and even slanderous, the voices of barbarian slaves clamouring to be governed by a barbarian slave." Prof. Murray quoted in this connection one or two questions which had been recently asked in the House of Commons deprecating the sanctioning of increased grants for the nourishment of the children of interned aliens in view of what was being endured by our fellow-countrymen in prison-camps in Germany, and gave Mr. McKenna's reply to the effect that the British Government would always be guided in this matter by the dictates of humanity and the Hague Convention. He did not believe that people who urged the starvation of little German children in this country as a means of frightening Germany into treating her prisoners better were naturally cruel or fiendish; they were only upset; but it was all part of the hysteria, panic, suspicion, insubordination and lack of loyalty which caused the daily attacks that were made upon the men at the head of affairs, but which would wither away at the news of the first great victory. In spite of all this, he had never been prouder than he was at the present time of Great Britain, of the chivalry and courage of our Navy and Army, of the magnificent response from all parts of the earth to the call of England, of the unwearied resource, devotion, and magnanimity in the face of intrigue and misrepresentation of the nation's leaders.

"A few days ago," Prof. Murray said in conclusion, "I was in France coming back from the fire zone. I had just been in a field dressing-station. The wounded had been evacuated from there, others were expected, and as evening was falling, full of the uncanny strain of the whole place, I saw a body of men working up the communication trenches to take their place in the fire trenches. The thought came to me, how dreadful it was that in trench after trench, along all the miles of front, the men are always moving heavily along just to pay their constant toll of so many killed and so many wounded, while the war drags on its weary length. I wondered whether England was worth that sacrifice, and I answered that she is; because, while I am proud of the things I have mentioned, I am most proud of the clean hands with which we came into this contest, proud of the cause for which, with clear vision and knowing what it meant, we took up our sword, and which we mean to maintain unshaken to the bitter or the triumphant end."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

A FIGHT FOR A BETTER WORLD.

To the Editor of THE INQUIRER.

SIR,—You will see by the newspapers that the United States is gathering itself together for some form of training that will make of us a keener, more alert, better disciplined people. Our nation, in order to do its part in the world's great questions, must be convinced of its moral resourcefulness and strength to meet emergencies, either of peace or of war. We trust this good training will make us more vigorous for all kinds of social service calling for sacrifice and devotion. There is much in physical fitness and disciplined training that makes a man confident of his power to answer any sudden call, and certainly the living together under the same conditions of hardness or disciplined obedience must bring into a common understanding men of different antecedents and of differing opportunities and environment.

It is interesting to hear the discussions as to the morality of war, and whether it is Christlike. It seems to me the Divine Being's purpose in this struggle is to make the sort of world in which his hidden wisdom and truth may spring and ripen. His deepest appeal was ever to the free man to choose which God he should serve, which influences he should strengthen, and then be willing to throw away his life, if need be, in that service. It looks to me as if the moment had come when the world must be cleansed and cleared, not otherwise may the new heaven and earth have space. First of all the world must be swept free from "Fear that plucks the feathers from the wings of the soul, and leaves it shivering in a vault," cravenly subject to tyranny and moral aggression. This war was preceded by years of uneasiness, of heart searching, dissatisfaction with social conditions; men saw "as in a riddle." The world is really saner, more sensitive to values, purified and cleansed by this hour's agony, sweetened and strengthened, ready to take up a nobler work than had ever been dreamed of in our days of ease.

Evidently this free world could not exist as long as the idea that "might makes right" was held by a violent people, and the mind of Europe concentrated on thoughts of defence or kept alive national distrust or hatred. Neither person nor nation can grow in moral or spiritual life when these ideas are dominant in consciousness. Horrible as this

present war is, and appalling in its revelation of the mind of a nation, probably a hundred years of material peace could not have taught us what we have learned during these past two years. What has it not taught us of the heights of spiritual courage, of the exquisite capacity for sacrifice that lives and glow s in the h arts of men and women. From now on nothing should be to us impossible, we know the power that lies in us ; the soul of man working itself to clear expression both for good and evil, during this time of white heat, has shown us the soul of the world. George Meredith's 'The Empty Purse,' well bears re-reading, especially its section beginning, "I have heard a faint cry of a cock o' late morning." The cock's cry symbolises the passing of Night, the coming of Day, or of the soul's emancipation. As Socrates, "I owe a cock to Asclepius, will you remember to pay the debt ?"—Yours, &c.

L. B. W. PERKINS.

Concord, Massachusetts,
May 18, 1916.

CONSCIENCE AND THE STATE.

To the Editor of THE INQUIRER.

SIR,—In your issue of May 27th you argue the case of the 'Conscientious Objectors,' and referring to the statements signed by John Clifford and others, you say—"Probably very few of the eminent men who have signed these protests would carry their arguments so far as to plead for immunity for everybody who refuses to pay his taxes or to obey the lighting regulations on the East Coast"—and you argue that it is difficult to find a logical ground for refusing personal service whilst consenting to pay taxes, &c. But surely there is a fundamental difference in the two propositions. The Government *can* take a man's money by force and may spend it for the public good, and it *can* extinguish a light by force ; but it is absolutely impossible for the Government by force to change a man's conscientious convictions, and it is also impossible to compel some believers in Christianity as taught by Tolstoi to fight. It would seem to some people that to attempt an impossibility is foolish, and that to use torture in the attempt is persecution.—Yours, &c. ARNOLD LUPTON.

7 *Victoria Street, Westminster,*
June 1, 1916.

To the Editor of THE INQUIRER.

SIR,—The letter of the Rev. W. Whitaker in your issue of the 3rd inst. does not appear to recognise the real problem occupying many minds just now with regard to the conscientious objector. He states it as follows: "To what extent is the State in the last resort absolute ? It is claimed for conscience that *it* is absolute." I think a little reflection will show that a very clear and precise definition of conscience is required before the second and very sweeping clause can be accepted. For example, there have been cases where a man's conscience, so-called, has impelled him to show himself in public naked, and these may occur again, yet the State would assert, and in the opinion of ninety-nine people out of a hundred, rightly, the duty of preventing him by force from continuing such an exhibition. We have a right to demand from every citizen that, it he refuses to obey a law, he should have some more valid reason than what may be, after all, only a crazy whim, to describe which as "conscience" is a perversion of language, and to distinguish between the two is of vital moment. Further, such persons are bound to have and express, which most of them avoid doing, their conceptions of the rights of the State to compel obedience at all. If, for instance, I honestly believe (as I do) that the income tax is bad in principle, does my conscience absolve me from the necessity of paying it ? I am one of many who yield to none with regard to the authority of conscience, but who also recognise the claims of the State. The point is as to the relative spheres of each.—Yours, &c.

F. W. MIALL.

Finchley, June 4, 1916.

THE POLICY OF PROHIBITION.

To the Editor of THE INQUIRER.

SIR,—Mr. Rhys's letter in your last issue criticises Canon Masterman rather unfairly by quoting only part of the sentence. The Canon, speaking of Mr. Lloyd George's proposal to nationalise the drink trade, said it "was economically unsound, for it meant paying a large price for a declining trade which they meant to destroy as soon as possible." Mr. Rhys contends that such a proposal is economically sound because a body of experts were appointed by the Government to inquire into it! Two committees were so appointed, one of these, which included Sir Thos. Whittaker, reported favourably, but not the other. Of the latter we read "Mr. Lloyd George's scheme for buying out the trade was considered by a committee of expert financiers. A scheme was evolved, but this was defeated by the Treasury." Probably this was the reason why the proposal never reached Parliament. The war, like a searchlight, has shown up the wastage caused by drink, and its bad effect on the three necessaries of war, men, munitions, and money. The liquor trade to-day is discredited on all sides, and one can understand why brewers and distillers are anxious to sell out before the rising tide of temperance ruins thems. New temperance recruits are influenced by these men, for with few exceptions, the advocates of nationalisation have not been identified with temperance work in the past. They are smitten with what on paper sounds *ideal*, and they compare this ideal with our present system, forgetting that as an ideal system our present one is good. It fails in practice because no system that can be devised will succeed with this dangerous trade. If our idealists had watched the disastrous effect of nationalisation in Russia during the past twenty years, or in India since the British Government took over the liquor trade, they would realise that nationalisation leads to increased sales of drink and the consequent evils of crime and poverty. In India the annual yield of revenue from drink quadrupled in thirty-six years, and to-day temperance reform there is harder because the officials are financially involved. The controlling power is gone. *State Control* implies power of the controller over the controlled, and the danger of *State Purchase* is that a dangerous trade is left without a controller and can do as it likes.

If sincere reformers like Mr. Rhys, who wish for Prohibition during the war, will leave pessimism to the liquor trade and join hands to work for what they believe in, they will be cheered to find that the "Policy of Prohibition during the war" has friends on all sides, from the King to his humblest subject. Shipbuilders, ship-owners, railway, and other transport services have already declared it the only policy to cope with present difficulties. Parliament has the power to grant such a law. Even the Act of 1904 left them this freedom. Members of Parliament are sensitive to the wishes of their constituents, and if all churches will work to focus the public opinion that exists, and make it known to Parliament, we may in the next few months gain a law prohibiting the liquor traffic during the time of war. Thus may those left at home help to make their land worthy of the brave men at the front. They have been ready to sacrifice all for us. Can we not sacrifice something for them ?—Yours, &c. HARRIET M. JOHNSON

Liverpool, June 6, 1916.

TRAINING FOR SUNDAY SCHOOL TEACHERS.

To the Editor of THE INQUIRER.

SIR,—Arising out of your excellent note in this week's INQUIRER on the need for the making of a serious and definite effort to train Sunday School teachers for their important work, may I, as President of the London Sunday School Society, call attention to the scheme of study in 'Method and Child Psychology,' which, in conjunction with an acknowledged educational expert, we have just arranged. A full but simple syllabus will be in the hands of our London ministers and teachers before Whit Sunday, and classes will be formed in every quarter of the district covered by our schools, in which the syllabus will be studied under the guidance of able teachers of long experience in Sunday and day school work. For such candidates as offer themselves there will be an examination in early December on the work done, and a preliminary certificate awarded to those who satisfy the examiner. As a valuable introductory preface to the scheme the Society have been fortunate in securing the help of Mr. Frank Roscoe, M.A., whose address at the S.S.A. Whit-week gathering two years ago proved of such interest and value. On June 21 at Essex Hall, during a social and musical evening for Sunday School teachers, he is to give an address on 'The Need of a Study of Method,' and to this, and to the evening in general (tea and coffee, 7.30–8 ; music, &c., 8–10 P.M.) as President I cordially invite all our London ministers and Sunday School workers.—Yours, &c. A. H. BIGGS.

49 *Norfolk Road, Seven Kings.*
June 3, 1916.

BOOKS AND REVIEWS.

THE WRITER'S CRAFT.

ON THE ART OF WRITING. By Sir Arthur Quiller-Couch. Cambridge, at the University Press, 7*s.* 6*d.* net.

"Q.'s" lectures are piquant, delightful, and daring. Many of us rejoiced when he was appointed Professor of English literature at Cambridge, because it created a whimsical situation and gave promise of fresh breezes and fertilising rains over academic pastures. And now his first book has justified all our hopes. What self-respecting professor would not be ashamed of it? It is casual in manner; it begins anywhere and ends nowhere; there are no learned footnotes; and it would puzzle any student to get it up for an examination. But somehow these lectures live and breathe. It must have been as good as going to the theatre to listen to them. They are full of the excitement of discovery, for we never know what this strange professor, who might never have read a fat text-book of facts and criticism in his life, will say next. The truth is that for "Q." English literature has a great deal more to do with life than with success in a tripos, and he goes his own way to put his hearers in love with good writing and good books. No one, he seems to say, will ever enjoy literature as it ought to be enjoyed, if he simply regards it as another man's art and never tries to do it himself. He wants to create a school not of bookworms but of writers. And so he says, you must understand your art, and these are some of the ways in which it ought to be done, these some of the unpardonable crimes against reverence and good taste. It is one of the bravest words on education which has been spoken in our time, for we who possess the richest literature in the world, have left the moralities of writing to chance or the cheap wiles of the journalist. If only "Q." could become a prophet in all our schools we should have no fear for the good breeding of our sons. "Gentleman," he cries, in words which have gathered force since they were uttered, "let us keep our language noble: for we still have heroes to commemorate!" And so he points us to the best models, and like any good Puritan bids us read the English Bible. "Does it or does it not strike you as queer," he says, "that the people who set you 'courses of study' in English Literature never include the Authorised Version, which not only intrinsically but historically is out and away the greatest book of English Prose?" And then he recites, "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality...."—"The king's daughter is all glorious within: her clothing is of wrought gold."—"Thine eyes shall see the King in his beauty; they shall behold the land that is very far off," and other sentences which are like the choiring of the cherubim or the triumph march of the hosts of heaven. No man can make his lips the instrument of this music without gaining a severer standard of taste for his own words and actions and setting a guard at the door of his heart against the entrance of anything ugly or base. "Q." has set out to establish a school of good writing, but what he really cares for is the life, whether in art or conduct, which reveals the noble mind.

RELIGION IN EUROPE AND THE WORLD CRISIS. By Charles E. Osborne, M.A. London, T. Fisher Unwin, 7*s.* 6*d.* net.

THIS volume is so large, so miscellaneous, and so exuberant that it baffles the critic. It has most of the faults of popular discourse, especially its redundancy; and yet the author confesses that he has expanded the lectures in preparing them for publication instead of using the pruning-knife. If only he had cultivated a simpler and less allusive style, and been quite merciless to his own repetitions, his book would have been at once smaller in compass and bigger in its impact on the public mind. Mr. Osborne is at his best in dealing with the literary revolt against Christian ethics, the hardening of the German character under the discipline of the "Will to Power," and the confusion which results from a sharp division between personal morality and state morality. He does not, however, fall into the opposite error of maintaining that because the State can be organised for evil we must refuse to accept it as an instrument of good. "The ideal of modern civil society," he says, "is not to be a creature, all sting, like Prussia, but neither is it to be a sort of social jelly fish, without clear distinctions of parts or organs, all softness and 'muddle.' Prussia took the wrong turning during her wonderful revival after Jena, not in accepting Hegel's view of the State as an organism with real claims on its members, and superior to and something more than the sum total of the individuals that compose it, but in making Force the State's characteristic feature." Mr. Osborne also writes with knowledge and sympathy about Russia and the Russian Spirit. It is when he puts on the armour of a particular school of Anglican theologian that we begin to be conscious of dissent and to wonder whether he is really so ready to learn from the shattering events of these days as he professes to be. For instance, his whole treatment of what he regards as the failure of Liberal Christianity has a distinctly pre-war flavour, and is simply an echo of the controversy aroused by Schweitzer's bizarre treatment of the Gospels. In order to exalt the apocalyptic elements of a Christianity which "plunges in Dionysiac dance, with a strange medley of fellow-initiates from angels to vagabonds, into the inner forest depths of reality and power," he deprecates any reliance upon clearly rational moral principles. "Regarded as a system of ethics," so he informs us, "apart from the Personality of which it is the utterance, the Sermon on the Mount is but a thing in the air, the 'huge cloudy symbol of a high romance,' rather than a compact, rational, and practical set of principles capable of guiding men and women of limited powers yet good intentions." Is then the Sermon on the Mount not grounded in the facts of conscience? Do we accept its spirit and make it in some sense our pattern of holy living for no compelling reason of the soul, but only because reverence for the words of Christ is involved in our acceptance of the miracle of the Incarnation? Probably Mr. Osborne would draw back from a complete assent to the position which these questions imply; but it seems to us that his love for strong antitheses and highly coloured language has led him on to very dangerous ground. The attempt to reduce the importance of the ethical elements in Christianity has played a strange part in some recent theological discussions, but it is no easy task to bring this kind of teaching, as Mr. Osborne tries to do, into any kind of helpful relation with the present crisis. Fortunately for most of us it belongs to the battle of the books and not to the conflicts of real life.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

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Mr. and Mrs. Chas. W. Chitty (twenty-first donation) ..	4	0	0
X. (sixteenth donation) ..	1	0	0
The Misses Gillespie (fifteenth donation)	0	5	0
Miss L. Colton (fourteenth donation)	0	2	6
Mrs. Cursham	0	1	3
Mrs. A. J. Gimson (fifth donation)	2	0	0
Lady Durning-Lawrence (fifth donation)	25	0	0
Mrs. Russell Scott (fourth donation)	15	0	0
Col. Locke Blake (fifth donation)	10	0	0
Miss Catherine Scott (sixth donation)	5	0	0
The Rev. and Mrs. T. Bowen Evans (monthly donation)	1	0	0
Mr. P. J. Winser	2	0	0
Miss Isabel M. Hervey (eighth donation)	5	0	0
Z.A. (eighth monthly) ..	10	0	0

	£	s.	d.
Miss Katherine A. Finer (second donation).. ..	0	5	0
Mr. E. Braithwaite (third donation)	0	10	0
	£12,647	19	6

Parcels have been received from :—Schools Depot, B.H.F. (per Miss Rowe and Miss Taylor) ; Hyde Chapel Women's Society, Gee Cross (per Mrs. Enfield Dowson) ; Camden School for Girls ; Mrs. Wight ; Unity Church, Islington, Women's League (per Mrs. Stoddart) ; Mr. and Mrs. T. T. Greg ; Mill Hill Sewing League ; Great Meeting Sewing Circle, Leicester (per Mrs. Fripp) ; Miss E. Ryley (two wheel chairs) ; Miss Brooks ; Hampstead War Hospital Supply Depot (from Golder's Green Depot) ; Muswell Hill Congregational Church (per Mrs. Allbon) ; Miss Mottram; Miss Minns ; Mrs. Frank Preston ; The Central Depot, St. Marylebone War Hospital Supply Depot (per Miss Ethel Macane) ; Miss Short ; Mrs. P. W. Kessler ; Miss C. Scott ; Miss H. W. Jevons ; Church of the Messiah Branch Women's League (per Mrs. Austin) ; Miss Gairdner ; Park Street Sewing Society, Hull (per Mrs. Wilkinson) ; Newcastle-on-Tyne Branch Women's League (per Mrs. Hall) ; W. H. S. D., Finchley Road ; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Mrs. Batty ; Wandsworth Branch Women's League (per Mrs. E. Jones) ; Miss B. Blake ; Mrs. MacNay.

SPECIAL WANTS.

Shirts, Socks, Pyjamas.

Towels, Slippers.

Handkerchiefs, Invalid Foods.

Games, indoor and outdoor for men and for children. For the men packs of cards, draughts, dominoes, quoits, footballs, and ninepins are specially suitable. For children, skipping ropes, balls, &c.

French books, pipes, tobacco, and other "comforts."

Gramophone and records for the Calais hut.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ITS ACTIVITIES AND METHODS.

The Women's League was started in response to a growing feeling that the women, many of whom were taking a very active part in the life of our churches, should be encouraged and heartened to make further efforts by being brought into closer touch with and knowledge of the whole range of work, by becoming members of a central association. The value of such co-operation had already been shown by the development of the Women's Alliance in America, and the movement here was so well received that at the end of its first year of work it numbered 26 Branches up and down the country, and about 28 individually subscribing members. To-day it numbers 112 Branches, and about 125 Individual Subscribers.

The League was formally constituted at an Essex Hall gathering in 1908, when Lady Bowring was elected its first President, with Miss Helen Brooke Herford and Miss Violet Preston as Secretaries, Mrs. Sydney Martineau as Treasurer, and an active committee, its aims and objects being set forth in its constitution thus :—

1. To quicken the religious life of our Churches, and to bring Unitarian and other Liberal Christian women into closer co-operation and fellowship.

2. To promote the formation of Branches, or local organisations of women, in connection with the Churches and kindred Societies.

3. To suggest ways and means of providing for the needs and extending the influence of such Churches, and to collect and spread amongst the members information on matters of liberal religious interest.

The policy of the League has never been to create new organisations, except where none existed before, but rather that any Women's Society already existing as part of our Church life should join as a Branch affiliated to this Central Body. Keenly aware of the widely varying conditions in different congregations, and anxious to appeal successfully to all, it has simply endeavoured to draw together all women who are in harmony with its great objects ; it desires also to gather in as Individual Members those isolated Unitarian women who live out of reach of any congenial Church life.

Terms of membership are easy ; every Branch is asked to subscribe 5*s.* (or upwards) annually to the League, which entitles it to all the privileges of membership, such as to receive all circulated literature, and to vote at the Annual or other special meetings of the League by its own delegates. Individual Members are enrolled on the payment of 1*s.* (or more) annually, and many a lonely member of our faith has been glad to avail herself of the offered friendship. Experience has shown that strict adherence to the minimum sums mentioned has not covered the ordinary expenses of printing, postage, &c., so the League has been gratefully indebted to the members who have recognised this in their increased subscriptions—especially in these difficult times. *The Monthly Letter*, on general League matters, is sent regularly to every Branch, and to every "Individual Member" ; other publications are also circulated, either explaining special developments of League work, or attempting to meet some of the religious needs of women, now so greatly intensified by the dreadful burden of war. Through *The Monthly Letter*, too, the needs of one Branch are made known to all the others, the published appeal on behalf of Bazaars and Sales of Work, in which form so much of women's Church work finds expression, reaching a much larger public than hitherto ; while it provides opportunity for exchanging a cheering word and friendly help with every other group of League workers—surely a means of widening and quickening sympathy !

The League strives to induce among its members greater interest in the literature of liberal religion, and in the history of our cause, recognising that an earnest and intelligent faith is doubly necessary for women, in view of the fact that so much of the responsibility for awakening and guiding the religious instincts of the little ones rests upon the beloved mother or guardian.

The Fellowship movement is a very important part of the League work, and has grown rapidly since its adoption in 1909. Its special object is to meet the religious needs and difficulties of women of our own faith, especially of the younger women, who for any reason leave the neighbourhood known to them to reside in one unknown, and so too often lose touch with the Church they have loved, and do not know where else to find the friendly sympathy they miss. Where there is a church of our own faith the Fellowship finds friends for them there, and where there is no church it seeks to get into direct personal touch with them through its Fellowship workers, who are always ready to correspond with them. Any isolated woman who enrols herself as a Fellowship member of the League (1*s.* annually) will be supplied regularly with *The Monthly Letter* and other literature, thus being constantly reminded that she is still linked up with all those who sympathise with her in thought and belief. Fellowship work has been specially helpful in drawing together home and overseas Branches and members, and letters are constantly passing between them on behalf of women and girls going to make a home in a new land, thus ensuring to these travellers a welcome and friends on their arrival.

In this overseas work the visit of Miss Grace Mitchell to Australian and New Zealand churches in 1913 was of great value, for her personal and zealous explanation of League aims generally, and of Fellowship work in particular, gained for them a much clearer appreciation than printed matter could attain, and, consequently, the ready co-operation for which we had been hoping in order to carry on our efforts with due prospect of success. The growing bond between the League Fellowship Section and the Women's Alliance in Canada is warmly appreciated, for the Alliance welcomes and befriends all our emigrants to Canada, as many grateful letters from these latter show ; while in this time of war the League here has been able to offer welcome and hospitality to several men of our Canadian churches who are now passing through England with the Overseas Contingents, and arrangements have been made by which any wounded soldier from Overseas congregations, now in English hospitals, shall be visited and looked after by friendly League members.

For geographical reasons our Canadian churches hold membership with the American Women's Alliance, but they are warmly in touch with the British League, and as an earnest of their sympathy have sent, since the outbreak of war, over £20, chiefly for the Belgian Hospital Fund. The Johannesburg Branch raised over £15, which it confided to the Central Committee for the benefit of the blinded sailors and soldiers ; and our fellow-workers of the American Women's Alliance have expressed their

practical sympathy by sending £73 to be expended on war relief.

Before war broke out the League had started international work by establishing an understanding with Holland, under the title "Guild of Friendship," by which young Dutchwomen coming over here would be helped to find homes and friends; that part of the work being stopped, the League has found yet more active interest in helping British people, through a Correspondence Bureau, to communicate with relatives and friends in enemy countries; and this has developed into the yet more important work of searching out missing British subjects, mainly young people in Germany and Austria, combined with similar labour on this side on behalf of equally anxious kindred in the enemy countries. At first this was work for our own people only, through Dutch or Danish agents, but before long the same thing was being done by the larger "International Union," which includes very helpful German agents also, and the Bureau has been used by a public much larger than that represented by our own churches. Of course, the work has not escaped the attention of the various authorities, momentous interviews having been necessary with the officials of the Home Office, the War Office, Bow Street, and Scotland Yard; but so satisfied were all these authorities with the simple value of our effort that our circular has been commended to an inquirer at the Home Office itself.

With the incidence of war, active propagandist work by the League was dropped, for it was felt that all energy should be devoted to useful national work, and to sustaining the spiritual courage of its members. Nevertheless, its influence has continued to spread and new Branches have been formed among women who seek the help that comes from drawing together. This effort to strengthen the bond between our churches has led naturally to the strengthening of a far wider bond—that between women of all shades of thought, united by National sorrows and needs.

BANK STREET CHAPEL, BOLTON.

IMPORTANT RESOLUTIONS ON THE NATIONAL SITUATION.

The following resolutions were proposed by the Chairman, Mr. J. R. Gass, J.P., seconded by the Senior Secretary, Mr. A. Pilling, J.P., and unanimously carried by the congregation at a special meeting on Sunday, May 28, 1916:—

1. That this meeting of the Bank Street Congregation (Bank Street Chapel, Bolton) desires to record its continued belief in the justice and righteousness of the cause on behalf of which this nation, in co-operation with its Allies, is now fighting. It further records its great and increasing admiration of the men serving in all branches of His Majesty's forces, its sense of sympathy with all those who have suffered or been bereaved, and its determination to support those yet engaged in their endeavours to bring the war to a successful conclusion.

2. That the Congregation of Bank Street Chapel, Bolton, desires to express its appreciation of the action of the British and Foreign Unitarian Association in arranging for the consideration at the Public Meeting on June 14, 1916, of 'Abiding Things in a World of Conflict,' being deeply convinced that there was never greater need for the outspoken utterance of vital truths of religion and idealism, which alone can preserve this nation and the world from the besetting dangers of materialism, and secure the triumph of righteousness and love, without which civilisation and culture can avail nothing for the ultimate good of mankind.

3. That the Congregation of Bank Street Chapel desires to record its conviction that the time earnestly calls for a new concentration of the energies of religious people on the work of the Sunday School in order to counteract the evil effects of the war spirit by the vigorous inculcation of the principles of human brotherhood, Divine Fatherhood, and the worth of human personality.

4. That the Congregation of Bank Street Chapel, whilst most anxious to assist the Government in carrying the present war to an early and successful conclusion, desires also to urge the supreme necessity of so controlling the administration of the Military Service Act as to ensure that the intentions of the Legislature duly expressed in the Statute, shall in all cases be faithfully and justly carried into effect, being well assured from the history of this people, that anything savouring of persecution would be in the highest degree detrimental, both to the unity and effectiveness of the nation, and to its reputation as the home of reasonable liberty; and it would cordially welcome the passing of a resolution to this effect at the Public Meeting of the British and Foreign Unitarian Association on June 14, 1916.

We understand that a resolution drawn up in the same terms as No. 4 in the above resolutions will be moved by the Chairman (Mr. J. F. L. Brunner, M.P.) at the annual meeting of the British and Foreign Unitarian Association next Wednesday morning.

NEWS OF THE CHURCHES.

Bradford.—The Pepper Hill Unitarian Church held Anniversary Services on Sunday, June 4, the preacher being the Rev. J. Lord of Pudsey.

Leeds.—*The Mill Hill Chapel Record* contains a vigorous and cheery letter from the Rev. R. Nicol Cross, R.A.M.C., written at Aldershot on the eve of departing for service abroad, in which he expresses the delight he felt recently at being able once more to visit his congregation and worship in the stately church that has such a warm place in his affections. He believes that the war should be prosecuted without any weakness of purpose or counting of the cost, but that it should not be carried on a moment longer than is necessary to secure such reparation as is possible for wrongs and losses that are at bottom irreparable. "That which has no chivalry has no right to reign," he says, and it is to prove the truth of this that the war is being waged.

Members of the Hunslet Church are specially interested in the announcement recently made in the press that the President and Council of the Royal Society have awarded the first year's income of their "Lawrence" Fund to Miss Dorothy Dufton, of Girton College, Cambridge, for an investigation of pneumonia produced by poisonous gases.

Mr. J. T. Kitchen's generosity in promising to bear the cost of the redecoration of the Holbeck Church is much appreciated. By this act Mr. Kitchen gives a further assurance of his attachment to both church and school which is specially gratifying to the minister and to the members of the congregation, who have long valued his association with them.

Manchester: Gorton.—The Rev. A. Thornhill writes from Brookfield Parsonage, Gorton, near Manchester: "Will you kindly permit me to make known that we have a complete set of gas pendants and brackets of modern type, installed 1901, and only recently discarded to make way for electric fittings, which we shall be glad to forward gratuitously to any Sunday school or church which may be in need of them upon receiving a note from the minister or other responsible officer, the recipients paying carriage. They would equip quite a large school or church. If more than one application should reach us the most needy would receive preference."

Nottingham.—The Annual Meeting of the High Pavement Chapel congregation was held on May 23, Mr. A. H. Woolley, Chairman of the Council, presiding. The Financial Warden explained that the receipts for the year would have more than covered the expenses but for several extraordinary payments which had to be made, including air-craft insurance. Mr. J. C. Warren voiced the gratitude of the congregation for the enthusiasm and energy which the Rev. J. C. Ballantyne had thrown into his work, and cordial votes of thanks were given to the retiring Financial Warden; to the members of the choir who are leaving to join the Army, for their services during the year; to all who have conducted the affairs of the Belgian Refugees' Home, particularly to. Miss Winser and Mrs. Cooper; to the choirmaster, librarian, and other helpers. Mr. W. H. Perry referred to the generous gifts of Capt. and Mrs. Winser and Mr. Woolley which had made it possible to decorate the schoolrooms handsomely without cost to the congregation or Sunday School. The Annual Report records a year of great activity, and refers in the most appreciative terms to Mr. Ballantyne's untiring energy and devoted service. The very large number of men from the congregation and school who have answered the call of duty has, of course, reduced the attendance at the services, and the congregation has also lost by death several members. At the Dedication Service, held in March, however, twenty new members were received into the fellowship of the church. The Sunday School Elder Scholars' Institute, and other institutions are all reported to be in a healthy state.

Stockton-on-Tees.—An encouraging series of meetings have recently been held in connection with the 228th anniversary of the Unitarian Church. The Rev. E. T. Russell conducted well-attended open-air meetings in the High Street from May 23 to May 27, and on Sunday, May 28, preached at the anniversary services morning and evening. A Conversazione was held on the following evening, when addresses were given by the Minister, the Rev. A. Scruton, the Revs. E. T. Russell, W. H. Lambelle, and J. H. Smith, Mr. W. J. Watson, J.P., occupying the chair. All the speakers emphasised the growing prosperity of the church under the leadership of Mr. Scruton, who is carrying on the open-air campaign throughout the summer. Success has always attended these open-air meetings, which continue to draw new members into active membership of the Church.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

WHIT-WEEK MEETINGS, 1916.

Tuesday, June 13, 7.30 p.m. — Religious Service, Rosslyn Hill Chapel, Hampstead. Preacher: Rev. E. D. Priestley Evans.

Wednesday, June 14, 10.30 a.m.—Annual Business Meeting at Essex Hall. President, J. F. L. Brunner, Esq., M.P.

PUBLIC MEETING, Essex Hall, **7 p.m.** Topic: "Abiding Things in a World of Conflict." Speakers: The President (Mr. J. F. L. Brunner, M.P.); Rev. Dr. Carpenter; Mr. C. Sydney Jones, M.A.; Mrs. Read Mumford, M.A.; Rev. J. H. Weatherall, M.A.

Thursday, June 15, 10 a.m.—Conference on District Societies and their Work. Papers by Rev. John C. Ballantyne, Mr. Ronald P. Jones, M.A., Rev. Rudolf Davis, B.A. The Discussion will be opened by Mr. W. Byng Kenrick.

CONVERSAZIONE, Essex Hall, **8 p.m.** Music and Refreshments. Tickets, 1*s.* each, to be obtained at the Book Room, Essex Hall, Essex Street, Strand, W.C.

THE SUNDAY SCHOOL ASSOCIATION,

Essex Hall, Essex Street, Strand, London.

ANNIVERSARY MEETINGS, TUESDAY, JUNE 13, 1916.

President: MISS CLEPHAN.

Conference at 10.45 a.m.
Subject: "A Year's Work with my Class."
Addresses will be given by the President, and other practical Teachers.
Luncheon at the Holborn Restaurant at One o'clock. Tickets, 2*s.* 6*d.*
Public Meeting at 3 o'clock.
Address by Rev. J. Morley Mills, of Failsworth, on "The Work and Ideals of our Sunday School Unions." To be followed by Discussion.
President's Address and Business Meeting, and Presentation of the Contributions of the Schools to the "Belgian Hut Fund," at 4 o'clock. Tea will be provided at 5 o'clock.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

NATIONAL UNITARIAN LAY PREACHERS' UNION.

Fourth Annual Meeting, Monday, June 12, 1916,
WILL BE HELD AT
ESSEX HALL, ESSEX STREET, STRAND.

5.0 p.m.—Council Meeting.
6.15 p.m.—Service. Sermon—Rev. L. REDFERN.
7.0 p.m.—Annual Meeting.
All interested will be cordially welcomed.

FREE CHRISTIAN CHURCH,

WORTHING ROAD, HORSHAM.

143rd Whit Sunday Anniversary.

Sermons—Rev. F. K. FREESTON.

Morning, 11 a.m.; Evening, 6.15 p.m.
Communion after Morning Service.

3 p.m.—RECITAL on the Organ. 3.30—ADDRESS by
R. MORTIMER MONTGOMERY, Esq., K.C.,
On "The Trust Deeds of an old Meeting House."

The Chair will be taken by Mr. C. J. MARTEN

Collection, Morning and Evening, in aid of the London and South-Eastern Provincial Assembly, the British and Foreign Unitarian Association, and General Expenses.

Luncheon, 1 o'clock, 1*s.* 3*d.*; Tea, 5 o'clock, 8*d.*

Rooms for the accommodation of visitors are provided at 12 Worthing Road.

British League of Unitarian and other Liberal Christian Women.

THE
ANNUAL MEETING

Will be held on
Wednesday, June 14,
At 2.45 p.m., at
ESSEX HALL,
Mrs. BLAKE ODGERS *(President)*, in the Chair.
All Friends are cordially invited.

The Sunday School Association.

BELGIAN HUT FUND.

THE Hon. Treasurer (Mr. W. Blake Odgers, jun.) acknowledges with thanks the undermentioned donations to this Fund, contributed by the Scholars, Young People, and others connected with the following Sunday Schools and Congregations:—

SEVENTH LIST.

	£	*s.*	*d.*
Previously acknowledged	270	9	0
Colne	0	10	0
Cradley	0	10	0
London; Hackney (addl.)	4	5	0
Liverpool: Hamilton Road	1	0	0
Southport	6	10	0
Bradford: Broadway Avenue	0	16	0
Manchester: Oldham Road	1	7	6
Darlington	0	10	0
Bury: Bank Street	3	0	0
Chowbent	3	3	0
Shrewsbury	2	0	0
Poole	1	5	0
Luton	0	4	1
Walthamstow: Girl Guides	0	10	0
Chester	0	10	0
Barnsley	0	10	6
Dudley	0	6	6
London: Wood Green	0	14	6
Stockton	0	10	6
Merthyr Tydfil	0	7	6
Mr. and Mrs. S. A. Gittens	0	5	0
Anonymous	2	2	0
Dr. P. H. Wicksteed	1	0	0
Miss C. Scott	1	0	0
	£303	6	1

The Presentation takes place on Whit-Tuesday, June 13. If any Schools have not yet sent in their collections will they please do so quickly, as the Fund is now being closed up.

BERTRAM LISTER,
Hon. Sec. of Appeal Committee.
Essex Hall, Essex Street, Strand, London.
June 7, 1916.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING

ESSEX HALL, ESSEX STREET,
Thursday Afternoon, June 15, 2 o'clock,
Mrs. HERBERT SMITH in the Chair.

Speakers—

Rev. W. H. SANDS,
"The Suffolk Village Mission."
Miss TAGART,
"Progress of Liberal Religion in Italy."
Rev. G. B. STALLWORTHY,
"The Unitarian Movement in Jamaica."
Rev. W. R. CLARK-LEWIS,
"Open-Air Missions."

Friends and Supporters heartily welcome.

Liberal Christian Peace Fellowship.

THE Second Annual Meeting of Liberal Christians, Unitarians and others, who believe war and preparation for war irreconcilable with the teaching and spirit of Jesus Christ, will be held at **47 New Broad Street, London, E.C.,** at 5.30 p.m., on **Whit Tuesday, June 13,** for the purpose of forming a definitely denominational Peace Fellowship.

LONDON SUNDAY SCHOOL SOCIETY.

The Aggregate Service for Teachers and Elder Scholars will be held at Essex Hall on SUNDAY, JUNE 18, 1916, at 3.15 P.M., and will be conducted by ION PRITCHARD, Esq. Full particulars, etc., from Hon. Sec., A. STEPHEN NOEL, 75 Hainault Road, Leytonstone.

RHEUMATISM and LUMBAGO.

Sufferers from these and allied painful affections should try

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A new excellent remedy prepared from the active principles of the potato, &c. To be rubbed in night and morning wherever pain is felt.

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TO LET, at Windermere, during May, June, July, FURNISHED HOUSE, 8 rooms, bath and w.c.—Apply Miss Beard, 12 Cornwall Road, Rochester.

LOW GREEN HOUSE, Thoralby, Aysgarth S.O. Yorks. PAYING GUESTS received. Restful surroundings.—Particulars from Miss Smith.

SMART BLOUSES! Make yours of genuine Irish Linen Fabric — "FLAXZELLA." Washable, durable, uncrushable, 12¾*d.* to 2*s.* 4½*d.* yard. 200 patterns, with this month's Bargain List, free!—Write HUTTON'S, 5 Larne, Ireland.

OLD GOLD AND SILVER JEWELLERY BOUGHT. — Watches, Chains, Cameo Brooches, Bracelets, Rings, Gold Coins, &c., any kind, broken or otherwise. Highest value given. Cash or offer by return. If offer not accepted parcel returned post free. Satisfaction guaranteed. Bankers, Parr's.—S. CANN & Co., 69A Market Street, Manchester.

'THE UNITARIAN MONTHLY.'—A Magazine for Unitarian Propaganda. Adopted by Churches, with or without Local Page. Issued for last Sunday in each previous month. One copy, post free, 1½*d.*, 1*s.* 6*d.* a year; 10*d.* per dozen; 3*s.* 6*d.* 100; extra charge local page. — Address to Editor, 13 Victoria Avenue, Brierfield, Lancs.

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*** Regarding Advertisement Rates see Inside Front Cover.

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A Journal of Liberal Religion, Literature, and Social Progress.

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PROVINCIAL ASSEMBLY of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

THE

ANNUAL MEETING

WILL BE HELD AT

LIVERPOOL,

ON

Wednesday Next, June 21.

11 a.m. Service in Ullet Road Church. Preacher, Rev. H. B. Smith. Supporter, Rev. N. Anderton, B.A.

12.30 p.m. Lunch in Ullet Road Church Hall, 1s. each.

2 p.m. Business Meeting in Ullet Road Church Hall, the President, Rev. A. W. Fox, M.A., in the chair.

5 p.m. Tea in the Yamen Café, Bold Street, 1s. each.

6 p.m. Evening Meeting in the Colquitt Street Institute, off Bold Street, R. D. Holt, Esq., J.P., M.P., in the chair. Addresses by Rev. R. F. Rattray, M.A., Ph.D.; F. J. Marquis, Esq., M.A., B.Sc.; Rev. W. Whitaker, B.A.

H. E. DOWSON, B.A } *Hon.*
N. ANDERTON, B.A. } *Secs.*

London Sunday School Society.

Upon the kind invitation of the President,

A SOCIAL EVENING

WILL BE HELD AT

ESSEX HALL, on Wednesday, June 21, 1916,

From 7.30 onward.

During the evening an ADDRESS will be given by

FRANK ROSCOE, Esq., M.A., on

"The need for training Sunday School Teachers."

A. STEPHEN NOEL, *Hon. Sec.*,
75 Hainault Road, Leytonstone, E.

MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 22 and 23.

THE ANNUAL GENERAL MEETING of TRUSTEES will be held at 11.30 a.m., on FRIDAY, JUNE 23.

THE VISITOR'S ADDRESS will be given by the Rev. JOSEPH WOOD at 5 o'clock p.m., on THURSDAY, JUNE 22.
Subject—"The Ministry of Teaching."

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 8 o'clock p.m., on THURSDAY, JUNE 22.
The FAREWELL on behalf of the COLLEGE will be given by the Rev. L. P. JACKS, M.A., D.D., and the WELCOME into the MINISTRY By the Rev. J. E. CARPENTER, D.Litt.

A PUBLIC SERVICE, conducted by outgoing Students, will be held in the COLLEGE CHAPEL at 10.30 a.m., on FRIDAY, JUNE 23.

A. H. WORTHINGTON, B.A., 1 S. James's Square, Manchester.
Rev. HENRY GOW, B.A., 12 Glenloch Road, Hampstead, London, N.W. } *Hon. Secs.*

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25. Rev. J. ESTLIN CARPENTER, M.A., D.Litt., of Manchester College, Oxford.

July.

2. Rev. JOSEPH WOOD.

9. Rev. G. T. SADLER, M.A., LL.B., of Wimbledon.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, June 18.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. ARTHUR PEARSON.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. J. JENKINS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6, Supply.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. E. DAPLYN; 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. S. FIELD.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. F. E. ALLEN.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood League House, 141 Portland Road, 7, Mr. PERCY SHAWYER.

Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; 7.

Stratford Unitarian Church, 11, Mr. H. G. CHANCELLOR, M.P.; 6.30, Dr. J. LIONEL TAYLER.

University Hall, Gordon Square, W.C., 11.15, Dr. J. ESTLIN CARPENTER.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15, Rev. F. HANKINSON; 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. G. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL—6.30.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Mr. W. L. TEASDALE.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. F. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30, Rev R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. J. WRIGHT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Mr. LEWIS TOWNSEND.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Dr. JAMES DRUMMOND.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Supply.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. A. H. DOLPHIN.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. DENDY AGATE, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

MARRIAGE.

WILLIAMS—WILLIAMS.—On June 5, 1916, at St. Andrew's Church, Llwynypia, Trevor M. Williams, Captain, 13th Welsh Regt., youngest son of L. N. Williams, J.P., of Caecoed, Aberdare, to Letitia, fifth daughter of J. D. Williams, J.P., Clydach Court, Trealaw, Glam.

DEATH.

WINSER.—Killed in action, 14-15 February, at St. Eloi, near Ypres, Basil Charles, Captain, 10th Lancashire Fusiliers, aged 23, second son of Harold and Emily Winser, of Kingston-upon-Thames.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

LAST week we gave our readers some details of the Belgian Hut based upon personal inspection during a recent visit to France. To-day we have to record with lively gratitude the receipt of £300, the united gift of our Sunday Schools all over the country for this object. At the Annual Meeting of the Sunday School Association, held at Essex Hall on Tuesday afternoon, a cheque for this sum was handed to Mrs. Allen by the President, Miss Clephan. In accepting it and devoting it to the service of our Belgian Allies, we desire to assure all the children and young people that what they have given will help to bring comfort and happiness and a sense of beautiful human fellowship to hundreds of men who will have no homes of their own until peace is restored. It is an act of kindness, which it will always be good to remember, and it is offered as a tribute of admiration to brave men, who have suffered far more grievously than any of us have done in the good cause of freedom and honour for which we are fighting.

* * *

WE do not want any of our readers to run away with the idea that we have got all the money we need for this special purpose. That is far from being the case. As was explained at the meeting on Tuesday, the scheme has been enlarged since we first took it in hand, because the need is greater than we thought. It is expected that a large number of soldiers, on short leave after a severe spell in the trenches, will pass through our Belgian Soldiers Club every day, and it has been decided that we must cater for their needs. They will be welcome at all hours for rest and recreation, and a cheap hot meal will be provided in the middle of the day for at least 300 men. This involves more space and a largely increased equipment. Will not the clubbable men of our congregations cap the gift of the Sunday Schools with a similar amount? We can do with every penny of it, and it would be hard to find any possible way of spending it better. The women of our churches have done magnificently with their needles. But here is a piece of work which ought to appeal with special force to every man who values the good fellowship of his own club, and likes a comfortable chair when the day's work is done.

* * *

THE funeral service in memory of Lord Kitchener on Tuesday had the solemn stateliness befitting a great national occasion. But the mind of the country is too much pre-occupied with the swift succession of shattering events to linger long over the thought of the death even of our greatest. Men have shrunk into insignificance in comparison with the cause for which they die. It is only when the security for which Lord Kitchener laboured has been won, that we shall be able to form a just estimate of what we owe to him. In the tribute which Mr. Asquith paid to his memory at Ladybank on Wednesday, he said two things which will enhance the popular estimate of him, if indeed that be possible, on both personal and political grounds. Though Lord Kitchener was not by temperament an optimist, in the darkest days of anxiety and discouragement he had never been known to quail, or his nerves to give way. He was more sensitive than the world knew to criticism, but he showed real greatness and simplicity of character in his power of detaching himself from it. Referring to his recent meeting with members of the House of Commons, Mr. Asquith said that he afterwards spoke to him, "almost with the gaiety of a school boy," of his enjoyment of this encounter with some of his most persistent and formidable critics.

* * *

THE revelation on the political side was even more interesting. Mr. Asquith stated that Lord Kitchener attached great weight to our recent adoption of compulsory military service, but he entirely disagreed with those who reproached the Government for not taking that step sooner. He recognised on the one hand the stimulating and inspiring effect that our great voluntary effort had produced at home, in the Dominions, and upon our Allies, and on the other the national advantage that compulsion

when it came was accomplished by general consent.

* * *

OUR present issue is devoted chiefly to reports of the anniversary meetings, which have been held this week at Essex Hall. Owing to some limitations of space we had to choose between omitting some of our regular features and doing less justice than usual to these reports. We have chosen the former course, and we hope that few of our readers will grumble at our decision, for the reports, though they are a poor substitute for the living voice, do help to convey some of the spirit of fellowship to our friends and comrades all over the country. The attendance has been smaller than usual, but the spirit of friendship has been warm and deep. Men who are bearing the same anxieties and cherishing the same hopes have grasped hands and felt how love and sorrow make us wondrous kind. There was also, if we mistake not, a deep longing in many hearts to move away from some of the old landmarks of controversy, to find fresh points of contact and mutual understanding, and to set to work to discover the more effective methods which will enable us, in the strength of a common purpose, to fulfil the highest religious duties of our time.

* * *

MR. J. F. L. BRUNNER, M.P., proved himself to be exactly the right chairman at the important meeting on Wednesday morning. The resolution dealing with the war and the administration of the Military Service Act gave openings for controversy; but it had been drafted with a moderation of language and a feeling for the essential points of agreement which won for it almost unanimous assent. Unlike some resolutions of this kind, it was not on this account colourless or suggestive of the art of the trimmer. We have ourselves a great deal of sympathy with the plea of Dr. Mellor that the case of the genuine conscientious objector must be dealt with in a spirit of wise compromise. The whole situation is one that has bristled with practical difficulties, but these will be lessened if not entirely removed by placing offenders under civil instead of military control. In return for this most reasonable concession the objectors ought to show themselves eager to engage in some work of public service, at real cost to themselves. They cannot win public respect unless they try in all sincerity to show a spirit of heroism and devotion to the public good equal to that of our soldiers.

Good Thoughts for Evil Times.

Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with earth and dust;
Who, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days;
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

RALEIGH.

PRIDE.

Pride is the greatest enemy to moderation. This makes men stickle for their opinions, to make them fundamental. Proud men, having deeply studied some additional point in divinity, will strive to make the same necessary to salvation, to enhance the value of their own worth and pains; and it must be fundamental in religion, because it is fundamental to their reputation. Yea, as love doth descend, and men doat most on their grandchildren; so these are indulgent to the deductions of their deductions and consequential inferences to the seventh generation, making them all of the foundation, though scarce of the building, of religion. Ancient Fathers made "the Creed," *Symbolum*, the shot and total sum of faith. Since which, how many arrearages and after-reckonings have men brought us in? To which if we will not pay our belief, our souls must be arrested, without bail, upon pain of damnation. Next to pride, popular applause is the greatest foe moderation hath; and, sure, they who sail with that wind have their own vainglory for their haven.

THOMAS FULLER.

O GOD of peace and charity, deliver us from all temptation, assist us in every conflict, console us in every tribulation. Give us patience in adversity, and grace to worship Thee with a pure conscience and to serve Thee with all our strength. We bless Thee, we magnify Thee, day by day. Let our praises be pleasing to Thee, and our prayer acceptable in Thy sight. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

CONSCIENCE AND THE STATE.

To the Editor of THE INQUIRER.

SIR,—I should be glad if you will allow me to say a few words by way of rejoinder to Mr. Whitaker's courteously worded reply to some remarks of mine upon the conscientious objector, though a full discussion of the subject would require a long argument. Your correspondent seems to me somewhat to confuse two totally different questions:—1. The question whether the individual is not sometimes bound to refuse to obey the State, and 2. The question whether the State is bound to respect, and not to punish, this refusal.

It is impossible to discuss the subject without raising the whole question of the ethical foundation of the State's claim to authority. I must be content here to assume my own answer to that problem. It springs from the fact that such obedience is necessary as a means to the good (by which I do not understand merely pleasure or happiness) of human society. I do not mean the good of the particular society but of the whole human race. It is necessary to the good of humanity that (at the present stage of social evolution) each individual should obey his own particular state. "There are other social forms besides the State." True, but Mr. Whitaker, and some others who have undertaken to defend the conscientious objector, do not seem to see that there is one respect in which the State differs from all other human societies. To secure its end it is necessary that it should be obeyed by all the inhabitants of a given area: in this respect it is unlike the Church, the Trades Union, and all other voluntary societies. Such universal obedience can only be secured by the use of force, though no State can be in a healthy condition in which the obedience of the great majority is secured by force alone. The end of the State can only be secured if, in all normal circumstances, the individual obeys not merely the commands which he personally thinks are for the general good, but those which he believes to be bad: because in the great majority of cases disobedience to a bad law or command is a greater evil than the evil done by the particular bad law. I admit that there are exceptional cases where the presumption against disobedience is overridden by the clearness and the magnitude of the evil involved in submission. The early Christians were justified on this principle in refusing to worship the Roman Emperor. At times the evil involved in continued obedience to the existing authority is so great that it becomes not only the right but the duty of the good citizen to rebel. But there are overwhelming presumptions against

disobedience. And there is no kind of obedience against which the presumption is so great as the refusal, when legally called upon, to fight in defence of one's country; for there is no kind of disobedience which more obviously tends to the dissolution of the State. All history supports the proposition that a State which cannot depend upon the loyalty of its citizens to repel a foreign invader must go under, and ultimately cease to exist as an independent political community. I will not say that there are absolutely no circumstances under which a man may think his country's cause so bad that it is a duty not to fight for it, but they are exceedingly rare—especially when belief in the goodness of that cause is not that of a bare majority but nearly universal.

But, if we were to grant that, upon the view of the facts taken by a particular conscientious objector at the present moment, he is morally bound to refuse to fight, it by no means follows that the rest of his countrymen who take a different view are bound to respect his objection. The doctrine that "there is an obligation laid upon the State not to contradict by its demands the dictates of any conscience," is a doctrine the general acceptance of which would be fatal to the best interests of humanity, and is, therefore, in my opinion, grossly immoral. Conscience has told men to throw themselves under the car of Juggernaut, to burn widows on the funeral pyres of their husbands, to murder heretics and schismatics, to go about naked, to assassinate political opponents, to refuse medical assistance to their children, to burn heretical books, to refuse to pay taxes, to refuse all obedience to or to conspire against a government which, according to their religious principles, is illegitimate, to try to murder a sovereign deposed by the Pope, &c. Does Mr. Whitaker seriously think that communities which regard all these acts or refusals as highly pernicious are bound to respect such consciences as these? The same principle of loyalty to conscience which compels them to act upon their consciences compels others who disagree to oppose them and to use whatever force is necessary to do so effectively.

Why, then, it may be said allow any conscientious objectors at all? Because, if he is conscientious enough, you cannot make a man fight against his will, and because, if only you take sufficient precautions to prevent his example spreading too much, he may be made to serve the State better in some non-military capacity than by going to prison. Loyalty to conscience has so much social value that it is well for the State to do what it can to meet even unreasonable scruples; but in the case of those who refuse to do any work of national importance I do not think that the severest penalties that the State can inflict are too severe for them.

Surely, on reflection, Mr. Whitaker will admit that his illustration about the red pepper is not a good one. Does he seriously think that the use of torture was really conducive to the efficient administration of justice, or was, ultimately and in the long run, in the interests of society. If it were so, I, for one, should say that it was amply justified; but the modern world has come to the conclusion that it was not.—Yours, &c. H. Rashdall.

Oxford, June 9, 1916.

To the Editor of The Inquirer.

Sir,—You fear that by asserting the absoluteness of conscience we may seem to open the door to tolerance of such extremes as armed rebellion, because these extremes can be defended as dictated by somebody's conscience. But is rebellion never justifiable? Is it not sometimes a duty? If, however (as most serious thinkers have done) we reply in the affirmative, can we say that a high view of the supremacy of conscience is more likely than State absolutism to lead to rebellions? The exact opposite is the truth. Political theories, and what are called "Nationalist" aspirations, often lead men to seek a change in the form of government; but it is actually a reproach brought against religion and profound moral preoccupations that they weaken the insurrectionist spirit. The more we stress conscience and reverence its unique claims the less are we likely to disturb the outward order upon whose preservation the welfare of our fellows depends. This is not mere assumption but fact of history. Conscientious "objections" have, for the most part, issued in "passive" resistance, *e.g.*, in such cases as the State's demands as to uniformity of worship, slavery, church rates, education rates, and, in ancient times, as to the relation of Christians to the Roman Empire. Suppose, however, that the objector does appeal to force, our formula in no way weakens the position of the State in dealing with him. He has taken the sword, and has, therefore, virtually elected, in the case of defeat, to perish by the sword. He has appealed to Cæsar and to Cæsar he must go. He has passed from the sphere of conscience to the sphere of force. He cannot complain, therefore, if the State defends itself against him. If he did he would act like a man who should knock me down and then protest against my retaliating by saying that he did it for conscience' sake. It ought, however, I think, to be obvious, that no such foolishness could be sanctioned by the formula that the State must not contradict by its demands the dictates of any conscience. You have, I must submit, confused two very different things—what the State may demand that its subjects shall do, and what the State may permit its subjects to do. In this you only followed Dr. Rashdall's bad example when he used the analogy of improper publications. It makes all the difference who is the aggressor—whether the State, by wantonly thrusting its claims into a higher court, or the subject whose innovations directly attack some sacrosanct interest or institution. (I do not say that the subject is never justified in so doing, but he requires a stronger defence than does the subject who merely refuses to obey a State demand. This, however, is beyond the bearing of the formula you take exception to).

May I remark that I have given not the slightest ground for the charge that I view the State as "an object of distrust and abhorrence." But I do assert that there are other "elements of control" in society apart from the control exercised by the State. If you ask where? I reply *Circumspice.* The family, the Church, the trade union, all kinds of social taboos, traditions, prestiges, endless complexities of commercial, professional, and other interests—it is these far more than any crude State-force that increasingly dominate the civilised man's conduct. And I cannot but deplore the obsession which has set up, in the "interim mentality" of the war period, the one exclusive social form which, unlike these others, is supposed to be independent of considerations of conscience, so that even Dr. Forsyth flings to the winds his "Principle of Authority," and, like the Prussians, can find no "moral exit," but a "choice of evils"—almost using the Chancellor's words about Belgium. Already we have had to read of an "interim religion," Christianity being obsolete, and now it seems there is to be an interim ethics—so have the deepest things been shaken in "that dim battle in the West" (I do not mean the physical fight), "Where all of high and holy dies away." And you have said that many of the old watchwords have lost their meaning. Alas!—Yours, &c.

W. Whitaker.

Withington, June 5.

P.S.—Since I sent you the above Mr. Miall's letter has appeared, citing our ancient friend, the naked man. I need only point out that the State does not demand that he shall clothe himself—he might shiver for ever so far as the State is concerned, only it will not permit him to appear in public. This is because, while it does not demand that a man shall do anything that contradicts his conscience it will not permit him to do anything that injures the morality of others. That is, it simply prevents an anti-social person from remaining in society (which, let the advocates of force observe, is, among other things, the true *rationale* of imprisonment; the only justifiable penalty being, not the infliction of pain, but exclusion from social existence).—W. W.

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of The Inquirer.

Sir,—I have read with great interest your leader in the issue of June 3, and, *me judice*, you have hit the mark just where the Rev. G. E. Newsom, C.F., is wide. But accept my hearty thanks for drawing attention to the sermon. Mr. Newsom may be interested to hear that "the fine deep habit of thinking of religion as profoundly ethical," is the characteristic mark of the men out here, and that a "religious" officer or man, be he colonel, N.C.O., or private, is judged by his conduct, and so is his religion. If a "religious" colonel, for example, thinks more of Church Parade than of fair opportunities for general cleanliness, then his religion is considered vain. It simply does not count. Mr. Newsom proceeds to say that "the most dangerous enemy to this habit would be, doubtless, the propagation of the class war, and the teaching that Christianity is an organ of

capitalism." This is sufficiently true; but, rightly or wrongly, one would have expected a quite other illustration in this ethical connection. Curiously enough, when in your article you refer to the turning "of the old habits of dogmatism into a new teachableness," you give what seems to me the more pertinent and logical connection. It is true that the "side-winds" do not touch the younger soldiers at home; but it is just as true that the older dogmas have equally failed to touch the older men out here. "Trinities" have no particular validity, "Atonements" do not count, but the men respond with fervour to appeals for the better and higher life. Here, then, consequently, is an "active service" parallelism to the fact stated by Mr. Newsom, that "the general feeling [at home] is unconscious of denominational divisions."

Let us grant the facts. How are we to obtain the "one great united Church," which, in Mr. Newsom's eloquent words, is "to hold together and teach and uplift this mass of young humanity?" Shall it be by their "thought of religion as service and righteousness before God"? Let us assume that this would prove a sound working basis. What then about our theologies? Here lies the practical crux. The churches are called upon to display the courage they admire in the men in the field. The other day a certain well-known canon of High Church Socialistic tendencies visited our camp. He has, I believe, written in THE INQUIRER. His midday appeal to the men was that they should judge religion, the Bible, Jesus at first hand—should, in effect, really know what these names signify before passing judgment. In private conversation with me he described how two young men had come to him about Biblical difficulties. They had been put into many tight corners. The Canon explained from, say a Modernist standpoint. "Then the Bible is a lie," was an indignant rejoinder. Relating this episode to another brother clergyman another indignant response was made—"We have been saying these things in Church Congresses for the last twenty years!" How is it, asked the Canon, that men can't understand symbolism? The fact of the matter is that as a result of four centuries of Protestantism the Bible is still regarded as a fetish, and many a man is ready to crack your skull for your Modernist views who knows little or nothing of the contents of the Bible, and is innocent in his own private life of any practice of its high ethical inculcations. Not until religious men have the courage to express modern views, and what is more, have the courage to indicate the logical inferences of these new views, can there be in Mr. Newsom's sense, "one great, united Church." Will the Church of England rise to its high opportunity? Can it as an Established Church? All sorts of practical questions rise for replies. Is the ethical man to count for more or less than the theologically correct man? Is theology to have its due and just place, but only its due and just place? There is, indeed, a new opportunity for religion.—Yours, &c. H. D. ROBERTS, Corporal.

Somewhere in France.
June 8, 1916.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN:—Group Theories of Religion and the Religion of the Individual: Clement C. J. Webb, M.A. 5*s.* net. The Deeper Causes of the War: Emile Hovelaque 2*s.* 6d. net. Our Ultimate Aim in the War: George G. Armstrong. 2*s.* 6*d.* net.

MESSRS. CONSTABLE & Co.:—Androcles and the Lion: Bernard Shaw. 6*s.* The King in Yellow: R. W. Chambers. 1*s.* net. People of Popham: Mrs. George Wemyss. 1*s.* net. Fighting Lines: Harold Begbie: 1*s.* net. Pongo and the Bull: Hilaire Belloc. 1*s.* net.

MR. A. C. FIFIELD:—The Gold of Dawn: Richard Whitwell. 2*s.* net.

MESSRS. HODDER & STOUGHTON:—The Sacrament. L. L. 2*s.* 6*d.* net.

MESSRS. LONGMANS, GREEN & Co.:—Nature, Miracle, and Sin. T. A. Lacey. 6*s.* net.

MESSRS. G. P. PUTNAM'S SONS:—Revelation and the Life to Come. 6*s.* net.

MR. T. FISHER UNWIN:—Belgians under the German Eagle. Jean Massart. 10*s.* 6*d.* net.

MEMORIAL NOTICE.

MISS JEMIMA UPTON.

IT is with deep regret that we have to record the death of Miss Jemima Upton, which took place at Littlemore, near Oxford, on June 4, in her 79th year. By many generations of Manchester College students her name has been cherished with gratitude and personal affection. She was one of the moving spirits in the gracious and simple hospitality which drew even the shyest man as by a magnet to Professor Upton's door, and no one could be a frequent visitor without observing with growing admiration how discerning was her appreciation of her brother's genius, and how fully she entered into his intellectual life. Miss Upton was for many years Head Mistress of the Day Schools attached to the New Gravel Pit Chapel, Hackney, where her strong character and penetrating sympathy made a deep impression. But perhaps her finest work in London was done at the Mansford Street Mission, Bethnal Green, where her name will long be held in grateful remembrance. After she left London, she kept up her interest in the Mansford Street Mission. For many summers she had parties of children from Bethnal Green for a country holiday in Littlemore, where she found cottage homes for them and looked after their welfare during their stay. In 1896 she threw herself whole-heartedly into the organising of the Charles Street Institute, in one of the poorest districts of Oxford. Her ideal was to develop the work on the same lines as the London Domestic Missions, and she carried this out as far as was possible. In the Sunday School her experience was invaluable in helping and inspiring her band of young and inexperienced teachers, many of whom look back to their work with her with deep gratitude and affection. As superintendent of the Institute for about twelve years she gave of her best to the work, till failing health and other demands on her time obliged her to relinquish it. When the town and parish councils were opened to women, Miss Upton was elected to the Littlemore Parish Council, and took a keen interest in the work. Through her work and personal interest more than one scheme was adopted for the improvement of the condition of her poorer neighbours.

At the funeral, which took place at the Rose Hill Cemetery, Oxford, a large company of friends and neighbours, including the Vicar of Littlemore, assembled to do honour to her memory. The service was conducted by the Rev. Dr. Drummond. On the following Sunday, a gracious tribute to the value of her work and influence, was spoken by the Vicar from the pulpit of the parish church.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

74TH LIST OF SUBSCRIPTIONS.

	£	*s.*	*d.*
Already acknowledged	12,647	19	6
Miss Gertrude Martineau (ninth donation)	5	5	0
Mr. and Miss Hirst (seventh donation)	2	2	0
Mr. E. J. Blake (fifth donation)	10	0	0
Contribution from Branches of the Alliance of Unitarian and other Liberal Christian Women, U.S.A., per Mrs. William Noyes	7	14	2
Mr. Geo. Banks (seventeenth donation)	1	0	0
Mr. F. Maddison (fifteenth donation)	0	10	0
West Grove Women's League, Cardiff, per Mrs. A. C. Fox (tenth donation)	0	14	6
Mr. W. N. Martin (fifteenth donation)	0	6	0
S. N. S. (second donation) ..	0	5	0
Miss Glead (fourth donation)	0	2	0
Mrs. W. Hutcheon	0	10	0
Mr. F. E. Shepherd (third donation)	2	2	0
A Friend (eighth donation) ..	10	0	0
The Bootle Free Church War Relief Fund, per Mrs. E. A. Yates (thirteenth donation)	1	0	0
Mrs. Reid (third donation) ..	5	0	0
Mr. and Mrs. Lawrence Hall (sixteenth monthly donation)	1	0	0
Sunday School Association (special gift from the Sunday Schools for Belgian Hut)	300	0	0
	£12,995	10	2

Parcels have been received from:—Lady Mayoress's Committee, Leeds (per Mrs. Grosvenor Talbot); Schools Depot, B.W.F. (per Miss Rowe and Miss Taylor); High Pavement, Nottingham, War Relief Committee (per Miss Guilford); Mr. G.

Cobb; The Unitarian Church Ladies' Sewing Guild, Swansea (per Mrs. Reid); Stockport Branch Women's League (per Miss New); Miss G. Martineau; Miss A. J. Partridge; Miss Eiloart; Golder's Green War Hospital Work Guild; Mrs. Jewell; Wimbledon War Workers' Depot (per Mrs. Vincent Green); Mrs. Titterton; Mrs. Pearce; Miss Long; Bridport Girls' Club (per Mrs. Colfox); Mrs. Edward Crook; Miss Ryley; Mrs. Mayer; Clapham Ladies War Relief Committee (per Miss Cooper); The Ipswich Unitarian Church (per W. Watkins); Mrs. Grafton-Smith; The Ilford Branch Women's League (per Mrs. Fyson); Dr. Frances Hoggan; Epsom Sewing Society (per Mrs. Thornely); Miss E. A. Evelegh; Mrs. Jolowicz; Mr. B. M. Allen (a bagatelle board); Mr. E. H. Coysh (a harmonium).

SPECIAL WANTS.

Pyjamas.

Shirts, Socks.

Towels, Slippers.

Handkerchiefs, Invalid Foods.

Games, indoor and outdoor for men and for children. For the men packs of cards, draughts, dominoes, quoits, footballs, and ninepins are specially suitable. For children, skipping ropes, balls, &c.

French books, pipes, tobacco, and other "comforts."

Gramophone and records for the Calais hut.

A typewriter for a hospital where the officer in charge has his right arm badly injured, and who has a great deal of correspondence.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Mrs. Allen would be glad to send raffia baskets made by wounded Belgian soldiers in hospitals to any one who will sell them again or buy them for themselves. The prices are from 2*s.* 6*d.* to 4*s.* The baskets are very strong and pretty.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

SUNDAY SCHOOL ASSOCIATION.

ANNIVERSARY MEETINGS.

THE Eighty-Second Anniversary Meetings of the Sunday School Association were held at Essex Hall on Tuesday June 13. The proceedings began with the usual conference of delegates and friends from District Sunday School Societies and Schools at 10.45, when the chair was taken by Miss Clephan, President, who gave a warm welcome to the delegates. It would, she felt, help them all in their work at home to have had this opportunity of meeting together in wartime. Instead of discussing ideals at this Conference they were going to hear from four teachers in different schools, who followed different methods of work, an account of their experiences during the period of one year. Miss Clephan herself introduced the subject in a sympathetic and lucid statement of the plan she had herself adopted, though she found it difficult, she said, to take one year's work out of all the rest and look at it separately For a good many years she had always taught girls from about 16 or 17 up to any age over 20 at which they liked to stay in her class. Since the war she had been taking girls of from 12 to 15, with a few older ones, including one who had previously been teaching a younger class, and was very helpful. She did not always follow an established system. She felt it was a good thing to break away from the continuous lessons now and then, when the interest was, perhaps, growing a little stale, and introduce some other subject, such as, for instance, the Belgian Hut Fund, in speaking of which, without actually bringing the war in, the necessity of caring for the soldiers could be emphasized. She found that in dealing with this subject the thing that most interested the children was that after the war the Hut to which they have themselves contributed, is going to be used as a church and a school for the children. But her chief work in the past months had been to try and make the old Testament characters live again for her scholars, and, by contrasting them with others in the New Testament, to show in what respects they were similar—as in the case of Moses and Christ, for instance, both saviours of their race, both men who had their vision on the mount, who gave laws to their people, and died without seeing the triumph of their hopes—and also in what respects they differed in their thoughts about God and humanity. Sometimes awkward questions were put, and it had to be explained that things which were counted for righteousness in Old Testament times could not be so regarded now; but if the questions asked by the children were frankly faced, and answered wisely, the difficulties disappear. She found that the subject of the child-life of Jesus, which occupied several Sundays, and to the telling of which she brought all the local colour possible, made a special appeal to her scholars, and she felt very strongly that this method familiarised the children with the habits, ideas, and aims of other nations and other ages in a way that affected the processes of their own thought, and gave them a foundation of Bible history to build upon which would always remain with them. The personal note, Miss Clephan added, was the one which made the strongest appeal, and she herself always made the children feel that she really wanted them and was interested in them. That made them want her, and so they were glad to come to her class.

The Rev. A. H. Biggs explained that, owing to the war, the loss of several of their teachers in consequence, and the necessity of amalgamating their classes and teaching older and younger scholars together they had not made the headway they desired during the last fifteen months. Before the war, however, he had, as teacher of the Guild Class, a very interesting experience. The members—numbering from eight to twelve—evinced a great desire to discuss questions of faith; they began, in fact, to compile a Book of Faith in which the results of their discussions were summarised, and their future programme laid down as they went on. Mr. Biggs explained how they arrived at the subjects they wished to debate upon through the simple process of sitting round a table and talking matters out—with, his hearers inferred, though he did not refer to his own part in the proceedings, the help of their experienced and sympathetic teacher. The questions raised and the wide fields of thought to which they led brought these young people face to face with the problem of the existence of God, the riddle of good and evil, the unity of creation, the authority of conscience, and finally, the meaning of human freedom, a subject they were just entering upon when the war broke out. Mr. Bigg's contribution to the Conference discussion was particularly suggestive, bringing out, as it did, very clearly, the true educational method to follow—that of educing from the young mind its own ideas and conclusions rather than filling it with those which other people have formed already for themselves.

Miss Hall, of Islington, gave an equally sympathetic account of her own experiences as a teacher in the primary department who evidently brings to the study of little children a deep consciousness of the importance of trying to understand the child's soul, and guide it along the true lines of self-expression. Miss Hall is an ardent advocate of the Archibald system, and emphasised the necessity of adequate training for those who are to teach the little ones, and of a constant use of the Bible in a way that is not always followed in our Sunday Schools at the present time. She described her own methods of study, and the way in which she has been helped by becoming a member of the London Association of Primary and Junior Workers, and attending its lectures. She also mentioned various publications which she finds especially helpful, including 'Teachers and Taught,' and at the conclusion of her remarks read a very beautiful Primary Worker's Creed, published by Headley Brothers, which was much appreciated by those present, and which will probably be heard of again in various schools throughout the country.

The Rev. Irvine Lister, who took the place of an absent speaker, in describing his personal experiences with his Sunday School boys and young men at Warrington, spoke of the special conditions existing there which tend to completely separate the Church from the School. His chief work, so far, had lain in the attempt to bridge that gulf and make the lads realise that Church and School were only different departments of the same institution. He found that while the greatest interest was shown in social or political questions, there was not the same freedom in discussing the essential things of religion, or the same wish to talk about them, but he was trying to alter that state of things and had awakened their interest to begin with, in the historical record of their Church, and in the faith for which it stood. He was not at all pessimistic about the future, and he thought that if any one doubted for a moment whether the time which had been spent in Sunday School work had been fruitful for good and worth while, the way in which their boys had responded to the call of duty, and the letters he received from them now from various parts of the world showed

that the results justified the efforts they had made over and over again.

The Rev. H. Bodell Smith opened the discussion, expressing warm appreciation of what Miss Clephan and Miss Hall had said in regard to Bible teaching, and urging a deeper realisation of the full value of primary teaching. He fully endorsed what Mr. Lister had said about the impression which their Sunday School work had made upon their young men. Mr. Gubbins, Northampton, Mrs. Lawrence Redfern, Norwich, Mr. MacLaren, Secretary of the Scottish Unitarian Association, and the Rev. Vint Laughland, joined in the discussion.

After the Conference the delegates and friends proceeded to the Holborn Restaurant for lunch.

Afternoon Meeting.

In the afternoon an interesting paper on 'The Work and Ideals of our Sunday Schools Unions' was read by the Rev. J. Morley Mills of Failsworth. Mr. Mills explained the reasons which had led the Sunday School Association to send round a form of questions to the Secretaries of the various Unions asking for information as to the work done by their respective Associations, and summarised the conclusions which had been arrived at in consequence. The geographical area covered by these Schools Unions are in some cases small and thickly populated, while in others they are large, and the schools are at great distances apart. But wide areas are left yet to conquer, and if it was one of the aims of the Unions to establish new schools a vast work lay before them still. There was no evidence that that question was anywhere under consideration. The great need of the Unions was concerted action, a larger outlook, greater purpose, and more of that spirit of self-sacrifice which springs from union with others in the same cause. The war was teaching them the great lesson that public service is the way of national greatness. Liberty from bondage was a great thing; a liberated community, giving loyal allegiance as one man to a higher law and loftier ideas, marked a greater advance. It was suggested that more meetings of an inspiring and really helpful character, giving the young teachers an opportunity of expressing their own ideas or speaking of their difficuties, were needed, and there were ways in which the question of travelling expenses in country districts could be met. But the teachers needed, in addition to this, schemes of lessons, lesson notes, preparation centres, training practice with older teachers, and so on. What were the Unions doing to meet this need? Several were apparently doing nothing; but the London Sunday School Society was arranging a scheme of lectures and courses of study for the benefit of Sunday School teachers, to be followed by an examination and the awarding of certificates, which they would watch with the greatest interest. Much of the substance of Mr. Mills's remarks in regard to the present activities of the Unions is contained in the leaflet which those who attended the meeting found on their seats, and need not be recapitulated here. He concluded with a picture of the ideal Sunday School Union as a true Power Centre, energising every affiliated unit and every allied interest and organisation for the love of God and the grace of the Christ, for the purity of home and the nobility of country, for the development of every child-soul in the ways of truth and holiness.

The Rev. W. H. Burgess of Plymouth, in the course of a short speech, originally intended to inaugurate a discussion for which there was no time, made the practical suggestion that in largely populated districts where it was sometimes difficult for the children living outside the town to come to the Sunday School, it would be an excellent thing if a few children could be got together Sunday by Sunday in a private house. A fine influence could be exerted upon the children, and in time a district school might be started with good results.

The Rev. J. C. Ballantyne said that many present would warmly endorse the suggestions made in regard to visitation, and a hearty welcome would be given to the visitors by the Unions.

Business Meeting.

The Committee's Report, and also, in the absence of the Hon. Treasurer, the financial statement were presented by the Hon. Secretary, Mr. T. M. Chalmers, who made an appeal for increased funds, and urged that the congregations should interest themselves more than they do at present in the children in their midst. The Sunday School had its place in the national scheme of education. It was sometimes thought that the young people did not respond to religious influences. Well, they had responded to a great call now, and on moral and religious grounds. That showed the possibilities latent in them if only the proper appeal was made to them. The responsibility for the future lay entirely with the congregations, but they must widen their faith in a great many directions, and realise that the old catchwords were no longer effectual. The young people were making their own catch-words, and it was for the members of the congregations to find out what these young people wanted.

The Rev. J. A. Pearson gave an account of *The Sunday School Monthly* and the work of compiling the New Sunday School Hymn Book. The latter was a work of difficulty, and would have to provide almost for congregational use, in view of the fact that there were more scholars over 16 years of age than not, and that, consequently, they must not think only of the younger children.

The adoption of the Report and the Treasurer's account was proposed by the President, who spoke of the great pleasure and encouragement which she had received during the visits she had paid to various schools during her year of office, and pointed to a vision of the future in which, as a result of the training they were going to give the children in their schools, a recurrence of the horrors of the present war would be prevented. The resolution was seconded by Mr. Albert Slater, President of the Manchester District Sunday School Association, and carried.

The Rev. H. E. Perry of Stockport, moved a vote of thanks to the officers and Committee for their services during the past year, which was seconded by Mrs. Chaplin, of Liverpool, and carried. The Rev. A. W. Fox, M.A., has been elected President for the ensuing year; Mr. Harold Wade, Hon. Treasurer, and the Rev. Bertram Lister, M.A., will act as Hon. Secretary in conjunction with Mr. Chalmers.

A vote of thanks to the Rev. J. Morley Mills for his address was proposed by the Rev. W. J. Phillips, Nottage, seconded by Mrs. L. Redfern, Norwich.

The Belgian Hut Fund.

Before the proceedings closed an interesting ceremony took place. A statement having been made by the Rev. Bertram Lister in regard to the Belgian Hut Fund, which has resulted in the raising by the Sunday Schools of £300, a cheque for that amount was presented to Mrs. Bernard Allen. Mrs. Allen expressed the pleasure it gave her to be the intermediary between the Sunday Schools and the Belgian Army, and gave some details of the scheme. The Rev. W. H. Drummond described the Hut, which he had recently had an opportunity of seeing in course of erection during a visit to Calais, and emphasised the importance of the work which had been done by the churches throughout the country on behalf of the Belgian Hospital Fund. The response to their appeal had been wonderful. He himself had always felt that this common work of humanity would be a means of uniting them all more closely together, and that it would be a precious memory in the days to come. It had been full of a beautiful affection and a very noble faith in God and in goodness. The Fund, he believed, had not only relieved a great deal of suffering and saved many lives, but was going to be one of the links binding two nations closer together. As a Belgian doctor had said to him, "We never knew England before, but we do know her now, and we shall never forget."

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the British and Foreign Unitarian Association was held on Wednesday, June 14, at Essex Hall, at 10.30, Mr. J. F. L. Brunner, M.P., in the chair. The Report of the Committee was formally presented by the Secretary, the Rev. W. Copeland Bowie, and taken as read. Mr. Howard Chatfeild-Clarke presented the financial statement.

The adoption of the Reports was moved by the President, who said that considering the times they were going through these must be regarded as satisfactory. Subscriptions under such circumstances had inevitably fallen off, and some curtailment of expenditure had been necessary. It had been said that religious bodies were all the better for being in debt, but that was a statement which had its limitations, and obviously it was better that they should keep their expenses down as far as possible.

The Rev. W. G. Tarrant, Chairman of Committee, in seconding the motion, said they would all be glad to see that Mr. Chatfeild-Clarke had recovered from his recent illness. His services had always been extremely valuable to them, and only those who had worked on the Finance Committee knew how helpful his

advice was in all business matters. In regard to the financial position it was true that they had a small balance in hand, but it was only necessary to read the names recorded in the Obituary to realise what a large body of support they had lost in the course of the past twelve months. He would like to mention one name among others, that of the Rev. Stopford Brooke. It was with reverent gratitude that they recalled not only his splendid abilities but his fidelity in religion, and his words would be a fresh challenge to the younger ministers to put forth all that in them lies for the cause they represent. In claiming that they had been economical, Mr. Tarrant continued, they could also claim that no really necessary work had been neglected. They had tried to keep things together in these troubled times, and although no new chapels had been built, and no new missionary enterprises attempted, they were hoping for a time when they could take up the Forward Movement once more. Mr. Tarrant also referred to the activities of the Publication Department, and work in the colonies and abroad. They had one special advantage, that not one of our colonial churches was outside the personal knowledge of some member of the Committee. A warm tribute of thanks was due to Mr. Spedding for his splendid piece of work in visiting the men belonging to our churches in the home camps. It was an asset to the *personnel* of the Association that they could command the services of a man so capable of adapting himself to the needs of the moment. Coming to the question of the negotiations between the British and Foreign Unitarian Association, the Baptist Union and the General Baptist Assembly, in regard to the trusts of certain old General Baptist Chapels, which has already been dealt with in these columns, Mr. Tarrant explained that the joint efforts of Mr. Bowie and Mr. Montgomery, K.C., Chairman of the Civil Rights Committee, had resulted in an agreement being signed and sealed safeguarding the liberties of these chapels, most of which would now adopt the Open Trust, and as soon as the war was over an Act of Parliament would be asked for to ratify the position. Mr. Tarrant then spoke of the recent Incorporation of the Association, giving them power to act as Trustee when so desired by any congregation proffering the request. Without prejudice to an objection which he believed was about to be raised, he wished to say that this step had been taken in the interests of better administration in cases where congregations had applied to them for assistance. Even if they were Trustees of a closed trust they could but interpret it in the terms in which it was drawn up; what danger, therefore, lay in their using such powers as the legal permission to act as Trustee would give them?

The President here announced that an amendment had been sent in by the Rev. H. Enfield Dowson, which was as follows: "That this meeting instructs the Executive Committee not to exercise the powers of the Association to act as Trustee unless and until the Members assembled in Annual Meeting after the war shall authorise them to do so." Mr. Dowson said he was moving this amendment as a loyal member of the Association, full of admiration for those who were responsible for its work, and perfectly convinced that they had every intention of using their new powers as an Incorporated Association with absolute fairness and in a most liberal spirit. He was also deeply desirous of maintaining that unity which had been maintained unbroken for so long. But feeling strongly, as he did, that they were inaugurating a change of policy which might endanger the principles for which Dr. Martineau stood, and for which he felt compelled to plead to-day, he would ask that a truce on this question should be maintained during the period of the war. To engage in controversies at the present awful crisis in national affairs was to him something like Nero fiddling when Rome was burning, and he therefore would not even ask those present to debate the matter. He was only anxious that nothing should be done hastily which they might afterwards regret, and which many of them felt would strain the allegiance of some devoted members of the Association. He felt that the Association as a missionary body by promoting its doctrines, publishing its books, and in other ways helping to spread liberal religious ideas, was fulfilling its true functions, but if it assumed a position of authority as a body representing their churches, the sacred *arcana* of their most cherished church life would be at stake. There were those within their religious community who took all sorts of positions, and they did not want by assuming an attitude of finality to have the appearance of driving these out or of conferring a sort of immortality on Unitarianism. Mr. Dowson suggested as an alternative plan that the powers assumed by the British and Foreign Unitarian Association should be taken up by the District Missionary Associations instead.

The Rev. H. Gow seconded Mr. Dowson's amendment on the ground that the resolution of 1914 had not been properly discussed by the members of the Association, and that when the Committee was authorised to take legal steps for securing the incorporation of the British and Foreign Unitarian Association, he had not the slightest idea, and he believed many others were in the same position, that it carried with it the right of the Association to assume the functions of Trustee of any of their congregations. This represented a fundamental change in the conduct of the Association, and it had been decided in a most undemocratic way. One of the very grave dangers of the present time, owing to the war, was a certain tendency to exalt authority and to take anti-democratic action. Believing that the question had not been thoroughly discussed, and that the present time was not a favourable opportunity for doing so, Mr. Gow urged the adoption of Mr. Dowson's amendment. Surely the Committee would recognise that the very last thing they wanted to do was to watch their resolutions with suspicion. Personally he was in fullest sympathy with the Association, and even if the amendment was not passed he should, of course, remain a member of it all the same, but he did feel that it could not represent all our churches, splendid and useful as its work was, and that there was a danger of the Unitarian point of view being too much emphasised if the Association acted as Trustee.

Dr. Blake Odgers pointed out that the Association were not really acquiring any extraordinary powers at all. They all knew what troubles beset some of their congregations, and how frequently they applied to the Association for advice and help in difficulties relating to their Trusts or their financial position. The Association had never attempted to offer their services as Trustee, but they had always tried to meet the appeals that were made to them, and the position at present was simply this: That they could now act in the legal sense as a person, with power like an ordinary individual to possess property and act, if required, as Trustee. It did not follow that they would have any dominating influence in that capacity, as they would only be one of a number, and being men imbued with the desire to preserve the Open Trust under all conditions they would not be likely to go back on the principles embodied in their own Model Trust Deed. He thought that Mr. Dowson and Mr. Gow were a little too timid, and that they would find, if this limited power was given to the Association, that it would facilitate administrative action and make for greater efficiency in the work of helping the churches.

The Rev. J. Harwood very strongly supported the amendment. This new change, he said, was excellent from a business point of view, but at the same time it reopened a controversy which they all thought had been settled more than forty years ago, and he felt that if all that was involved in the Resolution adopted in 1914 had been realised at the time, there were many of them who would have raised an objection to it.

The Rev. W. H. Drummond said that he could not agree with Mr. Dowson's apprehensions, but he would very earnestly plead that they should not discuss questions relating to differences of opinion at a time like the present. Ever since the war began he had been more and more deeply impressed with the fact that they could not go on for ever debating about their various points of view, in the attitude of people who nailed their colours to the mast and declined to believe there was another word to be said. The great discipline of the war was putting certain things in a different perspective. It was making us see what things were small and what things were great. He hoped they were not going on for ever being National Conference men, or being British and Foreign Unitarian Association men, and so on. Could not they come together, if only just a few of them privately, and talk over the whole situation right down to the bottom? If, after that, they could not agree, they must admit it like honest men. His plea was that they should try more than they had done to make their whole church machinery effective, and reduce the muddle caused by overlapping and complexity. Their methods should be revised and made effective; they had got an immense work to do at the close of this war not only at home but also in the colonies, and they could not do it if they did not

try to understand one another and evolve a better system of working together.

Mr. Montgomery, K.C., emphasised the importance of the change as a matter of practical utility, and said he could not conceive how it was possible for the results apprehended by Mr. Dowson to be brought about. He deprecated the idea that the District Associations should be asked to act instead. They were not corporate. They had no strong rooms in which to keep trust deeds, and it was necessary that there should be some Committee dealing with these matters that had experience and a knowledge of the difficulties involved.

Mr. Chancellor, M.P., said that freedom was to him almost a fetish, and that if he had thought for a moment that the resolution under discussion would limit the freedom of the congregations in any way he would have had nothing to do with it. He did not suppose that it would have any such effect.

Dr. Mellor said he sympathised with what Mr. Drummond had said, and he presumed that it was at any time open to the Annual Meeting to propose a resolution that the British and Foreign Unitarian Association should not act as a Trustee in any particular instance if they so desired. With that adequate safeguard they could test the practical working of the scheme after it had been in operation for a few years.

Mr. Hawksley suggested that the discussion of the whole subject should be postponed as Mr. Dowson proposed, but not until the end of the war, which might last some time. He thought it could quite suitably be raised, say, at the next Annual Meeting.

On the amendment being put to the vote only ten supporters were found for it, and the resolution was then carried.

Dr. Blake Odgers proposed that a very cordial vote of thanks should be given to Mr. J. F. L. Brunner, M.P., for his services as President during the past year, a position which he has held at a peculiarly troubled period, when his time was greatly occupied elsewhere, and that the Rev. Dr. Carpenter be appointed to the office of President for the ensuing year. This was seconded by Mrs. Wooding, and carried with acclamation.

Mr. Brunner thanked the meeting for their expression of appreciation, and regretted that he had not been able, owing to the national crisis, to give as much time as he would have liked to his duties as President.

Dr. Carpenter briefly acknowledged the cordiality with which they had welcomed him as their new President.

It was also moved by Mr. Brunner, seconded by Mr. Alexander MacLaren, Secretary of the Scottish Unitarian Association, that the thanks of the Association be given to the officers and Committee for their services during the past year. The only change that has been made is that Mr. Tarrant retires from the Chairmanship of the Executive, Mr. Montgomery taking his place, and that Mrs. Sidney Martineau becomes a member of the Committee.

Resolutions of thanks to the Local Treasurers and Congregations for obtaining subscriptions and making collections on behalf of the missionary work of the Association; to the Rev. E. D. Priestley Evans, the preacher of the anniversary sermon; the congregation at Hampstead for the use of the chapel; and friends in London who have extended hospitality; and a resolution welcoming ministers who have entered upon their duties since the last Annual Meeting, were submitted by the President and passed.

The following resolution was moved by the President, seconded by Dr. Carpenter: That the Association extends to those in all lands who are striving to unite pure religion and perfect liberty, its sincere sympathy in these dark and troubled times, and trusts that before long a just and lasting peace may be established among the peoples of the world, and that fellowship and co-operation may be renewed among all those who retain their faith in the Fatherhood of God and the Brotherhood of Man.

The following resolution was proposed by the President: "That this meeting, while most anxious to assist the Government in carrying the present war to an early and successful conclusion, desires to urge the supreme necessity of the Military Service Act being so administered as to ensure that the intentions of the Legislature duly expressed in the Statute shall in all cases be faithfully and justly carried into effect, being well assured from the history of this people that anything savouring of persecution would be in the highest degree detrimental both to the unity and effectiveness of the nation, and to its reputation as the home of reasonable liberty." Mr. Brunner said that, quite apart from individual views regarding the conscientious objector, it was laid down in the Statute that a man's conscientious objections must be considered; but he was afraid that the law had not been thoroughly carried out in the spirit which Parliament intended.

The Rev. H. E. Dowson, in seconding the resolution, said it was clear that many of the conscientious objectors had been treated in a disgraceful way, and it was imperative that they should be handed over to the civil authority. It ought to be one of the functions of the civil power that they should in some way provide that the services of these men should be made use of for national purposes.

Mr. G. Abbott of Bridport, spoke with much feeling as the father of a son who has been in prison for nine weeks, and urged that in view of the fact that the latter had an eight years' record of fire brigade work, in the course of which he had helped to save many lives, and that he had letters from two Justices of the Peace and from the Chief Officer of the Fire Brigade testifying to his religious convictions, he should be at once released from military control.

Dr. Mellor proposed the following amendment: "That this meeting of representatives of churches, historically founded upon and traditionally pledged to the principle of liberty of conscience, views with grave concern the appearance of Conscription in this country, and especially its extension to youths reaching eighteen. It earnestly hopes for a withdrawal of the Military Service Act at the earliest possible moment, and, meanwhile, urges upon the Government and the Tribunals the supreme necessity for seeing to it that the Acts be interpreted and administered in such a way as to fulfil adequately the intention of Parliament to safeguard the rights of conscience, and to prevent altogether ill-treatment or military coercion of those who, in sincere loyalty to conscience, cannot undertake service under military control."

The President ruled out the amendment on the ground that the first part was not in order, and that the second part covered the same ground as the original resolution. Mr. Arnold Lupton protested against the fact that an amendment which would, he thought, have largely commended itself to the meeting, had been ruled out by the chair.

The resolution was carried, and this closed the proceedings.

PRESIDENT'S LUNCHEON.

At the close of the Annual Meeting the President entertained a large company of delegates and other guests to luncheon at the Holborn Restaurant. Grace was said by Dr. John Hunter. The toast of Our King and Country was submitted by the President and received with the singing of the National Anthem. Other toasts were the Representatives of our Societies submitted by the President, and responded to by Sir Edgar Chatfeild-Clarke, President of the Sustentation Fund and the Rev. J. C. Ballantyne of the North Midland Presbyterian and Unitarian Association; Civil and Religious Liberty submitted by the President and responded to by the Rev. Dr. Drummond; The Lindsey Press and its writers submitted by Dr. S. H. Mellone in the regretted absence of Dr. Charles Hargrove and responded to by Dr. S. A. Mellor; and The President of the Association submitted by the Rev. W. G. Tarrant and responded to by Mr. J. F. L. Brunner, M.P. In replying to the toast of Civil and Religious Liberty Dr. Drummond made a speech of moving and lofty eloquence. It was, he said, an appropriate toast for them to honour, for it was almost the toast of their own existence. It brought him back to his early days when this toast with the additional words, "all the world over," was common at all gatherings of Unitarians. He believed that at the present time the heart of our people was as sound in its loyalty to the principle as it had ever been, however much they might differ in regard to some of its practical applications especially in the civil sphe e. They were pouring out blood and treasure in order to defend themselves and hose weaker than themselves against a great and haughty power. Civil liberty, he reminded them, implies the independent rights of every civilised country to control its own destinies, and for that reason they were fighting for the liberties of Belgium and Serbia. It involves also impartial justice and sympathy in our relations with dependent races. Turning to the question of the existence of civil liberty in sta'es like our own, he pointed out that they must be governed

by laws enacted by the popular will and in accord with the popular conscience. But something further than this was required, namely a high moral standard in the people and their government. This indicated the close connection between civil and religious liberty; for this is what St. Paul calls the Spirit of the Lord, and where the Spirit of the Lord is there is liberty. Our predominant duty in the religious sphere at the present time, he concluded, was to set forth the power of this spirit as the basis of religious unity among the churches. What better thing could they desire as the result of this war than that they should emancipate Germany, as they hoped to emancipate all other states, and teach her to bow down her pride and rapacity in the presence of God who is the Father of all the nations of the earth.

MINISTERS ATTENDING THE MEETINGS.

Agate, D., Anderson, T., Ballantyne, J. C., Biggs, A. H., Binns, O., Bond, K. H., Bowie, W. C., Burgess, W. H., Burrows, S., Carpenter, Dr. J. E., Charlesworth, A. A., Clark-Lewis, W. R., Cock, J. W., Connell, J. M., Daplyn, E., Davis, R., Davis, V. D., Dennis, E. R., Dowson, H. E., Drummond, J., Drummond, W. H., Ellis, J., Evans, D. D., Evans, D. J., Evans, E. D. P., Falconer, T. M., Ferguson, G. A., Fox, A. W., Freeston, F. K., Gow, H., Hankinson, F., Harwood, J., Herford, R. T., Hitchcock, G. S., Hodges, E. R., Homer, F. A., Jellie, W., Jenkins, T. J., Johnson, H. H., Jones, F. H., Jones, H. H. C., Jones, L. J., Jones, R. J., Jones, W. T., Lambelle, W. H., Lambley, R. H., Laughland, J. V., Lister, B., Lister, I., Lord, J., Martin, D. B., Marten, J. J., Mellone, S. H., Mellor, S. A., Mills, J. M., Newell, R., Pearson, J. A., Peaston, A. G., Perry, H. E., Philipson, R., Phillips, W. J., Piggott, W. J., Pike, C. E., Redfern, L., Roper, C., Rylett, H., Saunders, J. W., Scruton, A., Shanks, W. R., Shelley, A. H., Slipper, G. J., Smith, H. B., Spedding, T. P., Street, C. J., Tarrant, W. G., Thomas, J. M. L., Thompson, G. W., Toye, J., Tucker, W. L., Weatherall, J. H., Wood, J., Wooding, W., Wrigley, I.

NEWS OF THE CHURCHES.

Brighton.—As already announced the Rev. P. Prime will terminate his ministry in Brighton at the end of June and hopes soon to find another sphere of congenial labour. The following tribute to his work appeared in *The Brighton Herald* on June 10: An even wider circle than his own congregation will learn with regret that the Rev. Priestley Prime is retiring from the pulpit of the Free Christian Church, New Road, at the end of June, after a faithful and earnest ministry extending over more than eleven years. Mr. Priestley Prime has occupied a distinctive position in the ranks of Brighton ministers as the exponent in the service of religion of the artistic and literary as well as the purely theological thought of the day. He has not limited his texts to the Bible: he has drawn upon the thoughts of great minds in all ages. For instance, he has just been giving a series of addresses on Shakespearean plays. Not only has a very wide literary culture been manifest in his sermons, but Mr. Prime has also based his addresses upon great pictures, and still more upon great music. He has been noted as an earnest student of the more serious aspects of music, and has interpreted helpfully the relation of that great art to the spiritual life. He has never shrunk from lofty and even daring speculation on the great things of life and death. In parting with him his congregation feel that they are losing an unconventional and profound thinker. During his ministry Mr. Prime has identified himself with the philanthropic and educational life of the town, and has delivered many addresses to societies on ethical and literary subjects. His literary attainments have also made him a valued member of the Library Sub-Committee of the Town Council, a position that he has occupied since 1909. We are glad to note that members of the New Road congregation are organising a testimonial to Mr. Prime, in recognition of his eleven years' ministry.

Hinckley.—The Sunday School Anniversary Services were held at the Great Meeting on Sunday, June 4, when addresses were delivered by the Rev. J. C. Ballantyne of Nottingham. Special hymns and an anthem were rendered by the choir, also a parable set to music by the late Hugh Atkins. The collections amounted to over £28.

Horsham.—The 145th Whit Sunday Anniversary was, as usual, favoured by sunshine, though it closed with some rain and a heavy thunderstorm. A good company assembled, the largest number of visitors being from Billingshurst, but Ditchling and some of the London churches being also represented. The Rev. F. K. Freeston conducted the services, referring in touching and appropriate words to the historical associations and many memories connected with the place and day, in the morning, and concluding the discourse with a statement of his personal faith. The communion service followed, Mr. Freeston being assisted by the Rev. J. J. Marten and the Rev. W. H. Drummond. In the afternoon an organ recital was given by Messrs. D. Price and W. Baker and an anthem rendered by members of the choir. Next came an address by Mr. Mortimer Montgomery, K.C., containing much information about the early Trust deeds of the church, Mr. C. J. Marten taking the chair, and a hearty vote of thanks on behalf of the congregation being moved by Mr. James Brent Price, who was secretary in 1856, and seconded by the present holder of that office. The Rev. W. H. Drummond also spoke. Various articles of interest, including the early communion plates of the church, part of the chandelier, sermons by former pastors, manuscript magazines by pupils of the Rev. Robert Ashdowne; watch pockets made by his daughters and sent to the Free Trade Bazaar; a drawing of the church (interior) before its re-seating; a copy of 'Howse's Hymns' inscribed "For use in the Table pew"; a watch belonging to one of the former trustees, and bearing his name (Joseph Potter) in place of the Roman numerals; and several original documents were on view during the afternoon. The evening service, dealing with the Pentecostal story and its application and meaning in the present day, was listened to with deep attention. The collections realised about £5. The decorations, under Mrs. Prewett's superintendence, were very beautiful, and Mrs. Marten, once again, kindly took charge of the arrangements for the lunch and tea. The Rev. N. J. Hawthorn Jones will commence his ministry on July 2.

Liverpool.—On Whit Sunday evening, after the usual evening service, in Hope Street Church, Liverpool, a special service was held for the purpose of praying for the

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outpouring of the Holy Spirit on the Christian Church, for the speedy coming of peace, and for the dawn of God's kingdom of love. The service lasted thirty minutes and consisted wholly of prayer and silent intercession and devotion. It was attended by about 150 people. No preparation was made beyond announcement from the pulpit, on the same day only, that such a service would be held. The thrilling silence and devotion of the congregation were most remarkable and impressive.

Manchester District Sunday School Association.—The following letter has been sent to the men of our Sunday Schools who are absent on war service :—

DEAR FRIEND, *May*, 1916.

In accordance with a resolution passed unanimously at the Annual Meeting of this Association, held at Todmorden on Good Friday, we desire, on behalf of our 78 affiliated Schools, to send you a message of hearty greeting, and of best wishes for your successful issue from this lamentable strife.

We bid you be of good cheer. We honour you for your heroic service at your country's call. We think of you as nobly giving yourselves in defence of liberty and justice, and for the protection of your own Motherland. We know the brave sacrifice you are willing to make to stay the career of selfish aggression and to prevent the victory of lawless might over right. May the memories of your Sunday School and the wholesome influences you have received from it, be to you an ever-present inspiration. Along with the other fellow-workers you have left at home, we are grateful to you and proud of you, and while engaged in doing your part at the post of duty it may cheer you to know that we are all thinking of you.

We ask you to remember that God is with you wherever you are. May you feel that He is ever present with you to aid the right. We pray that you may return safely home to those who are near and dear to you, and that a glorious and lasting peace may crown your gallant efforts and your valiant service.

With our most cordial good wishes for your welfare,

We are, on behalf of the Association,
Yours faithfully,

ALBERT SLATER, *President.*
H. BODELL SMITH, *Hon. Secretary.*
13 Victoria Avenue, Brierfield,
Lancashire.

Ministers' Pension Fund.—The Ministers' Pension and Insurance Fund has just received a legacy of £100, free of duty, from the Executors of the late Mrs. Elizabeth Hincks, widow of the Rev. Thomas Hincks.

Northumberland and Durham Unitarian Christian Association.—An interesting innovation has been made by the President, Mr. Thomas R. Short, who has undertaken to pay a round of Sunday visits to the churches on the roll of the Association. Several of these visits have already been made, and at the close of each service opportunity was made for fraternal greetings to take place. Mr. Short was accompanied on each occasion by the Secretary.

NOTES AND JOTTINGS.

BIRD-LIFE AT THE FRONT.

There are many nature-students in khaki who find much relief from the monotony of life in the trenches in observing the ways of the birds and animals in their neighbourhood. One of them has invoked the skylark in verses which have found a place in *The Times*, and there is unutterable pathos in the question which he addresses to the "happy sprite" warbling near the dug-outs :—

How canst thou sing, so gay and glad,
While all the heavens are filled with death,
And all the World is Mad ?

Recently a sergeant in the R.A.M.C. contributed to the press a delightful description of the skylark in Gallipoli—quite a common bird out there, though larger in size, and with a less varied range of notes than his English brother—and a week or so ago the following account of a wren in the firing-line, quoted from the letter of an officer, appeared in *The Westminster Gazette* :—

"In my hut I have rigged up a line to hang my towels, &c., on, and since the weather has been warmer I have discarded my khaki sweater, and it hangs upon the line. I always sleep in all weathers with my windows open, and one morning I awoke to find a little wren chirping away on the line, and watched it make several journeys. Each time it brought back a stick almost as big as its tiny self, and placed it in a fold in the sweater. Now, after about a fortnight, it has made a beautiful nest. It doesn't a bit mind us going in and out, and is quite tame. All the generals, who frequently come here, come in with the O.C. now to see how the wren is getting on. There are three officers sleeping in the hut, which is about 14 ft. by 6 ft., so I think the wren has some pluck. The nest is right over my bed, but it doesn't matter what one is doing, it just chirps away and carries on."

AN INTERESTING WILL.

Miss E. G. Everest, daughter of the late Col. Sir George Everest, Surveyor-General of India, has bequeathed her house and estate, Chippens Bank, Hever, Kent, to the National Trust, the former to be used as a home of rest for tired brain-workers, especially those engaged in literary, artistic, or social work, the latter as a public park and "bird sanctuary," where bird-life shall be encouraged. The sum of £8,000 is also left for the maintenance of the estate. The residue of her fortune, after a few legacies are deducted, is to be devoted to the formation and maintenance of a college in India on lines approved by the natives, for the education of natives by their own countrymen.

THE COMING RACE.

The importance of motherhood and of healthy conditions for child nurture is not likely to be overlooked in the days to come, for the statistics of infant mortality are at last beginning to have some effect on public opinion, and the war will inevitably teach the nation to set a higher value on the lives on which our hopes for the future must rest. An interesting sign of the times is the announcement that the Royal Sanitary Institute, with a view to encouraging interest in maternity and child welfare, is offering a prize of £50 and the medal of the Institute for a thesis setting out a complete and practical scheme for maternity and child welfare work suitable for adoption by local authorities. The thesis must be delivered on or before September 1, and it is understood that members of the Council of the Institute are not competing.

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The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at Summerville, Victoria Park, Manchester, on TUESDAY, JULY 4, 1916, commencing at 10.30 a.m.

The Visitor's Address will be delivered at 5 o'clock, by the Rev. P. MOORE, B.A. Subject: "The Modern Minister."

On the evening of the same day the **Valedictory Service** will be held in Cross Street Chapel at 7.30, and will be conducted by the Rev. A. GORDON, M.A., President of the College. Music by the Choir of Cross Street Chapel.

For the Committee,

G. A. PAYNE } *Hon.*
D. A. LITTLE } *Secs.*

June 21, 1916.

Stand Unitarian Sunday School ANNIVERSARY SERVICES.

SUNDAY, JUNE 25, 1916.

PREACHERS—MORNING AND EVENING,
Rev. R. T. Herford, B.A.
AFTERNOON—**Rev. Douglas Walmsley.**

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June.

25. Rev. J. ESTLIN CARPENTER, M.A., D.Litt., of Manchester College, Oxford.

July.

2. Rev. JOSEPH WOOD.
9. Rev. G. T. SADLER, M.A., LL.B., of Wimbledon.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, June 25.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. DAVID DAVIS.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. (late of Glasgow).

Bermondsey, Fort Road, 7, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. SHORT, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Mr. ERNEST J. MOORE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. J. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. JOHN BEGG.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. EDGAR HILL.

Peckham, Avondale Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. L. I. PAGE SMITH.

South Norwood League House, 141 Portland Road, 7, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; 7.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Dr. J. ESTLIN CARPENTER.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. G. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL—6.30.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11, Rev. THOMAS GRAHAM; 6.30, Rev. LAWRENCE CLARE.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. F. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. KENNETH DUNBAR.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. ROBERT A. DICKSON.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. S. H. MELLONE, M.A., D.Sc.; 6.30, Rev. A. ERNEST PARRY.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Rev. C. PEACH. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. JAMES HARWOOD.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45, Rev. HENRY WEALE; 6.30, Rev. H. W. STEPHENSON.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.—Flower Services.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. W. H. DRUMMOND.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. DENDY AGATE, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

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WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

DEATHS.

LEE.—On June 21, at 1 Augustus Road, Edgbaston, after a long illness, Thomas Grosvenor Lee, aged 68, late of Clent House, near Stourbridge, and for many years solicitor at 18 Newhall Street, Birmingham. No flowers by request.

PETTIGREW.—Killed in action, Sunday, June 11, 1916, Robert MacCalmont (Mac), 2nd Lieut., Royal Irish Rifles, only son of the late John G. Pettigrew and Mrs. Pettigrew, 19 Eglantine Avenue, Belfast.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE Belgian Hut is almost ready, and it will open its doors to its soldier guests at the earliest possible moment. There is, however, to be a ceremonial opening, and this has been fixed for July 21, the Belgian Fête Day. The Duchesse de Vendôme, the sister of King Albert, has graciously promised to be present. She and the Duc de Vendôme visited the Hut the other day, and we are informed that they expressed themselves as greatly pleased with all that they saw. They have made a generous gift of a cinematograph apparatus towards its equipment. Another gift which we have just received is a harmonium from the Northumberland and Durham Unitarian Christian Association for use in the chapel services. Not the least pleasant part of our work is this close mingling of all classes and creeds in the common tasks of sympathy and helpfulness. May we repeat what we said last week, that we need more money for this special object. We want to make the whole scheme a real credit to us all, and at the same time we must not allow it to limit our activities in the hospitals in any way.

* * *

FROM the point of view of the Allies the Economic Conference in Paris is an event of the utmost importance. We do not propose to consider its recommendations here from the political or economic point of view. They ought to receive the most careful and dispassionate examination. But there are certain human and international considerations involved, about which a word may be in place. It may be assumed that none of us wish to maintain a spirit of hostility towards Germany after the conclusion of peace for its own sake. If for no other reason than our own advantage we must desire to avoid a relentless commercial war, with all the hazards and waste and bad feeling which it would almost certainly involve, if it is possible to do so. But it is just because they believe that it is impossible in Germany's present mood that the representatives of the Allies have put forth their recommendations. Their scheme has not been dictated by any base appetite of vengeance or retaliation; it is based upon a dispassionate judgment of Germany's avowed aims, and is put forward avowedly as a prudent measure of self-defence.

* * *

WE are thus brought face to face with certain disquieting moral facts, which can never be absent from our minds in any discussion of the terms of peace or of the possibility of re-establishing good and happy relations with Germany after the war. Is it possible to trust her? She has proclaimed as loudly as she can that no law is binding upon her except in so far as she can turn it to her own advantage. She has used her commerce in the past as furnishing her with a useful opening for military preparation and political intrigue, and in doing so has dealt treacherously with her friends. She makes no concealment of her intention to exploit other peoples in the same way in the future as soon as she gets the chance. The blow that she has struck at the spiritual fabric of civilisation in this war is even more terrible than her methods of barbarism and the hideous waste of human life. As we confront the moral problem of restoring shattered confidence, while there exists a country in the heart of Europe who has made it impossible for her neighbours to trust her, we begin to realise how little substance there is in the dream that all will soon be forgiven and friendship flow on happily as before. The difficulty does not spring, as some people imagine, from military passion. If we were all militarists of the same type we could soon patch up a working agreement. It is our reverence for goodness and our belief that good men must be wise as serpents, if they are not to fall an easy prey to unscrupulous power, which make us less sanguine than some of our friends of a speedy end to our present troubles. While we hope all things and neglect no opportunity of reconciliation, for to-day and to-morrow, and it may be for many to-morrows, we must stand jealously on our guard.

* * *

THE proposal made by the Lord Mayor of London that a Mansion House Conference should be held to promote unity among the churches, has called forth many expressions of opinion. Generally speaking they have been marked by the vagueness and the official caution of the clerical mind. Among them the words of the Bishop of Hereford, which appeared in the *Daily Chronicle* on Monday, stand out for the directness with which they go to the root of the problem:—

> "Like Plato's sea-god Glaucus," he writes, "all the churches, I am afraid, need to be stripped of many accretions that have gathered round them in the course of the centuries—seaweed, shells, and stones—before they can be brought back to that divine simplicity in Christ which is an indispensable preliminary to the unity of spirit and practice desired by the Lord Mayor and other people of good will."

* * *

WE only state the case in a slightly different form when we say that there can be no unity until the churches are agreed about the objects which they have in common. If it were once decided that the thing which matters above all others is to lift human souls into living fellowship with the God of all love and goodness and to produce in them the grace and

strength of the Christian character, then it would be possible to recognise the value of widely different methods without disturbing the unity of the spirit. At present it is not our final spiritual aim so much as the way in which we hope to reach it which produces deep lines of cleavage; and all the time there is a strange and impressive similarity in the pattern of goodness and the type of religious love and trust, which are produced by all the churches.

* * *

"ARTIFEX," of the *Manchester Guardian*, has done a useful public service, and one which requires some personal courage at the present time, in calling attention to the unpleasant habit of using bad language in the army. When every allowance has been made for fashions of speech which do not go skin-deep, there is too much reason to believe that there is a practice of giving emphasis to military commands or rebuking the mistakes of raw recruits by means of words and expressions, which no man can use or hear without injury to his feelings of decency and reverence. To a large number of men in the new armies, who have come from surroundings where obscenity is never heard, this sort of thing must be most revolting. It ought to be put down with a strong hand. We have no wish to exaggerate, but in view of some disquieting facts within our knowledge which corroborate Artifex's outspoken article, we should be glad to see the whole subject ventilated in Parliament.

* * *

WE cannot do more this week than call attention to the important report on the declining Birth-Rate which has just been issued. The question is one fraught with far-reaching social and religious implications, and the appalling losses of the war have at last awakened us to its significance. Generally speaking, it seems to be established that the decline is most marked in the prosperous classes, and that conscious and deliberate restriction has become widespread. So far as this is due to false ideals of comfort and the constant effort to imitate the expensive habits and pleasures of people better off than ourselves, and we believe that this must be accepted as an important factor in the case, we may hope that the discipline of the war will do something to bring us back to simpler standards of living and a deeper reverence for the duties aud blessings of home. In any case, the whole subject is one which the churches must study in all its aspects; and they must not shirk the duty of giving definite teaching about it, if they are to bring any help and healing to the social sickness of our age.

TESTING TIMES OF FAITH.

BY THE REV. E. D. PRIESTLEY EVANS.

From the annual sermon on behalf of the British and Foreign Unitarian Association preached at Rosslyn Hill Chapel, Hampstead, on Tuesday, June 13, 1916.

WE will keep the three great high desires of faith, hope, and love (the foundations of our living religion) in closest touch with all the knowledge we possess; but after subjecting them to this restraining and correcting influence we may well trust their leading and their light. From the insufficiency and uncertainty of the light of nature we have been forced to fall back on this world of the spirit; and by the power of this Holy Spirit we see there is a kingdom not of this world to which we belong, and which it is our duty to plant or discover on earth. We have discovered once more that we are living in an insecure world, an insecure universe in more senses than one, and we know not what a day may bring forth; we are experiencing the risk and the danger that wild animals are constantly undergoing, and with them we are learning what fear and anxiety are again, and what we have also discovered is that this insecurity, this danger, has made faith, hope, and love burn as we never knew them to burn before.

Whatever we may believe about nature, about life, about the unity or disunity of the universe, about the goodness and almighty power of God, we cannot deny the might of a High and Holy Spirit that has touched our spirits and claimed us as its own, that has lifted us out of the jungle of this world into a world of honour, right, and duty, art, poetry, science, knowledge, truth, that the jungle and the creatures of the jungle know nothing at all about, that has inspired us to oust the jungle, uproot this shaggy world, supplant the wilderness with gardens, and make them blossom with roses. It has touched our spirits with the desire for beauty, truth, and love. It was said that when Dante passed along the streets of various towns in Italy people used to whisper to each other, "That is the man that went down into hell." He was a man acquainted with beauty, sorrow, and love. Millions of young men to-day have also gone down into hell, and there they have seen the terrible, the horrible, the ghastly, and, by contrast, they have also learnt what love and sorrow and pity are in their deepest, richest colours. There they have discovered that they are servants of the Most High, whose grand commission to them is to sweep this hell once and for all from off the face of the earth. Belgium has lived in that fiery furnace for long enough, but there she has learnt more deeply that her cause is just, and in the flames of affliction she has burnished her shield in such a way that its dazzling light must almost blind the eyes of her foes. She has become a child of the Spirit, and has learnt more deeply than ever that there is one thing dearer than anything else on earth, and that is honour! Men did not know they loved the very soil of their native land so much, of which the French soldiers sing at Verdun, "Ils ne l'auront jamais, jamais"—they shall never have it, never! They little dreamed they could receive so much love either. Priest and doctor and middle-aged man regard the soldiers as their children in France. "Mon p'tit"—my little one, dear one, being the most natural term of address, especially to the wounded and crippled. On all hands we learn that the French nation has become one family, and they know they are living in the most wonderful epoch in their country's history. The people of Russia, we are told, have also become kinder to one another; they have become gentler since the war began. Never before has war, or possibly anything else, awakened, or, at any rate, developed so much affection as this has done between the young soldier and his parents, or between the absent hero and his wife—awakened a tenderness where, at least, it was hidden or checked before, a music of gratitude, devotion, love, music that is constantly passing and repassing from the home to the trenches, and from the trenches to the home. There is the affection between comrades who would give their lives for each other, for "great danger seems to sweep away all distinctions in rank and birth immediately." "They will be my friends as long as I live," said an officer of his men. There is the glorious work at home, rendering help to our warriors in all conceivable ways, founding hospitals for the wounded, making every description of garment that is needed, a portion of which work has been so nobly done by our own churches—true to their great tradition of doing good—under able and sympathetic leadership. And finally, there is the new spirit of friendliness and trust between the great civilised nations of the world, and a deeper sense of the sacredness of national and international laws which have been established by the efforts and struggles of those who have left us such an inheritance. Truly, tongues of fire have descended from on high upon the lives of men and women to-day, inspiring them, uplifting them, and testing their faith in such a way as not to upset it, but to reveal it as the strongest, greatest, finest influence they have known in the world. Like the men who witnessed the new spirit of the first disciples on the Day of Pentecost in that upper chamber in Jerusalem nineteen centuries ago, so we, to-day, may ask, "What meaneth this?" and we may reply with Peter, that it is none other than the pouring forth of the Holy Spirit, the Spirit of Love, that high desire for complete and perfect communion with our fellows on earth with our God in heaven. It is truly a Pentecostal visitation of the Spirit, making men and nations speak a language they had scarcely used or even known before.

It has been said that the churches of orthodox denominations are considering how best to prepare for the reception of the men when they return home after the war. These churches may have to banish much of the old and out of date and simplify the rest—reduce it, in fact, to the one thing that Jesus set as the mark of true discipleship to him: "By this shall all men know that ye are my disciples, if ye have love one to another." This is the one great article of religion that the men at the front have learnt, and the only one that large numbers will think it necessary to believe in on their return. Distinctions of sect and society

have been obliterated in the trenches, where there has been witnessed the triumph of the spirit of man over hardship and danger, and the victory of devotion and *esprit de corps* over all, and, as the men, in an instant, sprang forward to the help of the ideal that was in danger, so as to preserve that part of it that was already established in their midst; as they broke with their past, their old life of ease and safety and discovered the joy of sacrifice and the glory of goodwill, so they will expect the churches to sacrifice the trivial and unimportant, and direct their energies to the one all-important task of establishing an abiding brotherhood between themselves—among men and among nations, to heal up the old differences, work for universal concord, promote the unity of mankind, and discover and believe that the only thing that is really good in this world is that Living Love that wills the blessedness of others.

In this way can the churches best prepare for the return of our loved ones, in this way can they respond most adequately to their silent demands, and if they so respond then the blood of these martyr-heroes will become the seed of great and living Church, the planting of "a happy and delightsome land"; and they will have handed over to our keeping, through the fires of this great testing-time, an unfailing and glorious faith.

Good Thoughts for Evil Times.

The man of life upright,
Whose guiltless heart is free
From all dishonest deeds,
Or thought of vanity;

The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude
Nor sorrow discontent;

That man needs neither towers
Nor armour for defence,
Nor secret vaults to fly
From thunder's violence:

He only can behold
With unaffrighted eyes
The horrors of the deep
And terrors of the skies

Thus, scorning all the cares
That fate or fortune brings,
He makes the heaven his book,
His wisdom heavenly things;

Good thoughts his only friends,
His wealth a well-spent age,
The earth his sober inn
And quiet pilgrimage.

CAMPION.

PUNISHMENTS OF GOD.

GOD'S punishments though they last sometimes long, yet always they end at last: and yet sometimes for the manifestations of his power, and trial of his children's patience, he suffers them to be brought into great extremities: Abraham's hand shall be heaved up to slay Isaac, before the Angel shall catch hold of it: Lazarus shall be three days dead, before Christ will raise him: the ship ready to sink before our Saviour will awake: Peter must be drencht in the water before our Saviour will keep him from drowning: St. Paul must be in the lion's mouth, before he shall be delivered out of it: the famine must last ten years, before God will give them bread.

THOMAS FULLER.

ALMIGHTY LORD OUR GOD, direct our steps into the way of peace, and strengthen our hearts to obey Thy commands: may the Day-spring visit us from on high, and give light to those who sit in darkness and the shadow of death; that they may adore Thee for Thy mercy, follow Thee for Thy truth, and desire Thee for Thy sweetness, who art our God and Father for ever. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

CONSCIENCE AND THE STATE.

To the Editor of THE INQUIRER.

SIR,—Admiration for Canon Rashdall as the courageous spokesman of a valued minority must be my apology for venturing to differ with him as an eminent ethical philosopher when his theory seems to me to fall short of his practice. "A man," he tells us, "who refuses on conscientious grounds to dig trenches, has declared war against society and society must fight him." But surely the refusal of the Quaker or the International Socialist to dig trenches is, in ethical intention, at least, a refusal to declare war on society; it is a profession of higher social allegiance. Now, it must, of course, be admitted that to those who hold with Canon Rashdall or with Hegel that the imperial governments of Britain and of Germany are (in conjunction with their allies, Christian or other) the supreme arbiters of the social good of humanity and that war is their divinely appointed instrument, the digging of a trench and still more the destruction of the enemy is not merely a social act, it is a sacramental act.

And the idealist who holds the Quaker or Socialist view cannot reasonably expect political toleration from the idealist who holds the theocratic view, but the conscientious objector might, I think, not unreasonably ask of Canon Rashdall that, before handing him over, as an Erastian divine needs must, to the secular arm he would recognise, as an ethical philosopher, the genuineness of his social idealism. If, however, this is all we can logically ask from the Erastian divine, can we venture to expect more toleration from the secular arm itself? Sanguine as such a hope may seem at the present moment, I believe we may indulge it if we regard the State, not as a Hegelian category, but as a particular national institution, as established by law and guarded by immemorial tradition.

Down to a time within the memory of some still living, the British State deliberately retained a voluntary basis for its military system. It did so on grounds of political justice, recognising that war, whenever it occurred, would be the outcome of an imperial policy, necessarily determined in anticipation of popular consent and strenuously disapproved on ethical and religious grounds by a minority; and also on grounds of expediency, because compulsory service could not be established with popular consent in time of peace, whilst it could be dispensed with on the outbreak of hostilities, since the war, whatever its origin, would, as history shows, be voluntarily supported by an overwhelming majority—by some as a war of national defence, by others as a righteous crusade, and by ethical philosophers as a combination of both. The voluntary system has been sacrificed, not because these grounds of justice and of expediency had ceased to be valid, but partly as a natural concession to our Allies and partly through the displacement of the traditional British view of the State by the theocratic view above outlined, which involves the compulsion of the heretic as a religious duty. But as a concession to the venerable past of the suspended British constitution and in faint recognition of the principle that a minority does not become morally contemptible when it becomes numerically negligible, Parliament, in the Military Service Act, has admitted the claim to consideration of that small section of the minority who have not been converted by the clergy or the philosophers or the daily press to the popular view. Those primitive Christians who, to use Canon Rashdall's phrase, "have refused to worship the Emperor," have been allowed an appeal to Cæsar; and beyond that our cause lies in the hands of God. We do not appeal to the chief priests and the elders.—Yours, &c.,

GEORGE UNWIN.

47 *Heaton Road, Withington, Manchester, June* 19, 1916.

To the Editor of THE INQUIRER.

SIR,—The re-appearance of the Rev. W. Whitaker's ancient friend, the naked man, seems to have been timely. The absoluteness of conscience received in your last issue an important and significant qualification, that the State is justified in not permitting a man "to

do anything that injures the morality of others." I think I am not misinterpreting Mr. Whitaker's meaning in saying that this involves that a plea of conscience *alone* is not the final test his previous letter implied, especially as he goes on to describe as "a justifiable penalty" for a conscientious objector in certain cases "exclusion from social existence," which is a more severe one than some of us would countenance, as justifying, for example, capital punishment. The point I raised, and would still urge, is not a dialectical, but an ethical one—how far is a plea of conscience final against the community, represented, so far as force is concerned, by the State. Mr. Whitaker is now constrained, if I understand him aright, to admit that it is not final in all cases, but he avoids giving any indication of the principle on which, in his opinion, its finality or otherwise should be determined.—Yours, &c.,

F. W. MIALL.

Finchley, June 18.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

75TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	12,995	10	2
Miss Gertrude Jolly (fourth donation)	5	0	0
Miss H. Beard (sixteenth monthly donation) ..	0	5	0
Miss E. M. Oram (fifth donation)	1	0	0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (eleventh donation) ..	2	5	0
Mr. Henry Sharpe (eighteenth monthly donation) ..	20	0	0
Mr. Wm. Lee	0	10	0
Mr. and Mrs. Athelstane A. Tayler (second donation)..	2	2	0
Miss A. Smith (fourth donation)	0	5	0
Mrs. Roscoe (tenth donation)	10	0	0
Mr. Harold Baily (fifth donation)..	2	2	0
Mr. and Mrs. Fred. F. Perris (third donation)	1	0	0
	£13,039	19	2

Parcels have been received from :—Monton Women's Congregational Union (per Miss Leigh); Mrs. Roland New; First Presbyterian Church, Belfast (per the Rev. H. J. Rossington); The Misses Tedder; Two Friends; Stalybridge Women's League (per Miss Storrs); Miss Joyce Cobb; Lady Scott; Miss Margaret Ashton; Mrs. A. J. Gimson; Mrs. Colfox (a bagatelle board); Miss Lamb; Church of the Messiah Branch of the Women's League (per Mrs. Worsley Austin); Schools Depot (per Miss Rowe and Miss Taylor); The Octagon Helpers' League (per Mrs. Mottram); The Lady Mayoress of Leeds Committee (per Mrs. Grosvenor Talbot); Miss Arthur; Finchley Branch of the Women's League (per Mrs. Blake Odgers); Highgate Unitarian Christian Church Sewing Meeting (per Mrs. Fitzsimmons); Unitarian Church Sewing Circle, Southport (per Mrs. Harris); Mrs. F. E. Baines; Mr. J. E. Mace (a bagatelle board); Mrs. Yervis; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

In the list last week the gift of a harmonium should have appeared as from the Northumberland and Durham Unitarian Christian Association, per Mr. E. H. Coysh.

SPECIAL WANTS.

Pyjamas.

Shirts, socks, slippers.

Towels, household cloths.

Handkerchiefs, invalid foods.

Games for the men. (*There is not one game in stock now.*)

Gramophone and records, French books, illustrated papers and magazines, stationery, buttons, soap, bootlaces, &c., for the Calais Hut.

A typewriter for a hospital where the officer in charge has his right arm badly injured, and who has a great deal of correspondence.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Mrs. Allen would be glad to send raffia baskets made by wounded Belgian soldiers in hospitals to any one who will sell them again or buy them for themselves. The prices are from 2*s.* 6*d.* to 4*s.* The baskets are very strong and pretty.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE PUBLIC MEETING.

THE Public Meeting in connection with the Whit-week gathering was held at Essex Hall on Wednesday evening, June 14, Mr. J. F. L. Brunner, M.P., the retiring President of the British and Foreign Unitarian Association, in the chair. The subject chosen was 'Abiding Things in a World of Conflict,' and addresses were given by the Chairman, Dr. J. Estlin Carpenter, Mr. C. Sydney Jones, Mrs. Read Mumford, and the Rev. J. H. Weatherall.

The Chairman, in opening the proceedings, said it was a consoling thought that sundry good things would remain even after the horrible material and moral destruction of this war. They could not, however, consider the abiding things without remembering that many things would change, or, indeed, without fervently hoping that many bad things would disappear. There was, of course, nothing permanent in the world. Geologists could tell of a period when neither man nor anything like man had appeared on the earth; astronomers that a short time ago the world was too hot, and in a short time would be too cold for anything like life, as we know it, to exist. The idea of the finite existence of the human race seemed, however, to be a reason for believing that we are here for a divine purpose, and that if we act up to our own ideas of what is right we are fulfilling it. Amongst the things which ought to change after the present conflict, Mr. Brunner said, were the principles governing international relations. This question was one which must deeply engage their energies in the future, and to which, as a religious community, they should turn their attention in order that in the time to come the world might be governed in accordance with Christian aspirations. Now was the time for public discussion and the formation of that public opinion which was the most powerful engine for good in the country. It was out of place to discuss at that meeting questions of trade or indemnities after the war; but they could and ought to discuss the general principles on which peace should be founded. They must insist emphatically that all idea of punishment and revenge should be eliminated from the terms of peace. The idea contained in the speech of a certain statesman who said that Germany must never be permitted to hold up her head again was one which had naturally been made the most of by the Chauvinists in Germany, and merited the strongest possible condemnation. The statement had since been modified, but, unfortunately, the mischief had by that time been done. They wished to help the best elements of German, Austrian, and even Turkish life to range themselves on the side of the lovers of peace in the countries of the Allies, and in all the neutral states of the world. It was absurd to imagine that there were no men and women among our enemies who would co-operate to render possible the fulfilment of the ideal of an international machine for the prevention of war. In spite of the rigorous press censorship under which Germany lived, indications were received from time to time that not every one in that country thought as they were bidden to think by the military authorities. About Russian opinion they knew little, but in France, which had suffered so much more than we had, the policy of revenge had been repudiated by the Prime Minister. In our own country we should have difficulties to face, for we should have to fight our own Chauvinists after the war just as we did before the war. We should have to fight those whose material interests were bound up with a state of preparedness for war, and those who imagined that our only security for peace lay in the possession of large armaments. If they wished to realise the Prime Minister's ideal of a Europe in which the small nationalities may work out their civilisation in their own way, free from the fear of their neighbours, they must devise powerful international machinery to prevent wanton aggression. The possession of armaments complete to the last button was not enough to keep a country out of war, as the action of Germany had shown. But it was not only because huge armaments were a menace to smaller nations that their abolition was to be desired:

they acted as a terrible depressant to national prosperity. War was condemned by its utter futility. It did less and less as time went on to change the essence of nationality, it did not even pay in a material sense. Bound up as we were now by the ties of international commerce, the ruin of our customers could do us no good, and the Bernhardis of the world could not surely believe, after this appalling catastrophe, that war is good in itself. The fact that Europe, including both belligerent and neutral countries, will be beggared by the war will act as a powerful stimulus which will drive its leaders to find a way towards sanity. To frame the international machine for the enforcement of peace would be a stupendous task, but it might be assumed that when peace was declared the heart of all Europe would passionately long for its endurance. There were many forms of government in operation, and many conflicting ideas as to how the cause of peace might be advanced most successfully; the great republic of North America and our own overseas Dominions must also be considered and consulted; but with goodwill and with the impetus which the contemplation of the ruin of war would give, something might be done, if not all that was desired. It was not Utopian to consider, at least, the formation of an Anglo-Saxon alliance which would be joined by our present Allies, and establish an International Supreme Court to enforce peace. Such a Supreme Court, backed by physical force, would, ultimately, it was hoped, secure the adhesion of the whole civilised world, and might even, in course of time, secure obedience by moral force alone.

SPEECH BY DR. CARPENTER.

Dr. Carpenter dwelt on the fact that change is of the essence of existence. It was to be presumed that no one would wish to live in a stationary world, and certainly if nothing ever happened no questions would be asked. In ordinary life it was the curse of fixed habits and routine that they opened up no vistas of imagination and inspired to no great endeavours. Unless, therefore, we had change and conflict all progress was impossible. There were many reasons for the terrible moral confusion into which they had been thrown by the great shock of the war, and while we had to some extent lost our hold of the abiding things that make for security, the pessimists had been emphasising the national deficiences, and had come to the conclusion that we were on the down-grade. He did not for a moment believe that was true, although, no doubt, grave charges could be brought against our civilisation. They must consider what there was to show on the other side. He would not ask them to look back over half a century, but to think only of the last twenty-five years since Sir William Harcourt declared "We are all Socialists now," and see how the national conscience had been educated, and had been struggling to overcome the great defects of material civilisation. Let them recall how education had, in spite of lamentable shortcomings, altered the national life, so that now a ladder had been formed from the elementary school up to the university; what schemes had been carried into effect in regard to public health, old age pensions, and other forms of social welfare, involving considerable increase of taxation and national sacrifice; the efforts which were being made by the highest statesmanship of this country to solve the question of dependent nations, and to promote the growth of self-government, as in India; the great work for the welfare of the fellaheen in Egypt which was carried out by the late Lord Kitchener. They had only to consider these things to realise that the heart of the nation was still sound. The proof of this was to be seen in the tremendous response made by the country when the tragedy of the war came upon it. The significance of that tragedy, Dr. Carpenter continued, was the moral conflict involved in the fact that one law seemed to trample upon another law. The higher choice had to be made, not between good and evil, but between one good and another good—one the respect for human life and the law of human brotherhood, the other respect for public law, for international justice, for the rescue of the oppressed and the redemption of the down-trodden. This country, with extraordinary swiftness of judgment, chose the higher call, but we were in grave danger now from the exhaustion of emotion and the bewilderment of imagination as the war is being waged in three continents, acting destructively on every department of human life, and bringing into every home throughout the land an overwhelming sense of bereavement and loss. Under this strain the baser elements of our nature had made themselves felt at times in the extravagant utterances of the public press, and had even invaded the loftier words which they expected from our statesmen. But in spite of this there was in the background a grim tenacity of purpose, and the meaning of that was that in our heart of hearts, whatever might be the surface currents playing over the national life, there was a stern resolution that justice should be done. What, then, were the abiding things in this conflict? The things that were seen were temporal and the things that were not seen were eternal; but the things that were seen might also be the vehicle and expression of the things that abide. They might take the British Empire as an example. They were confident that, however they might ultimately realise their dreams of success, the central fact of the Empire would remain untouched, standing as it does for the promotion of law and order, of freedom and independence in the great Dominions oversea and the nations that are not yet ready for self-government, and for the welfare everywhere of the governed rather than for self-aggrandisement. It was a great thing that one Empire in human history should deliberately set before it this ideal, and they had seen how, in the conciliation of alien enemies and the generous treatment of those formerly hostile to us, they might be grappled to our side with hooks of steel, as in the case of South Africa. One of the greatest features of the recent age, also, had been the immense development of intercourse rendered possible by the growth of scientific invention so that all round the world men can know each other. We have had the development of international trade, finance, and science, the exchange of thought and ideals of order and liberty, and this would all go on after the war was over, and we began to know what treasures of art and thought, and what powers of moral life are really allied with the great nation with which we are unhappily in conflict. For while the spectacle we were witnessing was a spectacle of unsurpassed horror, it was also one of extraordinary grandeur. They were witnessing the boundless power of self-sacrifice in the ranks of each great State; loyalty and discipline raised to the highest point on the part of those who willingly offer themselves for their Kaiser and Fatherland, though we know that the ideals inspiring them have been grievously misapplied; bravery no less on the part of our own troops, who, as we believe, are fighting for a higher cause. These things belonged to the world of truth, the world of goodness, which is the home of religion, and it was the personal experience of these things which constituted the whole of their religious life. It might be through the glory of nature as they looked over the multiplicity of life from some mountain top, or the studies of the student reaching the deeper things hidden in mathematical truths, or the dire experiences of sin and repentance, of fall and struggle and revival, which are among the deepest and most salutary experiences of life, that we became aware of the unity of the whole world, and felt that we were part of it, and one with the God who made it. Or it might be that the thought came to us as we sat by our dead. How could we bear to see a great ship like the Queen Mary go down, with its precious freight of character and ability and courage, did we not realise the worth of souls, and know that they are among the abiding things in a world of conflict? It was this thought which was the inspiration of the soldiers, the power that upheld the doctors and nurses, cheered the wounded, and animated the whole service of war from end to end. A great age was opening before us, Dr. Carpenter said, in conclusion. We were rapidly reaching a new ideal of international morality which was but the application of the old rule, "Thou shalt love thy neighbour as thyself." Was it wonderful, therefore, that amid the clash of creeds and dogmas and sectarian controversies there should be heard the voice of the Lord Mayor of the greatest city in the world pleading that we should lay aside our differences, and unite on what had been the platform of Unitarian Christianity ever since he could remember, the Fatherhood of God and the brotherhood of man? The barriers were being broken down. In the trenches Anglicans and Nonconformists were fighting or ministering side by side, and the result would not be that the men would be indifferent to religious teaching when they came home. He expected that there would be a great revival of goodwill among the working classes of our community and the ministers of religion after the war. But the appeal for unity must not be ignored. It would be voiced in every department of the national life, and nothing could remain unaffected by it. A venerable friend of his in Oxford surprised him a few days ago by saying that he was not interested

in what came after the war, because he would not be there to see. He would reply that if they were all to die next week they ought to be interested in it. Every moment they lived they were making their contribution to the future.

MR. SYDNEY JONES.

Mr. Sydney Jones said that we had got to a terrific crisis in our affairs such as we had never experienced before. We were like men in an earthquake, and they were told that no man could go through an earthquake without fear. It was difficult to determine which of the roads branching out in front of them they ought to take. They had seen the civilisation in which they had been born and brought up vanish in smoke and flame, while the material wealth gathered in the nineteenth century, which they were beginning to put to the uses of social reform, was shot away. So much had been broken and shattered in this war. Small nations had been trampled upon, women and children done to death, the work of the Middle Ages pounded to dust and ashes, the friends to whom we had extended our hospitality upon these shores turned to enemies without giving us a chance to explain our point of view. It had not been the uneducated and the thoughtless who had done this, but the highest intellectual powers of Europe had been plastic as putty in the hands of the militarists. It had been a grand time for the pessimist. Long before the war he had been telling us that we were a decadent race, and then when 1914 came, and we saw the civilisation that we had built up so carefully falling around us, he said, "Vanity of vanities, all is vanity." But even in that moment we felt that it was a lie, and that, although the fabric of our life had gone, our ideals still remained. To-day we had a clearer vision of what those ideals and the destinies of the future race were, and although they were not all Sir Galahads they had seen the Holy Grail. What had put five millions of men into khaki? They went out to fight for no earthly splendour, but in response to an ideal which sounded in their hearts. What had enabled the women of England to send their husbands and sons to die without flinching, and raised the great army of voluntary workers who were taking the place of the men who were gone? What had driven them to give up their party and labour strife, and induced some of them to think that they ought to give up their theological disputes as well? It was the consciousness that there was something absolutely unconfined by time and space, some loftier vision abroad of that which we know as God. They had come to a great turning point in their national life, and they had got to build up a new civilisation upon something better than the old foundations. The fruits of the spirit were peace, truth, love, joy, and these were the abiding things. Hatred was transient. They could not imagine any one going on hating for ever, yet they knew that *love* would abide for ever. They wanted the faith of the optimist who could see the sun behind the clouds, and hear God speaking to them in their hearts. They must get rid of the slums and the dirt, of ignorance and vice, of the moral diseases of which the world was so full, and truly the churches must play some part in this. A great many people had been disappointed at the part the churches had played during the war. They expected to see the latter full every Sunday, they looked for a new Pentecost, but it had not happened, and there appeared to be no tongues of fire upon the clergy! But there was a great deal of movement outside the churches, a great feeling abroad that the duty of a man was the service of his fellows in some form or other, and if this was not to be prostituted to other ends the churches must come forward and take their part. They must give up their prejudices, they must realise that it was not the northward or eastward position that mattered, and answer the question whether they are the spiritual homes of the people of this country—the churches wherein men meet God. He believed that in recent years they had had too much of the spirit of Martha and not enough of the spirit of Mary. They gave too much attention to the external trivialities and too little to the eternal realities. The success of a church, to his mind, did not depend upon the number of meetings or societies they could induce the harassed minister to attend, or the number of its institutions, but on the number of homes connected with that church in which purity, love, and truth were to be found; of men and women to whom people turned in a time of crisis, and who served the public good; and the way in which the public worship on Sunday strengthened the congregation for their work in the world outside. The call to service was going to be the key-note of the twentieth century. It was too big a call for any one church to respond to, but they might draw an analogy from the army. It was a national army, but the regiments were regarded on a territorial basis, and upon the proper performance of the work of the various regiments depended the victory. It did not matter, therefore, whether they had got a small or a great place to fill; it was their duty to do the best that lay in their power.

MRS. MUMFORD.

Mrs. Read Mumford dealt very simply and clearly with the fact that the great lessons of life are necessarily learnt as the result of struggle and self-discipline. The headstrong, rebellious boy finds it difficult to apply himself to study, but as the necessity for it is imposed upon him he begins to do it as a duty, and gradually, learning self-control and finding that capacity is acquired, he grows interested in spite of himself, and becomes more thorough and painstaking in his work. The girl who is wisely shown by her mother how to wrestle with a habit of untruthfulness goes through a heroic struggle before her besetting fault is cured, but the end is the building up of a fine character. A young naturalist had the cocoon of an exquisite butterfly sent to him. He was most impatient to see the wonder emerge, but at first he only saw the tiniest slit. Day after day passed, and this grew no bigger, so at last he enlarged it with a pair of scissors, and after a time the butterfly appeared, but, to his disappointment it was only a dull drab. Its beautiful colouring, he learnt, could only be won through the struggle which he had cut short. Applying this parable to our individual life Mrs. Mumford said that to learn very hard lessons would seem to be the purpose of our coming into the world; but if we ought so to interpret life then could the facts of pain and suffering undermine our faith? Could the horror and cruelty of the war destroy the real things that made life worth while? It must be remembered that nobody grumbled about little things now, most of them had a new perspective of life. They were witnessing a capacity for self-sacrifice and spiritual responsiveness in nations and individuals hitherto undreamt of; men and women were living according to a new scale of values in which pain, and weariness, and loneliness, and even death had become things of lesser account in view of the greatness of the issues involved in the present struggle. The banks of the river confined the current, but they also gave it its onward motion. The current of the world also had its boundaries, but its purpose was revealed in its onward movement, which was towards perfection. Our experience was that as we had learnt life's deepest lessons we had learnt that the meaning of life was the resolving into harmony and abiding joy of passing sorrow, and would it not be the same in Europe for the generations yet unborn?

THE REV. J. H. WEATHERALL.

The Rev. J. H. Weatherall said it was inevitable that, when they tried to think of the things that would abide, they came back to religious ideas, and it was well that they should put the subject in this form in order to save themselves from that false emphasis to which they were all prone at the present time. First and last was the fact that they believed in God, and as they followed that thought they saw that the things which stood in the beginning existed still, and that nothing had passed away. There was being added to them the education that they had refused in times of peace. They were resisting it still, for how many of them were really indifferent as to whether they lived five or fifty years upon this earth, or had got rid of the concern for their personal destinies and the safety of their own skin? For him the thought that the world was young stood as the foundation principle of all human thinking. It was only, as one might say, yesterday when the dragons were tearing each other in their prime, and it was not surprising that still the dragons tried to tear. When it was realised how long selfishness had been playing its part they would not imagine that because Christ preached two thousand years ago it would never raise its head again, or that the transmitted cruelties and falsenesses of thousands of generations could be cured by nice words and rooted immediately out of humanity. The process of eliminating human nature from the world was unutterably tedious, and the churches that had never had a chance were reviled by those who never went into them because they have not accomplished it. Nevertheless, God's purpose was working its way through all, and if they could not reconcile the idea of God with all this bloodshed, and see how something is being gained spiritually through the

horror of the war, materialism was our only hope and pessimism our only resource. Externally they stood at the stage of deciding whether morality was above national materialism, whether religion was nothing but a sentimentality or the bed-rock truth of human nature for which the eternal fires were kindled. Conflict was a necessity in the evolution of the human being, and the present stage of evolution was carrying out the conflict by the means in which it has believed from the beginning, and which it invented. But he believed it was the last time that the appeal to physical force would be necessary. Conflicts would never cease, but it was their hope that in future the same splendid heroism which they were witnessing to-day would be put into those kinds of warfare which had for their end the alleviation of human suffering, the enlightening of the human mind, and the enthralling of the human heart. Some would say this was credulity, but they did not realise what victories had been gained by the peace people, or that this war was not being waged in a corner of the world for some dynastic succession or the gaining of territory. True, they were falling back upon the old, barbarous methods, but they were welding a great fraternity of nations. Such an enormous fraternity of the bigger half of the human race was the most actual basis for the solidarity of the human race that had yet been witnessed in history. After paying a noble tribute to the heroism of the men who are facing the horrors of the war, Mr. Weatherall reminded his hearers that their splendid self-sacrifice was a prophecy of a victory of the spirit over the flesh in wider circles than this life, a prophecy that there is something in human nature that is too great to die. Life did not consist in the multitude of days, but in the intensity of moral and religious experience. We realised the truth hidden in that terrible saying, "Without shedding of blood there is no remission of sins." If we had been blind to the commonest symbol of Christianity, and refused to carry to its completion the meaning of the Cross; if we had refused to bow to the obligations of life in self-sacrifice and self-surrender—at any rate, now these things were a challenge to our spirits. Even the intellect was only a dangerous tool unless there was a clean conscience and a warm heart behind it, and only when we got back to the hunger of the heart and the persistent belief in human kindness could our souls be saved.

CONFERENCE ON DISTRICT SOCIETIES AND THEIR WORK.

A Conference was held at Essex Hall on Thursday morning, June 15, the Rev. W. G. Tarrant occupying the chair in the absence of Mr. J. F. L. Brunner, M.P. Papers were read by the Rev. J. C. Ballantyne, Mr. Ronald P. Jones, the Rev. Rudolf Davis, and the Rev. E. D. Priestley Evans on the work of the District Associations and their possibilities of usefulness in the future. Those who contributed to the Conference were members of the Special Committee which was appointed by the British and Foreign Unitarian Association to prepare a report as the outcome of an address given by Mr. Ballantyne at the Provincial Meetings of the Association last November, and much gratitude is due to them for the care, time and energy which they have devoted to their investigations. An admirable pamphlet, containing the results of their inquiries, and many useful maps, is now in the hands of those who were present at the meeting, and, as one of the speakers who took part in the discussion said, it is a historical document of real value.

It is impossible to give anything more than the barest outline of the various papers, which were all full of facts that deserve to be studied in detail, and will be carefully considered at the Conference which, it has been decided, will be convened for the purpose in the autumn.

The Rev. E. D. Priestley Evans confined his attention to gleaning a few lessons from a comparison of the histories and work of the twenty Associations in England and Wales outlined in the printed pamphlet, and laid great stress on the need of organisation, recalling the words of John Wesley, who, in 1763, said: "I was more convinced than ever that the preaching like an Apostle, *without joining together those that are awakened*, and training them up in the ways of God, is only begetting children for the murderer. How much preaching has there been for these twenty years all over Pembrokeshire! But no regular societies, no discipline, no order or connection; and, the consequence is, that nine in ten of the once-awakened are now faster asleep than ever." In the founding of new causes it was well, Mr. Evans thought, to keep in mind the possibility of their grouping together or linking up with churches already existing, for it was of great importance that the young church should experience the feeling of fellowship and larger social intercourse.

Mr. Ronald Jones dealt with the areas and distribution of the Societies, first of all pointing out the distinction between the functions of the Provincial Assemblies and the District Societies, the former administering funds and doing propagandist work, the latter representing the churches and responsible for their organisation. In Lancashire and Cheshire this is done, elsewhere each society partakes of the functions of the other, and according to inclination it emphasises one more than another. The ground covered by Mr. Jones's paper is practically the same as that in the printed Notes. It includes the consideration of areas and population, the question of overlapping, the problem of the seaside towns, and also of those towns in densely populated industrial districts which have not, as yet, been touched, and the desirability of an interchange of reports so as to dispel some of the ignorance which still prevails among the Societies as to what others are doing.

The Rev. Rudolf Davis gave some practical indications of the ways in which the District Associations might help the churches by means of grants, loans, the distribution of tracts and leaflets, the circulation of a good magazine for popular reading, the appointment of a District Minister for every province and of Ministers-in-Charge for groups of weak churches, and visitations by suitable laymen, or women, giving evenings to visiting artisans and other homes. All these suggestions were amplified and the difficulties in the way of their adoption touched upon.

Mr. Ballantyne's two papers (one introductory and the other dealing with the future) while traversing the practical possibilities, brought his hearers back to a realisation of the vital truths of religion which the Societies were founded to express, of the importance of maintaining an adventurous courage and going forward in faith from the known to the unknown, and of the primary object to save souls. To the two unselfish principles of fellowship among the churches, and the missionary venture, he urged, the District Associations must stand true in the future with unwavering constancy.

A vigorous discussion followed, which was opened by Mr. W. Byng Kenrick. Mr. Kenrick said that, though their various Societies were engaged in the promotion of Christianity in a spirit of freedom from theological restrictions, they were not the only people who were promoting Christianity, and they could only deal with a special section of the community, not with average humanity in the mass. The majority of men did not complain of theological fetters so long as they were not governed by them, and those fetters had rested very lightly for many years on the laity of these islands. A recognition of that fact would save them from disappointment when they found that they did not carry everything before them. Another point was that they were dealing with congregations working on a basis of congregational independence, and they would only tolerate the minimum of centralisation which is necessary for the smallest degree of co-operation. He was not sure whether they fully realised how much work remained to be done in many areas of the Associations in cultivating the ground that had already been broken and establishing congregations that had already been started. He had come to the same conclusion as Mr. Davis in regard to employing a considerable proportion of the District funds in establishing district ministers wherever it was possible, if not whole-time ministers at least part-time men for organising and evangelising. At the present time the British and Foreign Unitarian Association had a little free money, and the question was how it might be best employed. The time had, however, come, he thought, when a more definite consultation should take place among those engaged in this work with a view to seeing whether they could not come to some substantial agreement in regard to the steps to be taken; Mr. Davis's paper would form a very good basis for discussion if circularised before the meeting took place. He therefore moved that a conference should be held in the autumn when the work of the District Societies might be considered by the Committee of the British and Foreign Unitarian Association in the light of their conference that morning.

The Revs. W. H. Drummond, W. H. Lambelle, J. A. Pearson, A. A. Charlesworth, J. Morley Mills, Mr. H. Perry, Miss Tagart, and Mr. MacLaren followed with a number of practical suggestions.

The Rev. C. J. Street, Chairman of the Home Mission Sub-Committee, in sum-

ming up the discussion, paid a warm tribute to the Rev. J. C. Ballantyne and other members of the Special Committee who had given so much time and care to the preparation of the pamphlet in their hands, which would always be valuable as a piece of history. They were in a very serious position at the present time. It would be still more serious when the war was over, from the moral and spiritual, as well as from the financial point of view, and they ought to be preparing to face the new conditions. They hoped to undertake missionary work on a bigger scale, and the first thing they should do was to bring the District Societies into touch with each other as far as possible so that they might secure better results in future all over the country. They must, however, allow for the fact, which had been made clear to them that morning, that conditions were very different in different places.

Dr. Carpenter expressed his deep sympathy with those who are engaged in the work of the District Societies, both the ministers, whose untiring devotion evoked the warmest admiration, and the members of the committee and others who take a leading part in the work. It was more than forty years since he had anything to do with district associations, and his silence on matters of detail must be taken as a sign of his ignorance. He was impressed both with the opportunities before them and the difficulties in their way, and he was convinced that they needed very much more active propagandist work.

The Rev. W. C. Bowie said that before they separated he would like to say a few words about the work that Mr. Tarrant had put into this Association as Chairman of the Executive Committee. He had devoted himself to it with an intelligence and courtesy which every member of the committee would at once acknowledge, and it was due to the members of the Association present that they should know what time and care and attention had been given to their affairs, especially by Mr. Tarrant. He wished to move that their best thanks be given to him for the services he had rendered. The motion was adopted with acclamation, and acknowledged by Mr. Tarrant.

THE LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

The Eighth Annual Meeting of the Women's League was held at Essex Hall on Wednesday afternoon, June 14. The President, Mrs. Blake Odgers, was in the chair, and there was a good attendance of delegates and friends. The Committee's Report was read by Miss Brooke Herford. The past year had been a very busy one, and, in addition to their own home work, the Branches had given help in many directions, including the Belgian Hospital Fund, the Red Cross, the Serbian Fund, Queen Mary's Fund, St. Dunstan's Home, and a French military hospital at Cannes. The Fellowship Committee has continued its work of help and sympathy for isolated women and girls, and has also endeavoured, whenever possible, to bring soldiers from the Overseas churches into touch with members here while they are stationed in England. The scheme is working very well, and the knowledge that they have friends here is much appreciated by the men from Overseas. Through the Foreign Committee inquiries have been made for missing Germans in South-West Africa and Australasia, and similar help has been given for Englishmen in Germany by Dr. Elizabeth Rotten of Berlin. The chief League publication of the year has been the address by Mrs. Collins Odgers on 'The Dweller in the Innermost'; a revised and enlarged edition of the sheet of prayers for use in time of war has also been issued.

The Report of the Manchester Associate Branch was read by Miss Storrs, and showed steady growth in this district. Mrs. Laycock gave a report of the Sheffield District League, where the united effort is concentrated on providing garments for the men in the Army and Navy. Mrs. Haigh, Secretary of the Liverpool District League, gave an excellent account of the meetings held there and of the keen interest taken in the work of women patrols.

The Rev. John Ellis, in moving the adoption of the Report, spoke of his interest and faith in the League from its very beginning, and of his firm conviction that, as it increased in strength, its sphere of influence would become wider and its ideals more nearly realised.

In seconding the adoption Mrs. Odgers referred especially to the resolution of regret and appreciation that had been passed by the Committee when they heard from Miss Violet Preston that she could no longer, on account of ill-health, continue to hold the office of recording secretary. The zeal and energy with which she has carried on the work of the League, and her capacity for business details, combined with her whole-hearted interest in the life and welfare of our churches have been of the greatest value to the League during the eight years of its existence. In order that the delegates might have the opportunity of also expressing their gratitude, she proposed that this should be passed as a separate resolution before dealing with the Report. Mrs. Classon Drummond, Chairman of Committee, and Mrs. Hargreaves, delegate from Padiham, supported the resolution, and it was passed with acclamation.

Miss Violet Preston, in the course of her reply, said that it was with feelings of sadness and regret that she read the minutes just now, knowing it would be for the last time. When one had been intimately associated with a Society for a long time, and from its start, one could not sever such a close connection without sorrow and regret. The work of the League had been very dear to her. She had been keenly interested in it and its progress, and was proud to be able to stand up for the League when, in the beginning, many people were doubtful as to the advisability of forming a Society for women only. To-day they could say that the League had fully justified its existence and proved in many ways its usefulness, and the officers had every reason to be proud of the work done by branches and subscribers under their guidance. She had had the privilege of working with some who bear time-honoured names in our household of faith, Brooke Herford, Drummond, Martineau, and Odgers; those names stood for all that was good in our faith. The League stood for something *great*, and all those who were connected with it ought to feel proud that they belonged to such a Society, which had for its aims the spreading of their Unitarian faith and the linking together of women at home and abroad. With all her heart she prayed for the continued welfare of the League, and that its usefulness might have far-reaching results.

The Rev. W. H. Drummond expressed the warm thanks of himself and Mrs. Allen for the help that the branches of the League had given to the Belgian Hospital Fund The officers and Committee were then elected, Mrs. Rutherford Stoddart being appointed as recording secretary in place of Miss Preston. At the conclusion of the meeting a letter was read from Miss Leigh Browne drawing the attention of the League to the urgent question of children and cinematograph shows, and asking the branches to give their help in the efforts being made to control them. The Central Committee will immediately consider how this help can best be given.

THE CENTRAL POSTAL MISSION.

The annual meeting of the Central Postal Mission was held on Thursday, June 15, at Essex Hall, Mrs. Herbert Smith in the chair. The Report, which was taken as read, and briefly commented on by Miss Hill (hon. secretary), refers to the effect which the war has had upon the work, and welcomes the fact that, although the correspondence has been less in bulk, it shows markedly that those who are turning to the deep things of religion amidst the prevailing excitement and anxiety have found comfort and strength in the message of trust and joy which they have received. The total number of new correspondents who have applied for literature during the year is 922, and there are 1,247 correspondents still on the books. The financial statement was presented by Miss Ethel Lake. Mrs. Herbert Smith, in moving the adoption of the Report, dwelt on the necessity for those who remained at home of upholding the ideals which their great religious teachers had set before them. Mr. W. H. Sands gave an encouraging account of the work of the Suffolk Village Mission, which shows that his influence is increasing, and that new ties of sympathy and friendship are being formed. Miss Tagart, the president, gave an account of the work of Signor Conte, and the conditions in Italy, where, in spite of the war, the work of reform is still going on, and the Association of Free Religious Believers is winning notable adherents. Two eminent men have lately joined the Executive Committee, Signor Bonifaci, LL.D., a lawyer and a great student, who has just brought out a short work on Socinus, and Signor Ottolenghi, also a lawyer, and a learned Rabbi. Signor Romolo Murri continues to take an active part in the editorship of the *Riforma Italiana*, and very fine work is being done by Signora Benso, who is holding friendly conferences at Turin, where Catholics and Protestants

meet and discuss social and religious problems. Mr. G. B. Stallworthy gave a detailed description of social conditions and religious activities in Jamaica, specially referring to the work of Mr. Ethelred Brown; and the Rev. W. R. Clark-Lewis spoke on the subject of open-air work and house to house visitation in North Lincolnshire. The Rev. F. Hankinson proposed the election of the officers and committee, which was seconded by Mr. MacLaren, and passed. The following resolution was proposed from the chair:—"That we desire to send cordial greetings to Dr. Wendte, and to express our admiration for his long and devoted efforts on behalf of the International Congress of Free Christians and other Religious Liberals, and that we share with him the earnest hope that the International Congresses may be renewed when peace is restored to the world." This was seconded by Dr. Herbert Smith, who explained, however, that he was of opinion that the Congresses could not be resumed for many years, and that it could not be expected that after all we had experienced during this present war it would be either easy or possible to take up, as soon as it was over, the pleasant relationships which they had all enjoyed so much in the past. The resolution was carried. A vote of thanks to Mrs. Herbert Smith, proposed by the Rev. T. P. Spedding and seconded by Mrs. Tudor Jones, brought the proceedings to a close.

UNITARIAN HISTORICAL SOCIETY.

The first Annual Meeting of this Society was held in the Lindsey Room, Essex Hall, on Wednesday, June 14, the President, Mr. John C. Warren, in the chair. The Rev. W. H. Burgess (secretary) presented the report, which referred to the formation of the society, its meeting last autumn, its circulation of a pamphlet giving a list of Chapel Histories already published and accessible at Essex Hall, and to the inquiry as to the Foundation Dates of our Churches which the Society has undertaken. It was reported that the Society had received some gifts of books, among them a copy from the Rev. Samuel Thompson, of Rivington, of "The Memory of the Just, Lives and Times of the Ministers at Mill Hill, Leeds," by Charles Wicksteed, and from Mr. Thos. H. Stillman, a manuscript "History of Newbury Chapel," by Mr. Manasseh James; A History of Unity Church, Islington, by Mrs. Titford, and pamphlets by Mr. George Eyre Evans. The attention of members was directed to two histories, recently published by members of this Society: "The History of Kendal Unitarian Chapel," by Mr. Francis Nicholson and Mr. W. E. A. Axon, and "The Story of an Old Meeting House," by the Rev. J. M. Connell, of Lewes.

The treasurer, Mr. R. M. Montgomery, presented a financial statement which showed a balance in hand at the end of May of £19, but it was pointed out that this would be absorbed as soon as publication of the Society's Transactions commenced.

Rules for the management of the Society, drawn up by the Council, were approved and adopted. On the motion of the Rev. A. H. Shelley, the officers and Council were re-elected. The business was followed by a Public Meeting in the Large Hall, at 4.30, when the chair was taken by the Rev. W. G. Tarrant, and the President read a paper on "Early Records of a Presbyterian Congregation." The congregation in question was that meeting at the High Pavement, Nottingham, to the history of which Mr. Warren has devoted much research and attention. The paper dealt with the rise of the Congregation, which had its roots in the Commonwealth period. Its two ministers, the Rev. John Whitlock and the Rev. Wm. Reynolds, actively promoted the formation of an association in 1656 on Presbyterian lines for Nottingham and the surrounding district. This "classis" (the original minutes of which were exhibited by Mr. Warren at the meeting) lasted till 1660. With Whitlock and Reynolds the Rev. John Barrett, of St. Peter's, Nottingham, was soon closely associated, and Mr. Warren told the story of the way in which these ministers faced persecution after the Act of Uniformity, and kept in touch with members of their flock till toleration was at last secured, and a meeting house of their own could be erected. The original deed of the first High Pavement Chapel, dated 1691, was produced at the meeting. Mr. Warren went on to trace the doctrinal development of the congregation in the liberal and Arian direction. The famous case of the expulsion of Mr. Joseph Rawson from the Castle Gate Congregational Church in Nottingham in 1736 led the members of the High Pavement Society to realise how far they had travelled. The invitations to Philip Doddridge by *both* of these congregations were noted, and his correspondence in reference to these "calls" was shown. Another interesting part of the paper dealt with cases of discipline recorded in the registers of the congregation, which date from 1690. It is clear that the ministers and members kept a close watch over one another in their daily walk in life, and that the censures of the church were seriously regarded. Mr. Warren brought with him a fine collection of books and pamphlets by the early ministers of the High Pavement congregation or relating to its history and members, and various manuscripts, amongst which was an autograph letter of Dr. Priestley.

The paper was followed by discussion, in which Mr. Montgomery, Mr. Stillman, and Miss Tagart took part. Miss Tagart referred to the desirability and importance of making a careful copy of the inscriptions on the tombstones in our older graveyards. On the motion of the Rev. J. C. Ballantyne, seconded by Mr. Alex MacLaren, a hearty vote of thanks was accorded to Mr. Warren for his paper.

NATIONAL UNITARIAN LAY PREACHERS' UNION.

The Fourth Annual Meeting was held at Essex Hall on Monday, June 12. It was preceded by a Council Meeting and Devotional Service. Mr. E. R. Fyson of Ilford conducted the devotional offices, while the Rev. Lawrence Redfern, M.A. of Norwich, preached an inspiring sermon on the duty of voluntary service. Mr. H. G. Chancellor, M.P., took the chair and the Secretary presented the Report and Balance Sheet. In moving the adoption of the Report Mr. Chancellor expressed his opinion that lay preachers have a function to fulfil, that there is a desire and a necessity to get closer together, and that if ministers would utilise the laymen it would be possible to link up the hamlets and villages with the towns. Many provincial friends were absent owing to the abandonment of the Whitsuntide holiday. It was unanimously agreed to elect the officers and Council of 1915–16 for a further year of office. In addition the Rev. Lawrence Redfern (Norwich) and Mr. Alex. MacLaren were elected Vice-Presidents.

Arising from the discussion of the Report the following recommendations were made: Mr. E. R. Fyson:—That schemes for propaganda work after the war be now formulated by the respective local Unions. The Rev. J. A. Pearson:—That the various District Associations of Churches give a place at their Annual Meetings for reports of the work of their lay preachers and for the consideration of the further development of their activities. Mr. Chancellor moved, and it was unanimously agreed, that the words, "and Liberal Christian" be added to Rule 1 following the word "Unitarian." The meeting concluded with a vote of thanks to the Chairman for presiding.

A MESSAGE FROM DENMARK.

The following letter was received by the Secretary of the British and Foreign Unitarian Association for the Whitweek meetings in London:—

Dear Mr. Bowie,—I shall ask you to carry a message for us to our friends and fellow-believers gathered together this Whitsuntide, a message of love and sympathy and good wishes. Tell them—

We are praying with you for a just and lasting peace and never doubt but that it is the same as praying for the cause of the Allies. Though the thought of the war with all its horrors and sufferings like some bloody mists shuts out the sun from all earnest lives, yet I feel it as a privilege to have lived at a moment in history when men rose by millions, staking their goods and their lives to arrest and slay an evil spirit, a spirit who would make men live and act on the fiendish principle that might is right.

With all my heart I trust and believe that this is the birth-hour of a new and purer spirit. I believe we are on the eve of a Pentecost, and I wish at this moment to take your hand in mine and tell you that we are praying for God to bless all those who are sacrificing and suffering to bring about this Regeneration of Humanity.

Your loving, grateful friend and fellow-believer,

(*Signed*) Mary B. Westenholz.

*** Owing to limits of space we are compelled to hold over several reports and items of news till next week.

NEWS OF THE CHURCHES.

Bootle.—On June 11 a service was held at the Free Church to commemorate Private E. G. Abrahams, of the Liverpool "Comrades," a highly respected member of the Cunard office staff, who met his death while on active service on May 22. The

Rev. W. Short, who is now a member of the Inns of Court O.T.C., delivered the address, and in addition to relatives and personal friends, Capt. Dodd, Marine Superintendent of the Cunard Co., two representatives of the Cunard Comrades Fund, and several fellow employees were present. The preacher paid a warm tribute to the character of Private Abrahams, and quoted extracts from his letters, and from the letter written by his officer after his death, in which the latter said: "We all miss him very much indeed. He was a splendid fellow." Mr. Abrahams was always cheerful in the extreme, and, sustained by a strong sense of duty, he bore every hardship with the fine spirit which is ever thoughtful for those at home. "The best man," he had said in one of his letters, "is he who, no matter what the conditions, can gather a few bricks and a few sticks and get a mess tin of boiling water going. It rests with yourself entirely to make things a little better." At the close of the service Chopin's Funeral March was played.

Nantwich.—The Sunday School anniversary services at the Presbyterian Chapel last Sunday were well attended. The service in the afternoon was conducted by the minister, the Rev. J. Park Davies, and in the evening by Alderman J. Briggs, J.P., of Crewe. Special music was rendered by the children and the choir, Mrs. Park Davies officiating at the organ. The collections were much above those of previous years.

Southern Advisory Committee.—Mr. Edgar Martin of Birmingham having satisfied this committee as to his character and general fitness, has received a certificate of recognition as a lay-worker on probation preparing for the ministry.

Torquay.—At a social gathering held for the purpose of bidding farewell to the Rev. A. E. O'Connor, who has been the Minister of the Unitarian Church for the last fifteen years, and is now going to Shrewsbury, Mr. O'Connor was presented with a wallet containing £60, while Mrs. O'Connor and Miss O'Connor received handsome gifts from the congregation and the members of the Sunday School. Several letters expressing appreciation of Mr. O'Connor's services and regret that he is leaving Torquay were read, and a warm tribute was paid to him by the various speakers. As President of the Natural History Society, and in other directions, Mr. O'Connor's scholarly gifts as a lecturer have been highly prized, and his departure will be a loss to many outside his congregation, especially the Belgians in the town, who have been entertained by him every fortnight since December, 1914. Mr. G. T. Isaacs was in the chair, supported by Mrs. Hollins, who presented the gifts, Mr. H. Lupton and Mr. Lee Lloyd. To the latter Mr. O'Connor, in seconding a vote of thanks later on to those who had helped to make the entertainment a success, said the church owed a special debt of gratitude for the generous voluntary help he gave to the musical portion of the services.

NOTES AND JOTTINGS.

In Honour of Serbia.

A strong committee is arranging a celebration throughout Great Britain of the anniversary of the Battle of Kossovo on June 28. The Battle of Kossovo, or the Field of the Blackbirds, in 1389, ended in the defeat of Serbian independence, and for four centuries afterwards the country was utterly subject to the Turks; nevertheless the day on which it was fought has been kept ever since, and this serves to remind the Serbians that they were once a Great Power, and that they intend in the future to realise their national aims. At the present moment, when they are again under the heel of the oppressor, hope is still strong in them that the day of their liberation and re-birth will come before long.

* * *

It is suggested by several well-known leaders of the Free Churches that on the Sunday following Kossovo Day special reference should be made from the pulpits to the sufferings of the people of Serbia, and collections taken on their behalf. In regard to the celebrations on June 28, it is intended that memorial services shall be held for the Serbian and British troops, doctors and nurses who have fallen in the war; that lectures shall be delivered in primary and secondary schools with the object of giving the coming generation a sympathetic understanding of our brave Ally, also in private drawing rooms or in public halls, for which lantern slides can be supplied; that suitable literature shall be distributed, and the historic importance of the occasion recognised in every possible way. The aim is, not so much to raise money, as to draw more closely together the two nations, but it is hoped, nevertheless, that gifts will be liberally made. The proceeds, after expenses are paid, will be given, one-fourth to the Scottish Women's Hospital in Serbia, and three-fourths to the Serbian Relief Fund (Children's Branch).

The Sunday School Association.

BELGIAN HUT FUND.

The Hon. Treasurer acknowledges with thanks the undermentioned donations to this Fund, contributed by the scholars, young people, and others connected with the following Sunday-schools and congregations:—

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The sum of £300 was presented to Mrs. Bernard Allen at Essex Hall, on Tuesday, June 13. The full cost of the Hut is not yet covered, so if any other Schools wish to send in collections the amounts can still be added to the Fund.

Bertram Lister,
Hon. Sec. of Appeal Committee.

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9. Rev. G. T. SADLER, M.A., LL.B., of Wimbledon.
16. Rev. HENRY FISHER SHORT, of Wigan.
23. Rev. PRIESTLEY PRIME, of Brighton.

The Evening Services will not be resumed for the present.

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5.30 p.m.—SHORT DEVOTIONAL SERVICE. Rev. A. A. BOURNE.

7 p.m.—CONFERENCE ("Faith and Life for to-day"). *Chairman*, The President (Rev. JOHN GLASSE, M.A., D.D., Church of Scotland).

"Faith and the Present Need,"
Rev. R. J. FLETCHER, M.A., D.D.
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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, July 2.

LONDON.

Acton, Creffield Road, 11.15 and 7, Dr. Wm. Thomson.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15th, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. L. Jenkin Jones.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane. 11 and 6.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. Rosling; 6.30, Mr. John Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. E. I. Fripp, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., Anniversary Services, 11, Rev. W. Copeland Bowie; 7, Mr. Ion Pritchard.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. W. R. Marshall.

Mansford Street Church and Mission, Bethnal Green, Flower Services, 3.15 and 6.30, Mr. A. Stephen Noel.

Peckham, Avondale Road, 11 and 6.30, Rev. J. Arthur Pearson.

South Norwood League House, 141 Portland Road, 7, Mr. S. Franklin.

Stoke Newington Green, 11.15, Dr. J. Lionel Tayler; 7.

Stratford Unitarian Church, 11, Mr. F. G. Fincham; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Joseph Wood.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. G. Burrows.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. Priestley Prime.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and Styal—6.30, Rev. E. A. Voysey.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. W. H. Drummond.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. H. Vaughan, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. Henry Gow, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. S. A. Mellor M.A., Ph.D.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. F. Redfern, M.A., B.D.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Rev. H. McLachlan, M.A. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Mr. W. Russell.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. Dendy Agate, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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DEATH.

Haslam.—On June 18, of pneumonia, Ralph Edgar Haslam, of 20 Bentinck Street, Cavendish Square, son of the late John Haslam, of Gilnow House, Bolton, Lancashire, in his 62nd year.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE HIBBERT TRUST has repeated the donation of £20 to the Belgian Hospital Fund, which it made just a year ago. We need hardly say that we are deeply sensible of its generous approval of our work. We understand that the usual Hibbert dinner has not been held this year, and that this help to the wounded and suffering Belgians has been given instead. It is an example which all public bodies would do well to follow, not merely as an example of economy, but also as an incentive to the continued support of all the works of helpfulness which are binding us strongly to our Allies. Because they have lost the glamour of novelty and become part of our daily habit they must not be allowed to languish in any way. We need not refer to other aspects of our Belgian Hospital work this week as an admirable descriptive article from the pen of Mrs. Allen appears in our present issue.

* * *

APART from the military situation, which seems day by day to become more critical for the Central Powers, the most important event this week has been the revolt in Arabia. The Sherif of Mecca has renounced his allegiance to the Sultan, and with the holy places no longer under her control the religious prestige of Turkey has gone. Germany will not find her much use as an ally if she is discredited in the eyes of the Moslem world; and without Turkey it is hard to see how she can cling to her grandiose dream of an oriental empire. From another point of view we may regard the revolt as deeply significant for the political future of the Near East. For centuries Turkish rule has filled what was once a fair region of the earth with misery and desolation. It is impossible for the historical imagination not to be kindled at the prospect of a revival of the splendid Arab civilisation, which once meant so much for the world.

* * *

READ in the light of these recent events the message which the Aga Khan sent to the Moslems of India at the moment when Turkey threw in her lot with Germany, gains a new significance. It foretold clearly the dissolution of the religious ties which bound the Moslem world to Turkey, and was in the following terms :—

> If Germany succeeds, which Heaven forbid, Turkey will become only a vassal of Germany, and the Kaiser's Resident will be the real ruler of Turkey, and will control the Holy Cities. No Islamic interest was threatened in this war, and our religion was not in peril. Nor was Turkey in peril, for the British and Russian Empires and the French Republic had offered to solemnly guarantee Turkey all her territories in complete independence if she had remained at peace. Turkey was the trustee of Islam, and the whole world was content to let her hold our Holy Cities in her keeping. Now that Turkey has so disastrously shown herself a tool in German hands she has not only ruined herself, but has lost her position of trustee of Islam, and evil will overtake her. Turkey has been persuaded to draw the sword in an unholy cause from which she could be but ruined whatever else happened, and she will lose her position as a great nation, for such mighty sovereigns as the King-Emperor and the Tsar can never be defeated. Thousands of Moslems are fighting for their Sovereigns already, and all men must see that Turkey has not gone to war for the cause of Islam or for defence of her independence. Thus our only duty as Moslems now is to remain loyal, faithful, and obedient to our temporal and secular allegiance.

* * *

THE importance of the new situation in the Near East is illustrated by a series of articles which have appeared recently in *The Times* from the pen of an observer who has only just left Germany after residing there from the beginning of the war. This writer emphasises the important place which "the Eastern Question" still has for the German mind. So far the events of the war have done nothing to weaken pan-German ambitions.

> The German people feel [he writes] that with the crushing of Serbia and the opening up of the route through Bulgaria to Constantinople and beyond, the first and most essential portion of this great scheme has been realised; and they do not for a moment believe that their mastery of the highway to the East can now be seriously challenged. Consequently, they are confident that, as soon as the enemy shall have recognised defeat and left Germany at the head of an immense Zollverein stretching from Antwerp to the Persian Gulf, no power on earth and no British blockade will ever be able to repeat a policy of "starving Germany out." The symbol of this great achievement is the "Balkanzug," the Balkan Express, which runs twice a week from Antwerp to Constantinople. This German train has now replaced—the Germans believe for ever—the former International Orient Express.

* * *

FROM our point of view this may be simply an illustration of the vanity of human wishes or of the folly of counting your chickens before they are hatched, but it gives increased importance to every event which reduces the power of

Turkey to help Germany. Summing up the whole situation as he has been able to observe it, this writer in *The Times* comes to the conclusion that in this and other matters the German people are living in an artificial atmosphere. In spite of their very real privations they are still the victims of an official political propaganda.

> The truth [he says] is unknown to them and cannot be known to them until it breaks through the German lines in the rear of the Allied forces. It is important for the Allied peoples and their Governments to bear this steadily in mind, and not to imagine that, because this or that event strikes them in a certain way, it will therefore strike the German people in the same way. If I might summarise the impressions I have tried to convey I should say :—
>
> 1. No effort should be spared to obtain complete military victory in West and East.
>
> 2. The importance of cutting the German road to the East as quickly as possible should never be forgotten.
>
> 3. Economic pressure should be increased in every possible way.
>
> With these three factors working together the Allies will be able to obtain the complete triumph which alone can teach Germany her true place in the world.

* * *

A LETTER of much interest from a Professor of Latin in the United States to Prof. Sonnenschein of Birmingham, has appeared in *The Manchester Guardian*. The writer, who is himself cordially on the side of the Allies, and believes that the United States should have protested against the violation of Belgium and called at once a congress of neutral nations, tries to explain the fact that while the sentiment in favour of the Allies is almost universal among thinking men in America, they still shrink from the thought of fighting. This feeling, he argues, is not due to cowardice, selfishness, or desire of gain, but to other causes, and among them are the distance from the conflict, "the old idea that we have no concern with the political ideas of Europe, and the other old idea that the countries of Europe are all playing the game of diplomacy and war with the one object of gain in territory and power." "And," he adds, "there is another....that is of almost equal importance, the strong belief that war is a curse under all circumstances, and that it can be avoided by any nation that is willing to do justice and deal honourably with other nations."

* * *

THE writer does not put forward these explanations as the expression of his own views, though he confesses that he sees some reason in the attitude of those whose position he is trying to represent. As a study in aloofness and the hypnotic influence of high-sounding phrases which do not fit a real situation it might be applied with only a slight change of phrase to some small detached groups in our own country. Perhaps the best comment upon it is contained in his own candid words :—"It all amounts to this, I fancy—that we are living a life of impracticable ideals, having escaped the facing of the brutal facts I am not satisfied; I do not find many who are. There can be no doubt that a great part of us would be relieved to find that we were in the war, if only we had come into it in the right way.'

* * *

WE are glad to see that Mr. L. T. Hobhouse in his new book on 'Questions of War and Peace' (published by T. Fisher Unwin, 3*s*. 6*d*. net), adopts the line of policy in regard to the future, which we have advocated in these columns. In the closing chapter on the 'Future of Internationalism,' he points out the insuperable difficulties of any proposals which attempt to substitute a vague cosmopolitanism for nationality. "We cannot go back upon nationality," he says, "We have rather to go through with it." "The ideal of the future must be not cosmopolitan but international. It must not rest upon a destruction of that feeling of unity which internally is the best foundation of political order." He also subjects the proposal of a European League of Peace, which has received a good deal of theoretical support, to some searching criticism. "Supposing the several countries entered into such an undertaking, would they keep it? And what is almost equally important, would each believe that the other would keep it?"

* * *

TURNING from these fancy remedies for our present state of warfare Mr. Hobhouse fastens upon the existing Alliance as providing the first step towards a larger European federation. "The development of the Alliance into something of the nature of a federative union would yield an organisation which, if it falls short of the federation of the world, is at least wider than the native State. It would accustom the component nations to a broader outlook, to the duty of subjecting their egoistic impulses to a common good, to the cultivation of the Parliamentary habit in international affairs. At the same time it would afford to each number the best security that can be found, short of a change in the hearts of men, against any renewed attempts on the part of Germany upon the liberties of Europe."

* * *

MR. HOBHOUSE'S general conclusion is as follows. We would commend it to the attention of our readers and ask them to weigh it at the bar of political intelligence and a sane moral idealism. It suggests, among other things, the wisdom of devoting attention to the task of cultivating a closer sympathy with our friends instead of spending our time in asking with wearisome iteration, "What is wrong with Germany?"

> The problem of extending such a system so as to include old enemies would, no doubt, present difficulties, but not, as I think such hopeless difficulties as the task of building up from the foundations a federation of States embittered against one another by recent war, for successful building involves some unity of sentiment and no small degree of mutual confidence among the builders. I would conclude then that there is a greater hope of realising the ultimate ideal of internationalism at two or three removes than at a single step, and that a pacific statesmanship would do wisely if it should seek to work through the existing Alliance towards something of the nature of a permanent federation, and through a federation of Allies towards the ultimate ideal of a united Europe.

* * *

THERE are two matters upon which we have only space for a few words this week, but possibly a brief statement will be as effective as a longer argument. We do not think that the threat of retaliation for the gross ill-treatment of English prisoners and interned civilians in Germany is either wise or good. No words can be too strong to express our abhorrence of what Germany is doing, but to carry out reprisals against her citizens who are in the custody of this country would only injure our self-respect and do nothing to alter her present state of mind. We also wish to express our disapproval of the severe punishments which have been inflicted upon some objectors who have refused to obey military orders. We desire, however to look at the question not simply as it affects a few men, but from the wider point of view of the old-fashioned and very severe forms of punishment which seem to be the traditional habit of the army. No doubt an army in face of the enemy has to act with a swiftness and severity which is unnecessary in a civil court; but many people have a suspicion that there is a bad tradition in these matters, and would welcome an inquiry in which men trained in a judicial habit of mind and the humane methods of our criminal law would be associated with the military representatives.

RECENT ACTIVITIES OF THE BELGIAN HOSPITAL FUND.

I think our subscribers will like to hear what the Fund has been doing lately, so I will briefly describe some of its work under different headings.

Military Hospitals.

Lists continue to come to us from the different hospitals, and we send out what they need as quickly as possible. We have recently been asked to assist in the equipment of a large new base hospital for Belgians at Le Havre. There are to be eight hundred beds when all the wards are open, and it is for both sick and wounded. Four hundred beds are available at present, and most of them are filled. Two smaller Belgian hospitals in Brittany have recently been closed and the men transferred here. But besides soldiers men engaged in Government works at Le Havre will be sent to the new hospital. And later on when all is ready their wives and children will be able to come for treatment when necessary. One of the surgeons is well known to us for work elsewhere, and he has given great care to compiling the list of things necessary in order that the patients may have the best possible chance of a good and speedy recovery. These things alone will cost us £300, but we feel sure it is money well spent. In addition to this we have sent out 2,800 garments for the patients and about 2,000 bandages of various sorts, in addition to games, pictures, &c. Besides our regular sources of help we invoked the aid of several large war hospital supply depots. One of these alone sent 730 garments (including 300 pairs of shoes). Our own stores have been exhausted by these large demands, and we look to the working parties and individual workers to help us to make up the deficit. One hospital near the front begged for 120 suits of pyjamas for their men. We could only send 20. There are other lists waiting to be filled, and many demands for games, pictures, stationery, and, at the moment, we have *nothing* of this kind to send them.

Canteens.

The Calais Hut will be open, we hope, next week, though the formal opening is fixed for July 21. The cost of the building was £430, and the equipment £270, making a total of £700 spent on this piece of work. The hut has been described so recently that I will not go into more details about it here. The tents which are to serve a similar purpose up at the front are costing, with their full equipment of flooring, stoves, lamps, tables, chairs, and canteen outfit, about £300. In neither case have we any financial responsibility for the upkeep.

Civilian Work.

The civilian hospital at Montreuil, which we have been aiding for the past six months, appealed to us in May to help them with beds for their poor old people. The wooden beds they had are unsanitary and worn out. We decided to send them 150—just half what they needed—and some other friends are sending the bed clothing to complete the gift. These beds will be a very great boon, and will help to bring the hospital into the condition that we, who know what sufferings these old and feeble folk have undergone since the war, would like to see.

The following is a report of the work at the Calais hospice (which is entirely maintained by us) by the Directrice, Madame Lageot :—

"I should like to give you some particulars about our hospice for refugees at Calais. In view of the reduced number of refugees passing through this town at present I have received into the house a poor widow with her five children. She came to Calais with a promise of work, which fell through, so she is living at the hospice and her children attend the school. I have also had since February three orphans and two children from the front, whom the military authorities specially consigned to my care. The children are of school age, and there was no provision for them in the part of Belgium they came from. I have also a very old lacemaker from Ypres, and two young mothers with their babies. Besides this I have given shelter to a party of seventeen young children, who were passing through Calais on their way to a 'Colonie scolaire,' to seven quite old men, a mother and her daughter, two young girls and many others. I also brought here a tiny baby of twenty-three days from the large civil hospital, hoping by special care to preserve its life. Unfortunately, I did not succeed, and on May 24 I had the sorrow of seeing it die. As its mother was already dead perhaps it was the happiest thing for the child ; but one gets attached to these tiny things, and it is painful to part with them. Since March I have had a daily average of seventeen persons sleeping at the hospice, beside those merely passing through, a few of whom still arrive from time to time."—Hélène Lageot.

Work for Refugee Children.

The Rose Allen Hospital for Children has also been equipped at a cost of rather under £200. This includes beds, bedding, all the nursing appliances and invalid furniture, the surgical and medical outfits of instruments and drugs and invalid foods, kitchen equipment, everything, in fact, for thirty children and their attendants, except the tables and chairs, which were to be made on the spot. The working parties and other friends have seen to it that the children will have pretty dressing gowns and jackets and a good supply of suitable clothing. A beautiful spinal chair has been given by Mr. H. Woolcott Thompson. The first children to come in were from a village at the front where diphtheria was rife. The suspect children were kept here till all fear of their developing the disease was over. The next batch were "adenoid" sufferers, picked out from the various "Colonies" by a throat specialist who visited them all.

We have sent consignments every week since the beginning of the year to one or other of the twenty-two orphan schools for Belgian children, from the Yser, which are housed in Normandy. We have sent up to the present over five thousand garments and about five hundred pairs of boots, besides sheets, blankets, serge, and calico for the sisters in charge, and games for the children. Here is an extract from a letter from a sister in charge of one of the schools :—

"I thank you with my whole heart for the clothes you have sent for our little girls. They come at a most happy moment, and when we saw all the parcels rolling out we thought the sacks must be bottomless ! May I beg you, Madame, on behalf of ourselves and of all our community to give our warmest thanks to those English ladies who have been so kind as to occupy themselves for our poor refugees ! Our sisters remaining at the front in an old convent home will like to know that the English *ladies* have as much claim to our regard and gratitude as the English *soldiers* whom we have so gladly housed within our walls for nearly a year." Rose Allen.

Good Thoughts for Evil Times.

PRAYER AMONG THE MOUNTAINS.

Where is thy favour'd haunt, eternal Voice,
The region of Thy choice,
Where, undisturb'd by sin and earth, the soul
Owns Thy entire control ?—
'Tis on the mountain's summit dark and high,
When storms are hurrying by :
'Tis 'mid the strong foundations of the earth,
Where torrents have their birth.

No sounds of worldly toil ascending there
Mar the full burst of prayer ;
Lone Nature feels that she may freely breathe,
And round us and beneath
Are heard her sacred tones : the fitful sweep
Of winds across the steep,
Through wither'd bents—romantic note and clear,
Meet for a hermit's ear,—

The wheeling kite's wild solitary cry,
And, scarcely heard so high,
The dashing waters when the air is still,
From many a torrent rill
That winds unseen beneath the shaggy fell,
Track'd by the blue mist well :
Such sounds as make deep silence in the heart,
For Thought to do her part.

'Tis then we hear the voice of God within,
Pleading with care and sin :
" Child of my love ! how have I wearied thee ?
Why wilt thou err from Me ?
Have I not brought thee from the house of slaves,
Parted the drowning waves,
And set My saints before thee in the way,
Lest thou should faint or stray ? "

JOHN KEBLE.

EXTEMPORARY PRAYER.

In extemporary prayer, what men most admire God least regardeth. Namely, the volubility of the tongue. Herein a Tertullus may equal, yea exceed, Saint Paul himself, whose speech was but mean. O, it is the heart keeping time and tune with the voice which God listeneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb before it comes half way to heaven. Make it, said God to Moses, in all things like the pattern in the mount. Only the conformity of the words with the mind, mounted up in heavenly thoughts, is acceptable to God. The gift of extemporary prayer, ready utterance, may be bestowed on a reprobate, but the grace thereof (religious affections) is only given to God's servants.

THOMAS FULLER.

GRANT peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all thy people. Bless us, O our Father, even all of us together, with the light of thy countenance ; for by the light of thy countenance thou hast given us the Law of life, loving-kindness and righteousness, blessing, mercy, life and peace ; and may it be good in thy sight to bless thy people at all times and in every hour with thy peace. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

BAD LANGUAGE IN THE ARMY.

To the Editor of THE INQUIRER.

SIR,—If such comments as yours on the above subject were made in all the religious periodicals of the country a change would soon be effected. It would be very difficult, even if possible, to suppress bad language entirely in the army. To attempt to do so by punishment would do harm by reviving the old contempt for Puritanism. It is only by raising the moral standard among the men that it can be eradicated.

The evil lies not so much in the impulsiveness of vigorous men giving occasional expression of their criticisms in violent and unpolite language as in the wrong notion that prevails, that strong language indicates strength of character in the person who utters it. Too often the offender is really proud of the " strength " of his vocabulary, and he is encouraged by the indulgent attitude of modern journalism which treats the habit as harmless fun. Bismarck is said to have referred to a certain British statesman as " a lath painted to look like iron." If the men of pure lips in the army were to unite in spreading the right view of the matter that an offensively strong tongue is the sign of a lack of self-control, and is not infrequently a clumsy attempt to cover a weakness of character, the habit, I believe, would soon become discredited.—Yours, &c.

J. W. PETERKEN.

Leytonstone, N.E.
June 26, 1916.

CONSCIENCE AND THE STATE.

To the Editor of THE INQUIRER.

SIR,—Our discussion will not have been in vain, if only because it has elicited from Dr. Rashdall a considered and lucid statement of a certain view, the appearance of which in recent years is one of the gravest and most portentous departures in political thought. Writers like Lord Acton and T. H. Green gave their warning of tendencies they saw arising, and now the war has suddenly precipitated these into a hard and merciless State absolutism, which can go the lengths indicated by Dr. Rashdall's call for " the severest penalties " to be inflicted upon some of the noblest men living. We are now well within sight of the recrudescence of the notion, that what is legally right cannot be morally wrong ; or, in the words of M. Combes, " There are no rights but the rights of the State." It is a real gain to have the challenge so clearly delivered. We are back to Thomas Hobbes, without the Austinian refinements. What a chaos, for example, is the spectacle of the world we are introduced to, when we are told that it is necessary to the good of humanity that each individual should obey his own particular state. So that Germans are justified in obeying their State when it tells them to invade Belgium, and Turks when their State directs them to annihilate the Armenian people ; and no arbitrament is to preside over the ensuing strife of interests but that of superior war-power ! Dragons in their slime were mellow music in comparison. Is this philosophy ? Or is this—that we are to grant that " the conscientious objector is morally bound to refuse to fight," but that the rest of us (forming the State) are compelled by " the same principle of loyalty " to use force against him ? If so, our respective consciences are no more significant than the white blotches on one beetle which may cause it to have to fight a beetle with black blotches. All this is a very pitiful *impasse* for an age's thought to have worked itself into. For if on the one side a man says, " I will not do this, because I think it wicked," and on the other side it is said, " We think it is not wicked, and we can force you to do it by kicking, starving, imprisoning you," and if the moralist then steps in and says, " Clearly, conscience is not a final judge in this case, therefore the principle of the State, which is force, must decide," what have we here but the enthronement of hate ? And yet the way out is simple. Let the State mind its own business. If any subject wishes to do any of the dreadful things Dr. Rashdall envisages our conscientious objectors as doing—killing heretics, going naked, perpetuating Juggernaut, and the rest—the State may well be, at present, the best agent to act in restraint ; the State will not permit such things. But they belong to quite another category than that of demands, issued by the State, for actions on the part of its subjects which these latter see to be immoral. It is these, and these alone, that we are concerned with, and the reference to the other things has the effect of " queering the pitch " of a useful discussion. The action of our conscientious objectors has brought us face to face, not with the ancient danger to the State of subversive actions such as the Hobbesian theory was framed to meet, but with a new situation, in which honest and earnest men are making a fresh attempt to realise the Christian world-ideal. The choice we have now to make is between the pagan and the Christian State. For the elucidation of the latter, force ideas are as irrelevant as the Ptolemaic astronomy.—Yours, &c.

W. WHITAKER.

Manchester, June 21, 1916.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN :—My Days and Dreams : Edward Carpenter. 7*s.* 6*d.* net.

THE CAMBRIDGE UNIVERSITY PRESS :—Outlines of Jainism : Jagmanderlal Jaini, M.A. 4*s.* net.

THE LINDSEY PRESS :—Ethical and Religious Problems of the War : Edited by J. Estlin Carpenter. 2*s.* 6*d.* net.

MESSRS. LONGMANS, GREEN & CO.:—The Spirit of Christianity: Frederic Seebohm 1*s.* 3*d.* net.

MESSRS. MACMILLAN & CO.:—Plato and Christianity: William Temple. 2*s.* net. The Religious Spirit of the Slavs: Father Nicolai Velimirovic. 1*s.* net.

MESSRS. SAMPSON, LOW, MARSTON & CO.:—European and other Race Origins: H. Bruce Hannay. 21*s.* net.

MESSRS. SIMPKIN, MARSHALL & CO.:—Spirit Intercourse: J. Hewat McKenzie. 2*s.* 6*d.* net.

MR. T. FISHER UNWIN:—Questions of War and Peace: L. T. Hobhouse, D.Litt. 3*s.* 6*d.* net.

MESSRS. WATTS & CO.:—Religion of Kindness: W. M. Gallichan. 1*s.* net.

MISCELLANEOUS.

The Quest. The Round Table. The Cornhill Magazine. Expository Times.

MEMORIAL NOTICE.

MR. T. GROSVENOR LEE.

FOR upwards of twenty years Mr. T. Grosvenor Lee was well known to those who are in the habit of attending public gatherings of Unitarians. His tall, agile figure, and keen, observant, interested face, made his presence familiar to a large circle of friends. Uncompromising loyalty and steadfastness characterised his public career. On more than one occasion he changed his opinions on some questions, but only after painstaking and scrupulous care; and no one could say of him that he lacked courage in following the path to which conscience and duty pointed the way. Mr. Grosvenor Lee was an eminently sincere, single-minded, high-principled man. Perhaps at times absorption in the mere details of a question prevented him from perceiving some of the larger and more essential issues; and his vision, like that of many minute observers, was occasionally limited by this absorption.

On his father's side he could trace his ancestry back to Lieut. Lee, who fought at Naseby in Cromwell's army; on his mother's side to James Berry, one of Cromwell's ten Major-Generals. The family to which he belonged originally resided in Northamptonshire, but had been associated with Birmingham for several generations. Mr. Grosvenor Lee was born in London in 1848; he was educated first at the Kinver Grammar School, afterwards at University College, London; he graduated at the University of London, taking his B.A. degree in 1866. In 1867 he settled in Birmingham, where he was articled to his uncle, Mr. Charles Best. Admitted as a solicitor in 1870, he was employed as a managing clerk to two firms in succession; and then in 1878, along with his brother, Mr. E. H. Lee, he became partner in the firm of Horton and Lee. The death of his cousin, Mr. T. Tertius Paget, greatly increased his wealth and led to his removal to Leicester in 1892, where, in association with Mr. Guy Paget and Mr. Edwin Clephan, he carried on the business of a banker. The residence in Leicester is specially interesting owing to his mother having been the daughter of the Rev. Charles Berry, who for upwards of fifty years was minister of the Great Meeting. In 1894 Paget's Bank was amalgamated with Lloyds Bank, and Mr. Grosvenor Lee removed from Leicester to Clent, near Stourbridge, where he lived until three months ago, when he took up his residence once more in Birmingham, but only to die. His health failed in the autumn of 1911; a prolonged illness followed, ending in his death on June 21st at the age of 68. His wife, a daughter of Mr. Stephen Notcutt of Ipswich, died at the home of her eldest son, following the removal from Clent to Birmingham, in March last.

In the days of his strength, Mr. Grosvenor Lee was keenly interested in politics, education, social welfare, and religion. He was a Liberal up to 1886, when the Bill for Home Rule for Ireland made him a Unionist; Conservative Education Acts and Tariff Reform proposals, however, drove him back into the Liberal fold; and in 1905 he unsuccessfully contested Central Birmingham as a Liberal. Mr. Lee was an ardent supporter of the Liberation Society; ecclesiasticism and priestcraft were to him the unsleeping foes of the liberty and progress of the human race. The provision of open spaces and the preservation of field-paths evoked his keen and sustained interest and support. His warm sympathy and generous aid were extended to the foundation of the Birmingham University; while attachment to his own profession led to an active membership of the Law Society.

Mr. T. Grosvenor Lee was a convinced and devoted Unitarian. He thoroughly believed in the religious denomination to which he was so sincerely attached. He had no patience either with those who felt disposed to narrow down Unitarianism to a dogmatic creed, or with those who sought to substitute for the principles and faith of Channing and Martineau a mere latitudinarian ecclesiasticism tinged with mysticism. From 1897 to 1911 he very much enjoyed his work as President, and afterwards as a member of the Committee, of the British and Foreign Unitarian Association. He made himself so well acquainted with details that he became one of the few prominent laymen in England and Wales, possessing a wide and intimate knowledge of a large number of congregations up and down the country. His methodical habit of taking careful notes of the business transacted made him a most useful member of the Committee. The Unitarian services at Cambridge were organised in 1904, chiefly on Mr. Lee's suggestion; and he rejoiced that his daughter, while at Newnham College, became honorary organist at the services.

Mr. Grosvenor Lee served as President of the Unitarian Home Missionary College, Manager of the Sustentation Fund, Essex Hall Trustee, Hibbert Trustee; while he was a subscriber to several churches and societies. During his residence at Clent, he took an active interest in the chapel at Stourbridge, which he had attended as a boy when at school at Kinver. He was chairman and treasurer of the congregation for many years.

Mr. and Mrs. Grosvenor Lee have left to treasure and revere their memory two sons, Mr. T. Oliver Lee and Capt. Stephen Lee, and two daughters, Mrs. R. Wight and Miss E. Rosalind Lee. Those who have had the privilege of visiting their home in past years know how simple and gracious was the welcome accorded them; and they will recall the delightful interest which parents and children alike took in movements for promoting the happiness and welfare of others, and the strong faith in pure religion which claimed their eager and joyous allegiance.

W. C. B.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

76TH LIST OF SUBSCRIPTIONS.

	£	*s.*	*d.*
Already acknowledged	13,039	19	2
Miss E. S. Hollins (sixth donation)	2	10	0
Mr. J. C. Hollins (sixth donation)	2	10	0
Mr. and Mrs. Alfred Wilson (seventh donation) ..	10	0	0
"Joan"	0	10	0
Mrs. du Vallon (ninth donation)	4	0	0
Memorial Church and Red Cross Society, Liscard, per Mrs. Johnson (fifteenth monthly donation) ..	3	9	2
Mr. H. Woolcott Thompson (ninth donation)	12	12	0
Mr. J. Horner (sixth donation)	0	10	0
Mrs. R. T. Heys (fifth donation)	2	2	0
Mr. W. E. Spragg (second donation)	1	0	0
Miss Edith Dowell (twelfth donation)	0	5	0
The Staff of the Haverstock Hill Central School, per Mrs. Westaway (fourteenth donation)	0	10	0
Donation from the Hibbert Trustees, per Mr. F. H. Jones (second donation) ..	20	0	0
Mrs. William Tangye (twelfth donation)	5	0	0
The Misses E. and G. Coe (ninth donation) ..	2	0	0
Mr. Henry Marsden, J.P. (eighteenth donation) ..	1	0	0
Mrs. Crompton, Adelaide, S.A. (fourth donation)	3	0	0
Mr. Geo. Thomas, J.P. ..	1	1	0
R. L. (tenth donation) ..	0	10	0
Miss Ada Fricker, Trinidad (seventh donation) ..	2	0	0
Monthly Collection at Highgate Unitarian Church, per the Rev. A. A. Charlesworth (eighth donation) ..	10	4	5
Miss M. E. Swaine (17th donation)	2	0	0

	£	s.	d.
Collection at Dunham Road Church, Altrincham, per Mr. D. A. Little (second donation)	5	0	0
	£13,131	12	9

Parcels have been received from :—Mrs. W. Nuttall ; Mrs. Morgan Williams' Working Party ; Miss Suttill ; Miss Short ; Liverpool Women's War Service Bureau (per Miss Jessie Beavan) ; The Old Meeting House Ladies' Sewing Society, Mansfield (per Mrs. Alfred Birks); Miss E. E. Dowell ; Miss E. M. Greg ; Mrs. F. E. Baines ; Mrs. Colfox ; Mr. Ronald P. Jones ; Mrs. Helsby ; Lady Mayoress of Leeds' Committee (per Mrs. Grosvenor Talbot) ; Schools Depot (per Miss Rowe and Miss Taylor) ; Mrs. J. H. Green ; Mrs. Wurzburg ; the Rev. W. H. Drummond ; Mrs. W. Arthur Smith ; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

SPECIAL WANTS.

Pyjamas.

Shirts, socks, slippers.

Towels, household cloths.

Handkerchiefs, invalid foods.

Games for the men.

Gramophone and records, French books, illustrated papers and magazines, stationery, buttons, soap, bootlaces, &c., for the Calais Hut.

A typewriter for a hospital where the officer in charge has his right arm badly injured, and who has a great deal of correspondence.

The name and address of sender, and list of contents, should be enclosed in each parcel.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

MANCHESTER COLLEGE, OXFORD.

The proceedings in connection with the closing of the Session at Manchester College, Oxford, took place last Thursday and Friday, June 22 and 23. The attendance of trustees and other friends of the College was smaller than usual. Under the new Principalship of Dr. Jacks the old-fashioned form of a public examination of students has been abolished. Another new and welcome change was the liturgical order used at the valedictory service when the music rendered by the surpliced College choir was particularly beautiful. The proceedings began with the Visitor's address, which was given this year by the Rev. Joseph Wood, who took for his subject 'The Ministry of Teaching.' After dinner in Hall the Valedictory Service was held in the College Chapel. The farewell on behalf of the College was given by the new Principal, Dr. Jacks, and the welcome into the ministry by Dr. J. E. Carpenter. The outgoing students were Mr. H. C. Horsley, B.A., who has been appointed minister of the Unitarian congregation at Acton, and the Rev. Kenneth Dunbar, M.A., who has already been ordained as minister of the Non-Subscribing Presbyterian Church at Comber, County Down. The next morning these two gentlemen conducted a religious service in the College Chapel, the sermon being preached by Mr. Horsley.

The Annual Meeting of Trustees was held on Friday in the College Library. The Rev. H. E. Dowson presided, and in moving the adoption of the accounts and Annual Report, paid a warm tribute to the way in which Dr. Jacks and the Rev. H. Gow had faced their new duties at a time of exceptional difficulty. Mr. H. P. Greg, in seconding the resolution, referred in terms of hearty commendation to the improvements which had been introduced in the chapel service. On the motion of Dr. J. E. Odgers, seconded by the Rev. W. H. Drummond, the officers and Committee were reappointed. Mr. Drummond called special attention to the desirability of associating the old students who are engaged in the active work of the ministry more closely with the management of the College, and suggested that some scheme of representation might be adopted whereby a certain number of old students should serve, say for a period of five years, and then retire in favour of others. He also expressed the hope that the Committee would be keenly on the alert to the possibility of the need of far-reaching changes in the traditional methods of theological training, in order to meet the new demands in thought and religion of which many men were becoming deeply conscious, in consequence of the war. Dr. P. H. Wicksteed and Mr. G. H. Leigh moved and seconded a vote of thanks to the staff, and in doing so expressed the cordial appreciation of the trustees of the way in which the affairs of the College had been guided during the past session. Dr. Jacks, in the course of his reply, said that it was a very significant thing that he had begun his Principalship in a great *annus mirabilis* of human history. It had been a difficult year in which to carry on the work of the College so as to produce a satisfactory result, but they had carried it on, and had tried to maintain their traditions and to achieve results of which they need not be ashamed. As there were times when the beauty of the world seems to hurt us, so there had been times when the peace and security and the even and uninterrupted flow of the daily routine of the College had stung as a lash will sting. That being so the work had not been easy to do ; but he did not doubt that it would ultimately be good for them that they had carried it on under present circumstances. It would, at least, be a salutary discipline. After speaking of the help which he had received from his colleagues, and the large share which they had performed of the College work, Dr. Jacks concluded by moving that a vote of condolence should be sent by the meeting to Dr. Selbie, the Principal of Mansfield College, whose eldest son had been killed in action a few days before. The motion of sympathy was seconded by Dr. Carpenter in a few earnest words, and carried by those present rising in their places. The certificates and prizes were then presented to the students by the chairman, and the meeting closed with a vote of thanks to the Rev. H. E. Dowson for his services in the chair.

NATIONAL CONFERENCE.

The Committee met at Dr. Williams's Library, London, on the 14th inst. In the absence of the President (the Rev. Dr. Hargrove) through illness, the Rev. Joseph Wood was appointed chairman. There were also present the Revs. D. Agate, Dr. Carpenter, Rudolf Davis, H. E. Dowson, J. Ellis, E. D. P. Evans, F. K. Freeston, C. A. Ginever, H. Gow, F. Hankinson, F. H. Jones, W. H. Lambelle, Dr. Mellor, J. A. Pearson, W. J. Phillips, C. Roper, G. J. Slipper, C. J. Street, J. M. Lloyd Thomas, Mrs. Sidney Martineau, Messrs. E. O. Dodgson, Ronald P. Jones, G. W. R. Wood, and the Secretary.

Apologies for absence were received from the President and Treasurer, the Rev. J. Magill, Mrs. Barlow, Miss Winser, Messrs. J. H. Brooks, W. B. Kenrick, A. S. Thew, and J. Wigley.

It was agreed that a letter of sympathy be sent to the President in his illness.

The Treasurer's Statement showed that the income and expenditure would about balance at the close of the financial year (June 30).

The Treasurer also reported with regard to the Sustentation Fund Appeal, that of the total amount promised all but £1,468 12*s.* has already been received. It was confidently expected that the whole of this would be paid within the five years originally allowed. Warm appreciation was expressed of the admirable way in which Mr. Monks has fulfilled his duties as Treasurer.

An application from the Mexborough Congregation to be placed on the Roll of the Conference was cordially agreed to.

It was reported that a Conference of Representatives of Advisory Committees had adopted a set of rules, forms of certificates, &c., which would henceforth be generally used by the Committees.

The Rev. Joseph Wood and the Secretary were appointed to represent the Conference on the Joint Committee for revising the list of ministers in the Essex Hall Year Book.

A paper (which had been previously circulated) prepared by the President and the Rev. Joseph Wood on Dedication or Confirmation Services gave rise to an interesting discussion. Eventually it was agreed that, after the paper had been revised by the Chairman in the light of the suggestions thrown out, and after it had been supplemented by short accounts of the experiences of such services and the classes in preparation for them, it should be widely circulated, and that ministers should be requested to preach on the subject.

Attention was called to a suggestion recently made that "a new organisation, something like the Primitive Methodist Synod, was needed to take hold of our churches, and not to allow any to die of want." It was pointed out that ample provision already exists in the District Associations, the British and Foreign Unitarian Association, and the Sustentation Fund to secure the object in view, and it was generally felt that it would be a great mistake needlessly to add to the number of our organisations.

The question of the relative number of ministers who desire congregations and of congregations without ministers was

introduced, and the Ministerial Settlements Board was requested to consider and report.

On the motion of the Chairman the following resolution was adopted :—

"That in view of the very different conditions—religious, social, and industrial—which will have to be faced when the war is concluded, and of the difficulties and opportunities confronting the churches in what will largely be a changed world, a special Committee be appointed to consider the problem of 'The Churches after the War,' to take such action thereon as may seem desirable, and to report."

The Revs. Dr. Carpenter, Dr. Mellor, J. M. Lloyd Thomas, E. D. Priestley Evans, Joseph Wood, and the officers were appointed as the Committee.

On the recommendation of the Committee on the Supply of Ministers it was decided that lay preachers should be encouraged to pursue a definite course of reading, with the view of making themselves as efficient as possible in the labour of love whereby they render valuable service to many of our churches. The course prescribed for lay workers was recommended, and the National Organisation of Lay Preachers was recommended to make arrangements for examinations in the books.

It was resolved that in the examinations for lay workers the subjects of philosophy and church history, which hitherto have been taken in alternate years, should, after this year, be taken in each year.

The next meeting of the Committee will be held at Nottingham in October.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

ANNUAL MEETING.

THE Tenth Annual Business Meeting of Members of the National Conference Union for Social Service was held at Essex Hall on Thursday, June 15, at 6 P.M. Miss Catherine Gittins, President, was in the chair. The Annual Report and Balance Sheet, which had been already circulated among the members, was taken as read, and was adopted unanimously. The Report (a copy of which would be forwarded on receipt of a postcard by the Secretary, the Rev. H. H. Johnson, The Orchards, Croft Road, Evesham) stated that both on its denominational and on its interdenominational side the Social Service Movement had met with a good deal of encouragement during the year. The Swanwick Summer School had been better attended than in any previous year, and the representation of the Union at it had also been the largest on record, over 50 out of an attendance of some 350. It is felt that this side of the work may lead to important developments arising from the mutual intercourse and co-operation of all the leading Christian denominations. The Union's share in the interdenominational counsels is now considerable. As regards its own specific work the Union during the year has issued a *Social Service Quarterly* of eight pages. This is proving very useful as a means of keeping the members regularly informed and in touch with all that is going on, and testimony as to its value was voiced at the meeting. The Executive Committee have devoted considerable time during the year to drawing up a Constitution adequate for new developments. This was adopted by the meeting with one dissentient. The main changes are in the direction of a simpler organisation, the Council having been abolished, and the Executive Committee being slightly enlarged, now consisting of twelve members. The Executive Committee had held four Quarterly Meetings during the year at which the average attendance, out of ten members, had been eight. Considering that members come from various parts of the country this shows evidence of considerable zeal. A very pithy and pointed General Object has also been agreed to:—"To inspire Social Service with the Religious Spirit, and to direct the Religious Spirit towards Social Service." The subscription has been raised to a minimum of half-a-crown. During the year the number of subscribers to the Union has been considerably increased, as also the amount received in subscriptions and donations; but it is stated in the closing sentence of the Report that "it will need a vigorous effort on the part of subscribers and friends to keep this up in 1916." The Union has accumulated some valuable data during the year as the result of the issue of a *Questionnaire* to the churches on the Conference. Appended to the Report is the three years' report to the Triennial Conference. Miss Catherine Gittins was unanimously re-elected President and the Rev. F. H. Jones was unanimously re-elected Hon. Treasurer. The following were appointed an Executive Committee, to act with the President, Hon. Treasurer, and Secretary :—Miss Lucy Brooks (Manchester), Miss Clephan (Leicester), Rev. H. Enfield Dowson (Hyde), the Rev. R. P. Farley (London), Miss H. M. Johnson (Liverpool), the Rev. Dr. S. H. Mellone (Manchester), the Rev. Dr. Mellor (Liverpool), Mr. E. A. Smith (Nottingham), and the Rev. J. M. Lloyd Thomas (Birmingham).

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE Business Meeting of the National Unitarian Temperance Association was held at Essex Hall on Friday, June 16, at 4.30, the retiring President, Mr. J. Bredall, F.R.G.S., in the chair. At the Public Meeting on the same evening Mr. Bredall again presided and introduced a discussion on 'The Next Step Forward : What is it to be?' Mr. Bredall pointed out that temperance reform by means of legislation was coming very much to the front again as a result of the war. The three lines of advance now generally spoken of were State control, an extension of the experiment we are witnessing now, Prohibition, and the Nationalisation of the Drink Trade, and there was a good deal to be said for each, both on the one side and the other. Dr. Carpenter, who had been elected President at the afternoon meeting, said he was persuaded that it was not possible to attempt any great measure of universal prohibition as the entire policy of the country. The drinking habit was too deeply rooted among the educated classes for that. State Control was being tried now, and the results in Oxford, where he had had opportunities of watching its results, had been very encouraging. The reduction of the facilities for drinking would undoubtedly result in the reduction of consumption, and protect the people against themselves. He stood there as an advocate of Nationalisation on the ground that it would at once do away with the vested interests and the power of the liquor trade as a political force, and these constituted the greatest obstacles to temperance reform. He believed that they could not control the trade unless they owned it, and he did not think, in a democratic country like ours, where public opinion was an active force, that any such dangers might be anticipated as those which they regretted in regard to some of our dependencies, where, it must be admitted, the Government control of the liquor trade had worked disastrously.

Mr. J. M. Hogge, M.P., confined himself very strictly to the next practical step, ruling out the wider considerations and ideals which it will be impossible to achieve for a very long time to come. His solution of the problem was contained in the sentence, get rid of the time limit. He thought that was possible owing to the special circumstances created by the war. Until they had done away with the vested interests of the liquor traffic, which he estimated could be bought out at the cost of sixty days' war—a sum that no longer astounds us as it would have done in peace times—they could not advance in the matter of temperance reform. For £300,000,000 they would be in possession of the trade, and then it would be for the people in different areas to say whether they would prohibit the sale of drink in their district or not. Mr. Hogge showed how this money could be put back into the coffers of the State in less than forty years, and he was convinced that no further step could be taken towards the ideals they were all working for unless this purchase was made.

Mr. Arnold Lupton emphasised strongly the need for the education of the individual along temperance lines, and for the dissemination of the facts about alcohol by every possible means, such as lectures, the distribution of literature, meetings, and advertisement. Why, he asked, should not the temperance people advertise their cause as lavishly and attractively as the Trade? As an immediate practical step, however, bearing in mind that great masses of people like beer, and will have it, he advocated that the sale of light beers should be encouraged in the place of the heavy beers, and, above all, spirits, now consumed, and one way of doing this was to tax light beer in proportion to the amount of alcohol it contained. Public houses, also, in which the sale of temperance drinks is pushed, and in which the publican is paid in proportion to the amount of temperance drink which he sells, would also help largely to prevent drunkenness. State Nationalisation Mr. Lupton regarded as a very dangerous proposal, to which he was absolutely opposed. It must be remembered that every employee in that

case would become a public servant, and, as they possessed votes, their influence would have great weight at election times.

An instructive discussion followed, in which Mr. H. G. Chancellor, M.P., Mr. Atkins, Mr. Guy Hayler, Miss Johnson, and Mr. Wicksteed took part. Many striking facts were elicited which were summarised and commented upon by Mr. Hogge and Mr. Lupton in the course of their replies. A vote of thanks to Mr. Bredall, proposed by Mr. Athelstane Tayler, seconded by Miss Johnson, brought the meeting to a close.

LONDON SUNDAY SCHOOL SOCIETY.

THE NEED OF TRAINED TEACHERS.

On Wednesday, June 21, a large and enthusiastic meeting was held at Essex Hall to inaugurate a scheme for the systematic training of the teachers in Sunday Schools. The meeting took the form of a social evening, to which the President (the Rev. A. H. Biggs) invited teachers and elder scholars who were about to become teachers. About 150 attended and enjoyed the items of music provided by various schools in and around London. The chief event of the evening, however, was an address by Mr. Frank Roscoe, M.A., whom the President introduced as an expert on educational matters, and who came to the meeting to remind teachers of the necessity for being trained in their work and to give the Society's scheme an enthusiastic send off. Mr. Roscoe, in his address, pointed out the fallacy of expecting to teach without any training and preparation, and urged that the need which the Society was trying to meet was urgent, and that the scheme, though it might take many years to develop, would be, perhaps, the greatest experiment in Sunday School teaching ever undertaken. He hoped that the meeting he was addressing would mark the birth of such an experiment, and that it might be said that at that place and at that time a scheme had been conceived and carried through which would revolutionise Sunday School teaching through the whole country, and that it would be shown that London was, indeed, the heart of the Empire. In witty as well as profound language Mr. Roscoe briefly covered the ground of elementary training, illustrating by epigram and anecdote and experience the need for appreciating the fact that a child is different from a youth, and a youth from a man, and that the facts of growth and of the constant changing of ideas and of outlook are matters of vital importance to the would-be teacher. Teachers, to be successful, must not rely on pious exhortation only, there was also the necessity of supplying some ideas which the mind could bite and the brain appreciate. The teacher, therefore, must widen his general knowledge, and know something before he can teach anything. Mr. Roscoe concluded by introducing a short syllabus which he had prepared for the Society's use as a preliminary scheme of preparation.

A vote of thanks to Mr. Roscoe was proposed by Sir Arthur Biggs and seconded by the Rev. J. Arthur Pearson, both of whom spoke with enthusiasm of the address and of the hearty response given by the teachers of London.

The Secretary to the Society (Mr. A. S. Noel) then outlined the practical side of the scheme, and a short discussion followed, in which the Rev. A. A. Charlesworth, Mr. Herbert Gimson, the Rev. J. Vint Laughland, and Sister Seymour took part. The scheme briefly summarised is as follows :—

The Sub-Committee carrying through the idea is making systematic visits to all the schools affiliated to the Society, by means of which it is hoped to establish eventually, in every centre, training classes working along somewhat similar lines, the work of which will culminate in graded examinations for the Preliminary Certificate which it is proposed to hold in the late autumn of this year. In addition to this work, local and central conferences will be held, and regular meetings of leaders of classes will be arranged so that the work may be correlated and uniform, and the best results obtained. The Committee are greatly indebted to Mr. Roscoe for his sympathetic and practical assistance to the movement, which extends beyond the mere delivery of the address to which the meeting listened. Further particulars may be obtained from the Secretary at 75 Hainault Road, Leytonstone, E.

THE GENERAL BAPTIST ASSEMBLY.

The Annual Meeting of the General Baptist Assembly was held at Deptford Church on Wednesday, June 21. There was a fair attendance of delegates from the churches in union with the Assembly. One of the chief subjects of discussion was the compromise which had recently been arrived at with the Baptist Union respecting the various General Baptist Chapels, in accordance with which the majority of such chapels are to have their Trusts made "open trusts." The Assembly expressed its hearty thanks to the British and Foreign Unitarian Association for the part which that body had taken in the matter. Mr. Carlier was elected President for the ensuring year in place of Mr. Edward Chitty, J.P. Mr. W. Walker, J.P., was re-elected as Treasurer and Mr. C. Arthur Ginever as Secretary. Among the grants made was one of £50 to the Deptford Chapel Repairs Fund, making with the former grant a total contribution of £100. In the evening divine service was conducted, followed by a communion service. The preacher was the Rev. S. Burrows.

UNITARIAN AND FREE CHRISTIAN PEACE FELLOWSHIP.

In response to advertisement and private notice, a considerable number of ministers and others met on Whit-Tuesday at the offices of the Peace Society, and there formally constituted themselves into a Unitarian and Free Christian Peace Fellowship in line with similar Peace Fellowships in other denominations, and on the basis that war is irreconcilable with the spirit and teaching of Jesus Christ. Officers and a Committee were elected, and a number of resolutions submitted, discussed, and passed. These included one of sympathy with those ministers at home and abroad who have sacrificed their positions for pacifist convictions, and another with those ministers and friends whose sons are now in gaol or under arrest and military control for conscience' sake. It was also agreed that a letter of warm thanks and congratulation be sent to Mr. Richard D. Holt for his recent magnificent services in Parliament in the cause of civil and religious freedom. It was reported that already over a hundred names have been enrolled. Particulars of membership, &c., can be obtained by application to the Secretary at 47 New Broad Street, London, E.C.

MEN AND MOVEMENTS.

We have heard with deep concern that the Rev. E. L. H. Thomas, minister of Cross Street Chapel, Manchester, is suffering from a serious breakdown in health, and has been ordered to rest for six months. All his friends, and they are many, will wish him a speedy recovery.

Since he removed to Manchester Mr. Thomas has been too much absorbed in exacting duties to indulge his happy literary gift. His sensitive feeling for what is noble in literature, his humorous vein, and the marked individuality of his style, suggest the hope that he may be able to find relief in occasional writing during his period of enforced rest from active work.

The latest publication of The Lindsey Press is a volume of essays on 'Ethical and Religious Problems of the War,' edited by Dr. J. Estlin Carpenter. The majority of the contributors are Unitarian ministers, but Dr. Carpenter has been successful in securing the help of three eminent laymen as well, viz., Prof. Gilbert Murray, Sir Henry Jones, and Prof. J. H. Muirhead.

The other writers are Dr. James Drummond, Dr. Carpenter himself, and the Revs. Henry Gow, P. H. Wicksteed, L. P. Jacks, W. Whitaker, Stanley A. Mellor, S. H. Mellone, H. E. Dowson, W. G. Tarrant, and Joseph Wood. Dr. Carpenter explains in the Preface that the authors have written quite independently, and profess no uniformity of view, but "they are united in believing that at the heart of this terrific struggle the moral and spiritual interpretation of life still stands supreme, and claims from us unfaltering loyalty."

A friend who still maintains the pleasant habit of prowling in the London bookshops informs us that the popular edition of Dr. Jacks's books is displayed everywhere. He could not tell us which of the three volumes already issued is

the best seller, but it is clear that they have caught on with a discerning public.

The Rev. G. Leonard Phelps of Holywood, co. Down, passed through London on June 23 on his way to France, where he will take charge of one of the Y.M.C.A. Huts. He will be on duty in France until the end of September, when he hopes to return to Ireland to resume the work of the ministry.

The Rev. W. H. Drummond, the Acting-Secretary of the Sustentation Fund, expects to spend three weeks among the Belgian hospitals in France during July, and is due to leave London next Tuesday. In these circumstances he hopes that correspondents will be lenient if there is a little unavoidable delay in dealing with their letters.

We offer our congratulations to the Rev. Richard Lee, minister of Chesham Unitarian Church, who has passed the M.A. Examination in Philosophy (Ethics) in the University of London.

NEWS OF THE CHURCHES.

Brighton.—The Rev. Priestley Prime closed his ministry at Christ Church, New Road, Brighton, last Sunday. In the morning Mr. Prime mentioned that he had received a letter from the Church Secretary on behalf of many members and friends of the congregation, commenting with thanks upon the good work he had done as minister, and he was very grateful for the expression. For his sermon he took his text from Mark xii. 29 and 30. "It is recorded of Abraham Lincoln," he said, "that he never became a member of any church, but said that if any church made acceptance of the two great commandments—to love God with all one's heart and mind and soul and strength and one's neighbour as oneself—the sole condition of membership of that church, he would join with all his heart and soul and strength and mind. Such a church I have desired that this should be. I have applied this great principle to fellowship in the church and the relationship of one church to another, to education, to social problems, to politics. I have tried to show how it could be made effective in trade and commerce, in the ordinary buying and selling, marketing and shopping, in family life and the relations of the family to other people, in social intercourse, in legislation, in the treatment of criminals. I gloried in its manifestation in the religious writings of very various races, and expounded the meaning of the great literature, art and music of many nations which rose to the expression of this one great principle of all-pervading love." In the latter part of his sermon Mr. Prime applied these principles to international relations and the work of reconstruction which would be necessary after the war. "We are all members of the Eternal Father's family," he said in conclusion, "nothing can separate us from it. Keep true to the faith and practice of the fatherhood of God and the brotherhood of man."

Kendal.—The Rev. H. O. Mills terminated his ministry of the Market Place Chapel on Sunday, June 25th. There was a good attendance at both morning and evening service. After the close of the evening service, the congregation adjourned to the schoolroom, where Mr. Martin Hodgson, J.P., the oldest member, presented Mr. Mills with a handsome roll-top writing desk and an oxidised inkstand, which had been subscribed for by members and friends of the congregation. In making the presentation Mr. Hodgson referred to the long time Mr. Mills had been located at Kendal, and hoped that his health would sufficiently recover so as to enable him to enjoy his retirement from ministerial duties. Mrs. Holmes, on behalf of the Ladies' Sewing Society, asked Mrs. Mills to accept a silver cake basket. Mr. Mills was also the recipient of a silver-mounted umbrella, the gift of the teachers and scholars of the Sunday School.

Leeds.—The Sunday School Anniversary at Holbeck Unitarian Church was held on June 25. The minister, the Rev. A. Cobden Smith, officiated. It was satisfactory to find that although most of the young men are away on military service, and the serious falling off in numbers during recent years made the conditions unusually difficult, the earnest and persistent work of the minister and several faithful supporters brought forth the most encouraging results. The fair attendance at the Scholars' morning service was followed by a larger gathering in the afternoon; but the evening congregation, the largest known for many years, almost filled the body of the spacious church. The collections amounted to £7 19*s.* 9*d.*

Liscard.—The Memorial Church continues to give generous support to the Belgian Hospital Fund. During May £3 9*s.* 2*d.* was contributed, bringing the total up to £57 13*s.* 5*d.*, a result upon which the Red Cross workers, under the leadership of Mrs. Parry, are to be warmly congratulated.

London Sunday School Society.—On Sunday last, June 18, the Annual Aggregate Service for teachers and elder scholars was held at Essex Hall. The attendance this year approached 400, and probably was larger than that in any previous year. Among those present was a contingent about thirty strong of the Boys' Own Brigade from Stamford Street, Blackfriars, three troops of Boy Scouts totalling about sixty boys, and three companies of Girl Guides, about eighty strong, from the churches at Forest Gate, Stratford, and Walthamstow. The service was conducted by Mr. Ion Pritchard, whose address was listened to with the greatest attention. Mr. W. J. Noel acted as organist, and the singing was hearty and harmonious. During the service an anthem was rendered by the Choir from Dingley Place Mission Church, who recently won the banner in the Society's Musical Festival.

Midland Sunday School Association.—On June 24, a conference of teachers was held at Kingswood Chapel. Favoured by fine weather, and the attractions of an outing in the country, there was a good attendance. The Rev. J. Morgan Whiteman gave a very helpful address, dealing chiefly with the importance of making the Bible the chief textbook of the Sunday School teacher. The address produced an interesting discussion. Short reports of visits to meetings in London and Nottingham were given by the delegates.

Northampton.—At a special meeting of the committee of Kettering Road Church last Sunday morning the following resolution was unanimously passed: "That in the opinion of this committee an inquiry should be held into the methods of dealing with conscientious objectors under the Military Service Act; and that those members of the community who, having suffered imprisonment, have proved themselves *bona fide* conscientious objectors should be forthwith liberated.

"That copies of this resolution be sent to the local Members of Parliament."

Pentre, Rhondda.—At a Farewell Meeting held at the Unitarian Chapel in this place on Thursday, June 22, a presentation was made to the Rev. Evan Rhys Dennis of a handsome clock and to Mrs. Dennis of a purse of money. Mr. Dennis served the congregation here and that at Clydach Vale most faithfully for more than seven years, and great regret was expressed at his leaving. It was the hearty wish of all those present that every success may attend him in his new sphere of labour at the Old Meeting House, Aberdare, and that every happiness may attend him, his wife, and little boy. The chair was occupied by Mr. George Payne.

Stockport.—Seventeen young people connected with the above church and school have been gathered together during the months of May and June in a Vestry Class held by the minister. The subjects taken embraced the fundamentals of all religion, but special attention was given to that form of theology which differentiates our body from other Christian communities. Virtually this was a Preparation Class for a Dedication Service which has now been held. It took the place of the usual evening service, and there was an excellent attendance. At the close the Communion Service was held, at which the young people communicated for the first time; between fifty and sixty members of the congregation took part in this service. The Rev. L. Scott gave the address to the young people, and the minister the welcome into the Church.

NOTES AND JOTTINGS.

A Shakespeare Performance at Elsinore.

The Danish Authors' Club, by way of celebrating Shakespeare's Tercentenary, gave an open-air performance of 'Hamlet' this week in the old Kronberg Castle at Elsinore, which was attended by the King and Queen and about 3,000 people. The play was produced on one of the castle's bastions, and was introduced by a prologue, a poem of honour to Shakespeare, written by M. Helge Rode, brother of the Minister of the Interior. A hundred years ago 'Hamlet' was performed in the same place by amateurs on the occasion of the bi-centenary of Shakespeare's death.

Books for Reformatories.

Mr. Charles E. B. Russell, Chief Inspector of Reformatory and Industrial Schools, touches with great sympathy on the subject of young readers in his recent pamphlet on the formation of libraries for reformatory and industrial schools. In his preface to a 'List of Suggested Books,' he deprecates the idea that the choice should be limited to books "that are in every paragraph unexceptionable in tendency," on the ground that the mind can often be guided through sensational, popular literature to an appreciation of the great masters of romance, while not a few people who now read Parliamentary debates and leading articles with avidity would confess that their love of better-class journalism "has grown out of the perusal of the police news and murder trials." Mr. Russell suggests that the period before a girl is ripe for Mrs. Gaskell

might be spent with advantage in reading boys' books, as an antidote to the mawkish and sentimental rubbish which is too often provided for her.

Dog Teams in the Vosges.

Mr. H. Warner Allen, the representative of the British Press with the French army, describes how dogs are used among the Vosges mountains to draw heavy loads over almost inaccessible country, and to supplement to a valuable extent the ordinary means of transport. The idea of using dogs in this way occurred to the French authorities when they were faced last year with the question of transport through the mountain snow, and as a result of their inquiries several hundred trained dogs from Alaska, North-Western Canada, and Labrador were brought over by a French lieutenant who had spent fourteen years in Alaska. The animals are remarkably strong, and cost little to keep, being mainly fed on rice, horse-flesh, and waste military biscuits. They evidently enjoy the work of hauling, barking joyously when harnessed, and they have done yeoman service during the past twelve months.

Latent War Power.

We wonder whether our readers realise how much "latent war power" is hidden within them, discoverable if they would but attack the question of saving with seriousness. The possibilities along this line are far from grasped, in spite of all the appeals that are being made. It is not only those who are usually in the way of possessing spare cash, and who are familiar with the inquiry "What shall I invest in?" who are concerned with this thing. The majority could easily achieve sufficient spare cash to buy a War Savings' Certificate for 15*s* 6*d*.; and at least a good number could rise to an Exchequer Bond for £5—and, all alike, having accomplished the feat once, might even perform it again. By cutting out of our budget this and that expenditure upon unnecessary things we should ourselves be in no wise the worse, save for the loss of a little pleasure, while the amount lent to the country would represent a real addition of war power. Indeed, all the arguments on this topic are on one side. We gain—far beyond anything the temporary sacrifice takes away—through interest on what we lend; we diminish future taxation by lending now; and besides, the patriotic argument is in itself enough. Nor do we injure anybody; for there is clamant need that workers should be transferred from the production of non-essentials to more immediately useful fields. Let us then discover our "latent war power." Only we would add that something more is required than a vague resolve in the direction of economy. That leads to little. What is needed is a close examination of our spending arrangements, and a definite decision as to where curtailment shall be made.

A Booker Washington Memorial Fund.

The Trustees of the Tuskegee Institute, we learn from *The Christian Register*, are appealing for funds to enable them to carry on the work of the famous negro college effectively, and they propose that a portion of the money shall be used to erect a statue, or some such memorial of the founder of Tuskegee, in the grounds of the institution he loved. The sum desired is $2,000,000, of which $600,000 has already been subscribed, and the coloured people are said to be rising to the call and giving evidence of their independence and their wealth. Booker Washington was a prince of pleaders, and very few people have such remarkable powers of persuasion as he had, but it is to be hoped that the fortunes of Tuskegee will not be allowed to decline, now that he has gone, for want of a strenuous effort to continue his life-work according to the wise and practical methods which made it such a success.

Prohibition in Newfoundland.

A very stringent Prohibition Law will come into operation at the end of the year in the Colony of Newfoundland, which means the island itself and the Atlantic seaboard of Labrador, the latter being a dependency administered by the Colony. This measure (says the St. John's correspondent of *The Times*) prohibits the import, manufacture, or sale of any intoxicants whatever as beverages, or for any purpose except for sacramental, medicinal, or manufac turing purposes. . . . For forty years Newfoundland has been working towards the total prohibition of the liquor traffic. All over the island the percentage of convictions for drunkenness has been for years past the lowest in the world, and its lack of criminal elements cannot be approached in any community under the sun. Although the Colony has 250,000 people, virtually all its offenders can be housed in a single penitentiary at St. John's, with accommodation for about fifty persons, and this is rarely full. Not for eleven years has a murder been committed. In spite of these facts, however, the temperance party have steadily demanded Prohibition, and in St. John's, the capital, have gradually secured enactments restricting the business of liquor-selling.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, July 9.

LONDON.

Acton, Creffield Road, 11.15, Rev. J. A. Pearson; 7, Mr. Stanley Mossop.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15th, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. Ralph Philipson, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. L. Jenkin Jones.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Mr. C. J. Moore.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. F. G. Fincham; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. F. Munford, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. A. Pearson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. F. Herford, B.A.

South Norwood League House, 141 Portland Road, 7, Miss M. Francis.

Stoke Newington Green, 11.15 and 7, Dr. J. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30, Mr. J. H. Smith.

University Hall, Gordon Square, W.C., 11.15, Rev. G. T. Sadler, M.A., LL.B.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. Edgar Daplyn.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Billingshurst, Free Christian Church, South Street, 11 and 6.30, Rev. G. Burrows.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. T. P. Spedding.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and Styal—6.30, Rev. E. A. Voysey.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. E. G. Evans, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. E. I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. D. Davies.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Joseph Wilson.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Rev. H. McLachlan, M.A. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Mr. W. Russell.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. Dendy Agate, B.A.

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Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

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BIRTH.

Clare.—On July 6, at 41 Portland Road, Edgbaston, Birmingham, to the Rev. and Mrs. Lawrence Clare, a daughter.

MARRIAGE.

Sillavan—Lawrence.—On July 1, at Roedean School Chapel, Brighton, by the Rev. Bruce Cornford, Vicar of St. Matthew's, Southsea, and Chaplain to the School, assisted by the Rev. A. E. Wynne, Vicar of Rottingdean, James, Lieut. 2nd Batt. Liverpool Scottish, only son of the late James Sillavan, and of Mrs. Sillavan, Bracklyn, Bowdon, Cheshire, to Hilda, youngest daughter of the late Henry Lakin Lawrence, and of Mrs. Lawrence, 118 Burnt Ash Hill, Lee, Kent.

DEATH.

Gunther.—On June 30, at a nursing home in Hampstead, Marion, the wife of Rudolph Günther, and daughter of the late Algernon Sydney Aspland.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE long awaited advance on the Western front of the war has been greeted with relief, even by those who know what it may cost them and theirs. Of the men, indeed, who compose the new armies now undergoing a supreme test, reports tell of splendid courage as they go into their terrific struggle. Their friends at home do well to emulate, so far as they can, such wonderful stedfastness. The public has been properly warned against expecting a speedy course of victory. Against a foe so strong, and weapons so deadly as those of modern warfare, progress must inevitably appear slow to those who have not fully realised the conditions. That good progress is being made, and not only in the West, but also in the East, and on the Italian front, is as reassuring as it is undeniable. Letters from our lads in France reflect the bright hope, prevalent all along the line, that at last the decisive stage has come. May it be so !

* * *

THE Empire Parliamentary Association is a notable symptom of that mutual attraction which is drawing the oversea Dominions closer to one another and to the Mother Country. Delegates have been cordially welcomed this week by the Speaker of the House of Commons, who is joint-president of the United Kingdom branch of the Association ; and Mr. Balfour, who is chairman of the Executive Committee of this branch, gave an address worthy of the occasion. Before the year 1914, he said, there had been much speculation as to the cohesion of our Empire, should any stress arise to test its bonds. The strain to which it had been subjected might well have destroyed a more closely knit organisation.

> It would be one of the marvels of history that in the early days of this war the Empire as one man showed its resolve to join with the Mother Country in the great effort to maintain the ideals of world freedom which it was the boast of our race to have spread throughout the world, and each of its own impulse, moved by its own sentiments of patriotism, without pressure, without persuasion, sent of its best in men and resources to help in the common cause. No greater triumph of our race had ever occurred.

* * *

MR. BALFOUR proceeded to contrast the kind of organisation represented by "more artificial communities," with that "natural growth which, if born of the best things of the human spirit, might produce better results than any mechanical organisation." He declared that the true basis on which the Empire was founded was the fact that all its component parts "shared one common ideal of freedom, liberty, and good government" ; and

> if we were altogether now engaged in the present tremendous struggle it was because we were animated by a sense that we were sprung from one race, that we inherited one tradition, shared one language, and, broadly speaking, one set of laws—one spirit of law in any case—had one idea of political freedom, and were determined that these should not be broken into by another nation, however well organised, and that what we meant to preserve for ourselves we would preserve also for other nations.

* * *

EVEN more significant than Mr. Balfour's address was that which was given by Mr. H. G. Stuart, Chairman of Committees in the South African Senate. This gentleman, in spite of his name, is (as he said) "a plain Dutch farmer of the Orange Free State." He said he

> doubted whether many people in this country understood the value and importance of the Union to South Africa. The stars in their courses were fighting for Great Britain at the time that their Constitution was granted by the Government of the late Sir Henry Campbell-Bannerman, whose name was very highly revered and loved in South Africa. It was the granting of self-government so soon after the war that took the hearts of the people by storm, and that was going to be the death-blow and the continued bar to any feelings of bitterness which were still rankling in the minds of some of the Africanders, but which, he was glad to say, were dying out. As an ex-Republican who had fought against this country to the best of his ability, he wished to express his ungrudging admiration for the wonderful statesmanship, for the rare political instinct which guided the counsels of the Government in those days, when such a liberal constitution was granted. Some were not yet fully broken in to harness as British subjects. But what beat down all opposition was the wonderful faith which this country had shown in them.

There are now few or none, we suppose, who need further evidence to convince them that the larger trust was the sounder statesmanship.

* * *

PERMISSION has been granted by the Liquor Control Board under certain conditions, to public-houses in the scheduled areas, to open all day for the sale of light beer containing not more than 2 per cent of proof spirit. This new departure will be followed with interest by all who are ready to minimise where they cannot altogether abolish the evil of alcoholic drinking. There is no doubt that heavy beers and ardent spirits are responsible for much of this evil ; what is open to speculation is whether the brewers will think it worth their while to produce the kind of

beverage contemplated, and, if they do, whether the average beer and spirits drinker will deem it worth his while to indulge in it. We shall see.

* * *

The death of Sir Gaston Maspero, the Egyptologist, is an event which recalls some of us to fields of interest which are, perforce, but little surveyed in these days. Born in Paris seventy years ago, Maspero became Professor of Egyptology at an early age, and succeeded Mariette Bey as Director of the Boulaq Museum in 1881. As Director of Excavations in the Nile Valley he held a position of much influence and responsibility; but he was best known to the general public by his numerous books dealing with archæology and history in regard to the Mesopotamian and Egyptian kingdoms. Some of his estimates and inferences have been confidently questioned by younger scholars; we shall probably see their schemes revised in turn. But the spade has opened a book which is yielding its fascinating secret more surely to each succeeding generation, and Maspero well knew how to extend its fascination to others.

* * *

The Poet Laureate's "Ode on the Tercentenary Commemoration of Shakespeare," written in February, is published in *The Times Literary Supplement* this week. It consists of ten subtly complex stanzas of eleven lines each, and, while as far from a popular style as most of the Laureate's verse, it will gratify lovers of the best in art and in sentiment. There is a rich abundance of metrical beauty in it; Dr. Bridges seems, indeed, to have summoned all the resources of his long-practised craft to the execution of a task twofold and doubly exacting—the task of honouring "England's gentlest son" and of glorifying England, whose

> ....chains are chains of Freedom, and her bright arms
> Honour, Justice and Truth and Love to man.

Those of us who have been so wise, or so fortunate, as to make a companion of Dr. Bridges's anthology, "The Spirit of Man," will know best how to receive this fine gift of his mind and heart. It is a piece of music the cadences of which appeal most to the ear that delights in grace and delicacy, rather than in stridor and clang; but it is sung in full accord with all that is manliest and bravest in our nation's mood at this time.

* * *

Mr. Asquith's statement as to the new method of dealing with conscientious objectors was evidently framed in view of more aspects of the case than are generally apparent to some of us. That he should concede to them and their advocates more than he did was probably not expected by any of them, in view of the very extensive difficulty presented to the authorities in carrying out the law for compulsory military service. But, on the other hand, in view of the deep distrust, and something more, created by the reports of illegalities committed against these men he could hardly have yielded less. There is to be, he said, a special investigation at the War Office into the antecedents of objectors, the Central Appeal Tribunal—which is a purely civil body—being called in to advise the Army Council. Such men as are held to be sincerely conscientious in their objection to military service will be released upon their agreeing to do some work of "national importance" under civil control; a special committee is to consider and decide what kind of work they may be set to do. Mr. Asquith presented his own judgment in two propositions—first, that the really conscientious objector should be exempted as agreed by Parliament; secondly, that cowardly and hypocritical shirkers should be severely dealt with. In Convocation on Tuesday the Bishops of Oxford and Hereford warned the Government against the resentment, not loud but deep, which has been created by "military brutality" in many cases. There is still a doubt as to whether the scheme now to be adopted is to have a retrospective force; the Archbishop of Canterbury, speaking in the House of Lords on Tuesday, was unable to ascertain the Government's intentions on this point.

* * *

The Senior Visitor to the Unitarian Home Missionary College, Prof. Ph. Moore, in his address at the close of the session last Tuesday, made some ob servations which have an application wider than the student circle. Prof. Moore, indeed, referred not only to students at college but to ministers already at work. While endorsing to the full all he said on this point, we could wish that its force were felt by all who by age, sex, or other condition, are exempted from the service demanded of the younger men of the nation. We commend the spirit of the following to them all:—

> It should be realised always how incumbent it was on all who chose the less exacting part to see to it that the kind of duty recognised as binding on themselves did not become a cloak for sloth, or fear, or self-regarding calculation, and that they exacted from themselves no smaller sacrifices and no less strenuousness of life than were made for them, for their safety and salvation, by those who went to the conflict in the trenches. When conscience sent its servants to pay in their persons the utmost price of sacrifice none could cavil or call into question its genuineness; but where it called to a course of safety instead of peril it obviously needed to be carefully scrutinised.

* * *

As to the possibility of peace, Lord Bryce, who will certainly not be classed among the bellicose, expressed on Wednesday an opinion which will probably be shared by most of his thoughtful countrymen. The war, he said, could not and would not end in "a draw"; the Allies are going to win. It is evident, however, that the German Government is not yet prepared for peace except on impossible terms, and such a peace as they would accept would be a mere truce, not a permanent settlement. Great principles have still to be vindicated, and the Allies are resolved to prosecute the war till victory has been won. Lord Bryce's address was given at a great assembly of British and American "Pilgrims," to give a welcome to the Hon. James M. Beck, whose splendid services to the cause of the Allies are, or should be, well known to our readers. His book on the causes and issues of the war is a masterpiece of evidence and clear argument, and has undoubtedly gone very far in moulding opinion in the United States. Mr. Beck said on Wednesday that "the overwhelming sentiment of the people" "expressed by Press and university, by bankers and the marts of commerce, in the factories and the fields"—everywhere except where ties of blood affected their judgment—was "heart and soul for the Allies." And lest any one should think it was mere "sentiment," he reminded his hearers that over £10,000,000 had been contributed by Americans toward the relief of suffering, 4,000 Americans were fighting in the ranks of the Canadians, and 10,000 under the tricolour of France.

* * *

Some London friends will certainly remember the fine service rendered on the outbreak of the war by the Rev. C. Seymour Bullock, who was secretary of the American committee that worked so well at the Savoy Hotel in the succour of their countrymen "stranded" on their arrival here from the continent. Mr. Bullock, who is our minister at Ottawa, became an army chaplain on his return to Canada; but his remarkable energy in recruiting soon attracted the notice of the authorities; and now, after raising no fewer than six thousand recruits, he ranks as Lieut.-Colonel!

THE REALITY OF ERROR AND EVIL.

The Athanasian Creed may be very cloudy and imperfect metaphysics, but it contains one extremely important and significant statement, "Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." We repudiate the form of the statement, but there is much more substantial truth in it than has been always recognised. That statement affirms the existence of real error and the extreme mischief of error. It is not content, like many modern thinkers, with mildly arguing against error or explaining it away. It asserts that really to believe a lie is a dangerous and damnable condition.

I am not going to defend the doctrine of the Unity of God as against the doctrine of the Trinity, but on the other hand, I am not going to say that they mean really just the same thing. I am going to emphasise the fact that there are real evils, real errors in life and thought, and that the way to ultimate harmony is by recognising and opposing them and not by explaining them away in a misty benevolence of kindly sympathy.

We are often told, and rightly told, that to feel the fundamental importance of the things on which we are agreed and the comparative unimportance of the things about which we differ is a great happiness breaking in on wearisome divisions and misunderstandings. There are many bitter controversies and disputes which could be and ought to be avoided if men knew each other better, if they pierced below the surface and saw the underlying unity.

But is it always true that the fundamental things are the things about which every one is really in agreement with every one else, and the superficial things are the only things about which there is any dispute? It belonged to the theory of life and truth generally held by liberal, tolerant men in the last half of the nineteenth century to answer that question in the affirmative.

The view was that we all really mean the same thing, that we all really worship the same God. We use different language, different forms, different creeds and ritual, but essentially we are one. The differences are skin-deep; all philosophers, all theologians, all who are trying to express what they conceive to be the truth are really saying the same thing, or, at all events, are really describing the same truth from different points of view. We express ourselves differently, but the thing which each is trying to express is the same. Whether we call God, Zeus or Jehovah or Jesus, or whether we call Him the great Unknown or the First Cause or Force or Matter, is of no real significance. We really mean the same thing all the time. Our differences are superficial, our agreements are fundamental.

That view went on with less clearness but no less cogency to abolish moral distinctions as well as intellectual ones. Fundamentally, all men are good. Moral differences are only superficial. There is no real evil just as there is no real error. All men are, with more or less success, trying to be good; all actions are more or less satisfactory attempts to attain goodness. "To understand everything," as the French proverb says, "is to pardon everything." No man really means harm, no man really loves cruelty and wickedness. Moral distinctions are only superficial.

That seems to me the tendency of nineteenth century tolerant Liberalism. There was no fundamental opposition between men or between thoughts. Falsehood and evil are merely imperfect truth and imperfect goodness. The blessed word evolution explained it all. They were only different stages of the one great divine process. What we call evil is only goodness rather less developed than what we call good. Its form is imperfect, but its soul is sound. What we call error is only truth a little less developed than what we call truth. All history is a harmony; it is a process widening with the suns. There is nothing definitely wrong or false anywhere. All we find are infinite varieties of imperfection, infinite varieties of inadequate expressions of one fundamental eternal reality. Every man who really believes something and lives by it, is believing the same thing as another man who is equally convinced of what, on the surface, looks like the exact opposite. The apparent contradictions are only due to misunderstanding or to the imperfection of our powers of expression. All sincere thought is really true thought, and can be interpreted if rightly understood in terms of what looks like its contradictory. Sincere Atheism is really sincere Theism if you pierce below the surface, or at any rate they are both equally important and equally inadequate expressions of the same fundamental Reality. Sincere selfishness is really sincere but ignorant unselfishness if you enter sympathetically into the mind of the selfish man. That sounds very broad and kind, but it becomes much more significant and more dangerous if you turn it the other way, as men often did and say—All sincere unselfishness is really sincere but ignorant selfishness if you enter sympathetically into the mind of the unselfish man.

The result of this wide tolerance and this happy optimism that all nations want peace and all individuals want goodness, and that all thinkers are essentially agreed was an extraordinary anarchy and cynicism. We were never more at odds with one another than under this theory that everybody was right and nobody was wrong. We did not, indeed, dispute much with one another about the great things which have divided men in the past. We did not quarrel about God. If Atheism meant the same thing as Theism there was no reason for doing so. We did not quarrel about goodness; if all men are essentially good, and the vicious man was only a little less developed—or perhaps a little more developed as some thought—than the virtuous man, there was no reason for doing so. Let each man work out his own thoughts and his own ideals on his own lines, and each will contribute to the one underlying truth. The strange thing is that this theory did not make for peace. We were divided into parties and classes bitterly critical of one another and fighting one another. In the absence of any clear consciousness of right and wrong, truth and falsehood, we were content to think of each other as fools and idiots. We were always trying to show up the crass ignorance and stupidity of the other side.

Critics were busy proving with great enjoyment and a pose of intense superiority that those who thought they believed in God did not really believe in God, and that those who thought they had high ideals really had low ideals. The tendency was to prove that we all meant the same thing by proving that we all meant a selfish and mean thing. The saints are no better than the sinners, the philosophers are no wiser than the savages, that is the way in which the fundamental unity of the human race was often proved. The man who imagines he is standing for something great is really only standing for something base and small. The nation which imagines it is fighting for the freedom of small peoples is really only fighting for its own hand. We are all just alike, whatever our pretences, dominated by pride and passion and greed. The only difference is the comparatively superficial one that some people know it and the majority are pretending or deluded. The best men on these lines are those who definitely and sincerely want something for themselves and devote themselves to getting it, and do not pretend to be doing anything else. To be manifestly selfish and aggressive is a stronger and wiser course than to be a hypocrite.

And now that theory of underlying identity in all men and in all opinions has broken down. We have awakened to the realisation of the reality of error and of evil. We are not inclined to explain Prussia's action as a mistaken quest for good. It is not something which means really just the same thing as that of the Allies, but which is differently expressed. There are some people who carry on the old traditions of a superficial optimism which cannot recognise real evil or error anywhere or in any one, and who continue to talk as if there were no deeply grounded opposition. For them this war—as many wars have been—is a mere tragic muddle. We are all equally wrong or equally right. We are involved in an awful conflict which means nothing and which is mainly due to mistakes and mutual misunderstandings. There is no real contradiction between the ideals of the two antagonists. We are just as selfish as Germany, or if we prefer to express it more pleasantly, Germany is just as unselfish as ourselves.

When this is urged against violent denunciations of a whole nation, it has some truth in it which is of value. Undoubtedly some Englishmen are as selfish and ignorant as some Germans. Undoubtedly some Germans are as chivalrous and as tender-hearted as some Englishmen. Nevertheless, we feel—and the great world of neutral nations feel with us on the whole—that this war is a conflict of two ideals, that there is a right and a wrong, a good and an evil which are opposed to one another. We feel ourselves confronted with ideals and aims which are not another expres-

sion for our own ideals and aims, and with which, if we understood them better, we could live in perfect harmony. We feel ourselves confronted with ideals and aims which are in definite and strong antagonism with the things we cherish and reverence the most. They cannot be harmonised: they are diverse and opposed to one another. If our conception of freedom and of the rights of little nations and of the way in which nations should live together is right, then those of our antagonist are fundamentally, not superficially, wrong. We are not agreed under the surface.

We have been rudely awakened to the existence of the evil will: we have become more deeply conscious of the reality of sin and error, we have come to feel that sincerity is not everything, and that the old optimistic doctrine that if only men are sincere all is well, is untrue. No one can doubt the sincerity with which the German faith is held by large multitudes, but that only makes the false theory so sincerely held and so bravely supported, more dangerous and deadly.

That deepened sense of the reality of evil and error will have a far-reaching influence on religion and life. It would, of course, be utterly inadequate to confine the opposition to our present conflict, and I am sure that in all honest minds it will not be so confined. The Prussian system of militarism is not the only example of the evil will, of something incompatible with good, of something which all the forces of good must seek to overthrow. There is sin in our own hearts, there is evil with which we have to strive in our own national life.

And the perversion of truth which we recognise so clearly in Prussian thoughts and aims is not the only perversion of truth which can be found. It is only the most striking and dangerous illustration of what is widespread and ever thwarting the progress of the world. Our eyes have been opened by this world-wide conflict between two ideals to the reality of evil and of error, and we have felt their awful power. They are not friends in disguise, they are not different ways of expressing the same thing. No doubt there is a danger of the recrudescence of bigotry in this view against which we must be on our guard. There was something in the old liberal thought which was true. Good men may express themselves differently. Words and thoughts are often very imperfect instruments for revealing the inner mind. Truth takes many forms because it is infinitely greater than any form in which men try to express it. But we have to recognise that all doctrines sincerely held are not fundamentally true, and that all men who dare to live out what they believe and desire as best are not necessarily good. We cannot embrace the whole world with a genial, comfortable sense that after all everybody is really right. There is a conflict of infinite importance to be waged both within the soul and in the world, a conflict with real error and real evil. It is only through such fearless facing of facts and through such conflict that true peace and unity can be attained, whether in our own lives or in the greater life of the whole.

Henry Gow.

Good Thoughts for Evil Times.

Clouds, lingering yet, extend in solid bars
Through the grey west; and lo! these waters, steeled
By breezeless air to smoothest polish, yield
A vivid repetition of the stars;
Jove, Venus, and the ruddy crest of Mars
Amid his fellows beauteously revealed
At happy distance from earth's groaning field,
Where ruthless mortals wage incessant wars.
Is it a mirror?—or the nether Sphere
Opening to view the abyss in which she feeds
Her own calm fires?—But list! a voice is near;
Great Pan himself low-whispering through the reeds,
"Be thankful, thou; for, if unholy deeds
Ravage the world, tranquillity is here!"

Wordsworth.

THE CONFORMIST.

It is reasonable to concur where Conscience does not forbid a compliance; for Conformity is at least a civil virtue.

But we should only press it in necessaries, the rest may prove a snare and temptation to break Society.

But, above all, it is a weakness in Religion and Government, where it is carried to things of an indifferent nature, since besides that it makes way for scruples, Liberty is always the price of it.

Such Conformists have little to boast of, and therefore the less reason to reproach others that have more latitude.

And yet the Latitudinarian that I love is one that is only so in charity; for the Freedom I recommend is no scepticism in Judgment, and much less so in Practice.

William Penn.

O LORD God of Hosts, stretch forth, we pray Thee, Thine Almighty arm to strengthen and protect the sailors and soldiers of our King in every peril, both of land, and sea, and air; shelter them in the day of battle, and in time of peace keep them safe from all evil; endue them ever with loyalty and courage, and grant that in all things they may serve as seeing Thee Who art invisible. Amen

ENGLISH PRISONERS IN SWITZERLAND.

The following delightful account of the reception of the first batch of English prisoners in Switzerland is taken from a letter by Miss Florence Lawford written from Clarens on June 4:—

We have had a most wildly exciting week, and I can't tell you what it meant to all of us here to see our dear English boys on Tuesday. The French and Belgians have been *poured* on us lately. Every hotel near is packed with French officers, and what with the streams of soldiers everywhere and the military funerals it is like a great garrison town stretching from Villeneuve to Vevey, and up to Glion, Les Avants, Chamby, and all the smaller villages in between. Each lot that has come lately has looked infinitely worse than the one before, but I can't tell you what a joy it was to see our fellows so trim and jolly, and on the whole much less miserable and more fit than the French. They account for it by the amount of food that has been sent them from here and from England. On Monday evening we heard they really were coming on Tuesday at 5.45 a.m. We all went to bed at 8.30, but I could not sleep at all. However, I was quite ready to get up at 3.30. It was a grey day and very cloudy, so it was quite dark then. At 5.30 I went up to Madame L—— who had slept at the Hotel Suisse overnight, and told me to come to her room to see the arrival. She had a big balcony on the first floor, station side, so I was in clover, and saw everything splendidly.

I can't tell you what it feels like to see these prisoners' trains come in! They draw up *very* slowly to avoid jerks, and the whole train is always *covered* with flowers and flags. Nor what it was to see *our* dear fellows' English faces to us English here, you folks in England could never imagine, nor to hear a real British cheer. There were five regimental bands, which all struck up 'God Save the King,' and it is a horribly choky moment to see the boys all at salute, motionless, until that is ended, and then all the roaring begin again as they were got out of the carriages. I said good-bye to Madame L——, and went down to the terrace, where I had charge of a table for eight officers, to pour out for them, and see they got all they wanted. I could have hugged every single one as they came in, they looked so clean and trim and cheerful. The official reception by the Syndic of Montreux, Swiss doctors, and British Consul and chaplains was in the hall of the hotel, and then they were all passed on to the great terrace for breakfast. It was a quiet, grey morning, with no sun, but, mercifully, no rain till later. Most of them had been taken in the retreat from Mons, and they are the most pathetically crippled lot we have had yet. There was a huge Scotsman, Capt. B——, with one leg, three with one arm, and one who had lost arm and shoulder, a Lieut. G——, only 22, and *such* a boy, who had had four bullets in his throat, and can only whisper very faintly, but was bursting with fun, and two Ghurka sergeants. I spread rolls for my armless ones, and they

called me "our lady of the coffee-pot." I was so glad to have them to attend to, for just behind our table were the thirty-four stretchers with the most ill ones. Some looked awful, and two had to be taken to the hospital and could not go on, but have gone to Château d'Oex since.

Every one of my officers apologised for not being shaved! You can guess how we talked. I wanted ten tongues to answer all their questions. Some were from Crefeld, some from Mainz, but all had been prisoners since August, 1914, and they all said the physical privations are nothing compared to the insults and the want of soap! They all said the worst moment of the whole war was the two days at Constance, waiting to go before the doctors, and not knowing if they will be sent back or not. Two officers and 110 men were certified "too sound," and sent back, and two men went and drowned themselves in the lake rather than return. They said the railways in Germany are lined with women and children begging for food even from the prisoners, and that the children everywhere are a terribly sad sight. One of my officers, that I had the most talk with, was a Capt. M——, 2nd Manchesters. Dr. S.—— had asked me to find any Manchester men I could, and there was this officer and nine men who had been taken with him. He was from London himself, but after breakfast he fetched up his men for me, and I gave them all Dr. S——'s messages. One of the Manchester men was among the stretchers, and Capt. M—— took me to him. He had a wounded leg and a dreadful ague, too, but he was so bright and friendly, and I wrote to his wife for him, as he can't hold a pencil for shaking, and he did "want her to know how beautiful it had all been."

By this time it was 8 o'clock, and their specials were to go soon after, and as some of the crowd had lessened we boldly made for the platform to see them off. We *did* so want to keep them here. They all went off cheering, real, proper British cheers, and the bands playing Tipperary. They had a big reception at Chateau d'Oex too; but there are not so many English there now, and they all said it was being amongst English that was such a joy. There were a few French and Belgians amongst them, one young professor of the clarinette from the Brussels Conservatoire, who has been drafted to the Grand Hotel *here*. Capt. H—— told me of him, they had been in hospital together, so I went to see him next day, and yesterday he came to see us. He is a very quiet, nice, young fellow, and if you can believe it, has clung to his clarinette through everything. He wore it on him in the trenches, and it doesn't seemed to have suffered, and he is coming to play trios with us. Capt. H— said he was quite wonderful, how he used to play and play to them in hospital and in prison, and now he is so delighted to find people who have lots of music, as he says he is tired of playing out of his head. He brought another friend to us yesterday, a French major in the same hotel here who had been in hospital with Capt. B——, and nearly wept to have news of him. One of the regulations here in Switzerland is that prisoners may not write to each other when they have been drafted to different places, so they are so pleased to have news of each other, and that seems to be one of the little ways in which we can help them.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of THE INQUIRER.

SIR,—In a recent leading article you opened the question as to what effect the war is likely to have upon the future of religion—a most momentous subject, and one which is engaging the minds of thoughtful religious people everywhere, and you proceeded to ask certain questions arising out of it, suggesting them as topics for candid thought and earnest discussion among your readers.

I suppose the difficulty which people experience in dealing with this matter consists in the impossibility of making the old conceptions of "the Fatherhood of God and the Brotherhood of Man" harmonise with this terrible war in which millions of men of the most civilised portions of mankind, and the majority of them professing the Christian faith, are slaughtering each other with every destructive weapon that Satanic ingenuity can devise. These sacred words, so beautiful and so ideal, sound hollow and unreal in contrast with this horrible reality going on almost before our very eyes. Each nation is calling upon its Deity (its own tribal God) to help it in destroying the men of other nations, and thanking God for every victory in this devilish business. Small wonder is it (as you say) that such things "must effect profound changes in men's faith in God and the manner of its expression." The result must be, as it seems to me, to make men revise their conception of the Deity and to make them more humble in the assertion of their knowledge of His nature and will concerning man. The existing state of things harmonises exactly with the evolutionary theory of man's development in showing that the brute elements of his nature are still in the ascendant, and that the higher spiritual elements are only as yet comparatively weak and unable to control them. Of course, it also harmonises with the (doctrine of) "Fall of Man," and its consequences, but this I suppose, among Protestants, no intelligent and educated man in the present day believes in.

What then remains to support and comfort us in this supreme trial of our faith? Truth, Righteousness (human rightness), Love, and Holiness (*i.e.*, wholeness, the striving after the perfection of character), still remain to us answering to the intellectual, moral, emotional, and aspirational needs of our complete being. They rest not upon any supernatural basis—on any Divine revelation; but upon the basal elements of human nature out of which they most surely spring and develop under favourable conditions, until, ultimately, they will, we trust, grow so strong as to dominate the entire nature. In your leader you quoted from a sermon of the Rev. G. E. Newsom, preached before the University of Cambridge, in which he says, "He is profoundly convinced that what the men respect and care to possess is goodness of life, and that whatever hold they have upon religion is chiefly ethical, and that to their mind religion is through and through ethical." Now this very important pronouncement goes to the very root of the matter, and in considering it let us begin "as Dr. Jacks would say, from the human end." What is the aim and end of religion? Is it not to promote human goodness—to cultivate those supreme spiritual principles of our nature I have set forth? And the man who strives after these in the development of his own nature and in the society of which he is a member, is he not a truly religious man? Further, if we regard the Supreme Power as immanent in nature, then the growth of these principles must be looked upon as the expression of the Divine Will concerning man, and he who strives to embody them in his own life must be regarded as "a fellow-worker with God." That the religion of the future among thoughtful and cultivated men will be largely, and with some entirely ethical, is my firm belief. To those whose emotional nature craves for a sense of personal communion with the Deity they can add to the religion of duty what Dr. Martineau finely calls "this last sublimity of personal affection"; but to those who do not feel this need, but, overwhelmed by a sense of the mystery of the universe and of life, are content with simply doing their duty—to them this is an all-sufficient and satisfying religion. Truth, Righteousness, Love, and Holiness (in the sense in which I have used these words) are the "Abiding Things in a World of Conflict," and when these, in the far-off future, universally prevail, "Swords will be beaten into ploughshares and spears into pruning-hooks."—Yours, &c.

CHARLES READ, M.D. (Lond.)

Hampstead.

THE WORK OF THE FEEBLE-MINDED.

To the Editor of THE INQUIRER.

SIR,—In the stress of the great work you are doing you may perhaps not have noticed that, since the war began, I have made no appeal to you for my children at Sandlebridge. Nor do I propose to do so—not that there is no need, but other needs are greater. I think, however, that the many kind friends who, through you, have helped us, may like to know that even these children can and do help, now when help is so called for. I have just sent Mrs. Bernard Allen another large parcel of socks, all knitted by my girls. One girl, and she one of our most troublesome, has made upwards of a thousand pairs of socks for the soldiers. And they are good socks—so good that the wives of officers have several times asked for

them for their husbands, and at least one Brigadier-General wrote home for more, as they were the best he had come across. Still, almost all of them have gone to those who cannot pay and the making of them has earned something for the Schools. Meantime, all the socks and stockings and jerseys for the boys and girls have been knitted. Last year, the little shoe-makers soled and heeled 900 pairs of boots and shoes, and now they have made boots for all the girls; the shoe-maker has been called up, but the Superintendent and her Secretary take the class between them, and the boys are teaching *them* cobbling and shoe-making. Another house has been added for the grown-up boys, and more than half of the children to whose support your readers have so kindly contributed have grown up and are living quiet, healthy, well-ordered lives, all happy and contented and almost all good and self-respecting. We remember gratefully those who made possible the beginnings of our work.

May I add a word of thanks and appreciation for what The Inquirer is and has been through all this time of sadness and trouble.—Yours, &c.,

Mary Dendy.

Board of Control,
66 *Victoria Street, S.W.*
July 4, 1916.

CONSCIENCE AND THE STATE.

To the Editor of The Inquirer.

Sir,—Apropos of your interesting correspondence *re* 'Conscience and the State,' the following pronouncement, that of Samuel Taylor Coleridge in 'The Friend' (Essay X. in 1818 edition) is of interest:—

"Another and altogether different cause remains now to be pleaded; a different cause, and in a different court. The parties concerned are no longer the well-meaning individual and his Conscience, but the Citizen and the State—the Citizen, who may be a fanatic as probably as a philosopher, and the State, which concerns itself with the Conscience only as far as it appears in the action, or still more accurately in the fact; and which must determine the nature of the fact not merely by a rule of Right formed from the modification of particular by general consequences, not merely by a principle of compromise, that reduces the freedom of each citizen to the common measure in which it becomes compatible with the freedom of all; but likewise by the relation which the facts bear to its (the State's) own instinctive principle of self-preservation. For every depository of the Supreme Power must presume itself rightful; and as the source of law not legally to be endangered. A form of government may, indeed, in reality, be most pernicious to the governed, and the highest moral honour may await the patriot who risks his life in order by its subversion to introduce a better and juster constitution; but it would be absurd to blame the law by which his life is declared forfeit. It were to expect, that by an involved contradiction the law should allow itself not to be law, by allowing the State, of which it is a part, not to be a State. For as Hooker has well observed, the law of men's actions is one, if they be respected only as men; and another, when they are considered as parts of a body politic."—Yours, &c.

H. J. Rossington.

Belfast, June 30, 1916.

PUBLICATIONS RECEIVED.

The Cambridge University Press:—Adventures of the Christian Soul: K. J. Saunders. 3*s.* 6*d.* net.

Messrs. Longmans Green & Co.:—Notes on the Causation of Cancer: Hon. Rollo Russell. 3*s.* 6*d.* net.

Messrs. Methuen & Co.:—Peace Makers: Violet and Armel O'Connor. 1*s.* net.

Mr. T. Fisher Unwin:—Germany and Spain: Don Francesco Martin Melgar. 1*s.* 6*d.* net.

Messrs. Williams & Norgate:—The Bible's Prose Epic of Eve and her Sons: Eric S. Robertson. 6*s.* net. The Witness of Religious Experience: W. Boyd Carpenter. 2*s.* 6*d.* net.

Miscellaneous.

The Hibbert Journal.

MEMORIAL NOTICE.

MRS. RUDOLPH GUNTHER.

Mrs. Gunther was the second daughter and third child (a younger brother survives her) of Algernon Sydney Aspland, brother of Brooke, Lindsey, and Alfred Aspland, and son of Robert Aspland. To the "old gang" of the readers of The Inquirer every one of these names will carry its horde of memories and suggestions, and those of them who knew Mrs. Gunther may amuse themselves by finding in one or another member of the talented family from which she sprang indications of those tastes and traits of character which made the riddle and the fascination of her personality.

Marion Aspland was born in 1854. Her father's brilliant professional career was broken short by failing health when she was still a school girl (at Knutsford under Miss Carbutt), and for a time she accompanied her parents on their unsettled life in England in search of restoration or relief. Her mother was absorbed in her care for her husband, and Marion was left very much to her own reading and her own dreams till her father's death in 1870, after which she went for a time to Holly Hill under Miss Norton and Miss Drewry, where she formed lasting friendships with teachers and schoolfellows. But her life and experience had already passed beyond the schoolgirl stage, and she was haunted by the feeling that "she was not for that place nor for that hour." She was recalled to her widowed mother's home by her elder sister's marriage, and then by the successive deaths of her sister, her brother-in-law, and her mother, she came to stand more and more *in loco parentis* to her nephews and nieces. Her life seemed to be wholly subordinated to that of others. But nothing could subordinate her personality, with its spirit of adventure, its originality, its unending surprises, of which time could not tame "nor custom stale the infinite variety."

In 1901 she met Mr. Rudolph Gunther in Paris, and in the October of that year they were married. Mr. Gunther's studio in Hampstead is well known to some of our readers, so is his rare knowledge of music and the wide range of his literary tastes. It was the privilege of the present writer and his wife to be introduced to artistic Paris by him during the first year of married life which he and his bride spent in Paris. Thence they passed through Bavaria (where Mrs. Gunther brought an Indian summer to her father-in-law's old age by the endless delight he found in her conversation) to Italy for another year. Then they settled in Hampstead, and henceforth Mrs. Gunther, still the fairy godmother, the deputy providence or the *dea ex machina* of her circle, had her own life and sphere as well as her own personality. They were fond of reading aloud, and as English, French, and German were all open to them no friend could ever visit the house without coming within the sweep of some fresh interest or enthusiasm, and gaining some insight into probably a new range, certainly a new aspect, of life or literature. And so a life that had always seemed to demand roots, and yet always to support itself by tendrils, struck root at last. And this is somehow an allegory. I have spoken of the riddle and the fascination and the "infinite variety" of her character. Surely it defies analysis. There was a contradiction in it. Her conversation was baffling by its rapidity of transition. Her conduct was always "exactly like her"; but only because it was always surprising. She seemed to have an irresponsible spirit of adventure in her thought, too, and her mind was unceasingly active. But, in reality, she was always trying to think systematically, though she reached her conclusions intuitively. Her appearance of recklessness and dash was qualified by a strangely incongruous scrupulosity of conscience which was always seeking the support of great principles while acting on instinct. She was constantly seeking opportunities of public usefulness as well as private helpfulness, and longed for a secure sense that she had found the way to yoke her personal duties and delights to the car of the common weal. And when she had made up her mind as to the course (perhaps Quixotic) that she must take, nothing would move her from it. She would talk sometimes with a cheerful aloofness all her own, as if she were a disciple of the new school that recognises no duty except that of self-utterance, but those who knew her best think of her life as one of entire unselfishness. But her unselfishness and faithfulness to duty were not self-sacrifice or self-submission, they were an irresponsible self-expression, wayward in form, steady in spirit. In her thought and in her action (as I have said of the course of her life) she seemed always to be seeking for roots and supporting herself by tendrils. But the roots of thought and action were there all the time, only they were invisible, and she herself was always seeking for what she had really found. She had the sense of co-ordination though she had never found its formula. Hence, perhaps, "the riddle and the fascination" of her character.

But perhaps I am no nearer to her secret than Rosencrantz and Guildenstern were to Hamlet's. This at any rate is certain, that she was an inexhaustible

source of interest and stimulus, and a kind of delighted amusement, to those who knew and loved her, and that usually unedifying process of "talking so and so over," if she were the subject, ceased to be gossip and became a renewal of the sense of life in its unending freshness. P. H. W.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

77th List of Subscriptions.

	£	s.	d.
Already acknowledged	13,131	12	9
Mrs. Bryan E. Johnson (fifth donation)	2	0	0
Retiring Collections during June at Northgate End Chapel, Halifax, per Mr. J. Teal	2	0	0
Miss C. Harrold (seventh donation)	10	0	0
Miss F. A. Short (thirteenth donation)	5	0	0
Mr. W. Barton Worthington (second donation) ..	10	10	0
Mr. J. Arthur Kenrick (fourth donation)	10	0	0
M. and G. P. (second donation)	1	0	0
Mr. and Mrs. C. W. Chitty (twenty-second monthly donation)	4	0	0
Mrs. W. Healey (second donation)	1	0	0
Mr. Percy Healey (second donation)	5	0	0
Mr. James Brent Price (fifth donation)	0	5	0
Mrs. Aspland (fifth donation)	5	5	0
Mr. Geo. Banks (eighteenth monthly donation) ..	1	0	0
Miss Lucy Colton and the Misses Gillespie (fourteenth donation)	0	7	6
Mrs. Bredall (fourth donation)..	1	0	0
Mrs. Barnes and family (fifth quarterly donation)	1	0	0
Miss Blake (tenth donation)	2	0	0
K. L. (fifth donation) ..	5	0	0
Miss Leigh Smith (sixth donation)..	10	0	0
Z. A. (ninth monthly donation)..	10	0	0
The Rev. and Mrs. T. Bowen Evans (eighth monthly donation)	1	0	0
West Grove Women's League, Cardiff, per Mrs. A. C. Fox (thirteenth donation) ..	0	9	0
A Friend at Llanrumney (second donation)	0	10	0
Mr. John Dendy (tenth donation)	5	0	0
Miss Shaen (second donation)	5	0	0
Mr. James Ballantyne (fifth donation)	1	1	0
Mrs. Julian Winser (eighteenth monthly donation) ..	1	0	0
Miss Mary Fretwell (sixth quarterly donation) ..	1	0	0
Mr. W. N. Martin (16 monthly donation)	0	6	0
"In dear remembrance of M. G."	1	0	0
	£13,234	6	3

Parcels have been received from :—Mrs. Wm. Tangye; Mrs. Prewett; Cedar Lawn Military Hospital S. C.; Mrs. J. Terry; Ullet Road Sewing Circle, Liverpool (per Mrs. J. C. Odgers); Golder's Green War Hospital Supply Depot (per Mrs. Barry); Mrs. Simpson; Miss K. F. Purdon; Friends' War Victims Relief Committee; Mrs. F. A. Haslam; Mrs. Brooke; Miss E. A. Evelegh; Ladies' Sewing Society; Brook Street Chapel, Knutsford (per Mrs. G. Holt); Altrincham and District War Hospital Supply Depot; West Grove Women's League, Cardiff (per Mrs. A. C. Fox); Miss Mary Dendy; Mrs. Wm. C. Hall; Mrs. A. J. Gimson; Mrs. Henry Woodall; Mrs. Robinson; Mrs. F. E. Shepheard.

WEEKLY REPORT.

We have good news of the progress of Robert Beheyt, our little Belgian protegé, at Berck-sur-Plage. He has now been under treatment for over four months. It will be remembered that I appealed on January 22 for £2 15*s.* a month for him to be treated for a fractured hip for six months. Dr. Lageot reports that all has gone as well as expected, and he will let us know if further treatment is required when the six months is up. I have enough money in hand to provide for another two months if necessary.

Among the bales dispatched from 14 Gainsborough Gardens this week were 150 pairs of sheets and nearly 300 pillowcases for the new 150 beds going to the Civil Hospital at Montreuil. The beds were dispatched last week. The mattresses, blankets, and pillows are being supplied by some other friends and sent direct. There were also: a bale of children's clothing and complete outfits for three poor Belgian women who are working at one of the orphan schools and who were destitute; a bale of shirts, socks, and various comforts for a convalescent depot; a bale of anti-vermin shirts, and many little comforts to a Poste de Secours at the Front; a box of Flemish books and games to another hospital; a bale of men's, women's and baby's clothing to a civil hospital; and several cases of valuable surgical instruments to hospitals and doctors at the Front.

The total number of articles received as gifts during June was 8,383.

I have *many* requests for games and distractions for the men in hospital, and at present *not one* game in stock. Gifts of writing paper and envelopes would also be most welcome.

Rose Allen.

SPECIAL WANTS.

Pyjamas, slippers.
Shirts, socks.
Towels, pillowslips, household cloths.
Handkerchiefs for men and children.
Games, indoor and outdoor.
French books, stationery, illustrated magazines, typewriter, gramophone.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

(*From our Manchester Correspondent.*)

The Assembly was held at Liverpool on June 21. The morning service, attended by a large congregation, was held in the beautiful church at Ullet Road, and was conducted by the Rev. N. Anderton, the sermon being preached by the Rev. H. Bodell Smith.

The Business Meeting was held in the Church Hall, when the President, the Rev. A. W. Fox, took the chair. Once more the Roll was called in inimitable fashion by the Rev. H. E. Dowson, whose performance of this function has become a standard feature of these gatherings, and woe-betide the delegate who does not rise to the standard of articulateness in answering to his name. The Chairman commented upon the recent remark of a speaker at a conference, that Christianity stands where it did. He thought, however, that the tremendous events through which the world was passing would leave a decisive mark upon such things as Evangelicalism, Sacerdotalism, and Sacramentalism. He spoke of the outstanding features of our own churches—that they were progressive, democratic, liberty-loving, and preached a religion of love.

The Treasurer's Report was read by Mr. G. H. Leigh in the absence of Mr. John Dendy.

A resolution was passed enabling congregations to be admitted to the Roll, which for five consecutive years, without an interval exceeding six months, have had ministers of their own.

The Report on Public Questions was adopted upon the motion of the Rev. C. Peach, seconded by Mr. C. Sydney Jones.

Much the liveliest part of the meeting was reached when the Rev. Dendy Agate moved the resolution on the harsh treatment to which conscientious objectors to military service are being subjected. The resolution was formidable enough at the beginning, owing its 210 words no doubt to a sense of the dignity required in a resolution of which copies were to be sent to the Prime Minister and other influential people. But as the meeting went on, first one and then another section of the audience insisted on amending, if not improving, the original, until at last when it was passed by the meeting *nem. con.*, it was truly a model of political wisdom. A balanced and persuasively argued speech by Mr. Agate gave a good tone to much of the discussion, and a strong impression was created by his moderately stated and unforced relation of the facts,

as well as by Mr. Agate's deliberate statement that if these young men could be set free on condition of his going to prison he would willingly go. Mr. Harold Coventry neatly hit off the situation by saying that the Government, in requiring the Tribunals to decide as to consciences, were attempting to measure the immeasurable and to judge that which can be known only to the individual. Much misapprehension was removed by the clear and forcible speech of Mr. R. D. Holt, which brought the meeting back from side issues to the subject under consideration. Upon the whole the meeting was solidly in favour of a demonstration that the Assembly remained true to its ancient insistence on conscience and its hatred of tyranny.

The resolution was finally carried in the following terms :—

"That this Assembly, while emphasising the duty of all citizens to do their utmost for their country in the present crisis, and paying the most heartfelt tribute of honour and respect to the millions of our countrymen now serving with His Majesty's Forces at great personal sacrifice and to the memory of those who have already laid down their lives in the war, and while recognising the administrative difficulties of the Government in the treatment of conscientious objectors, nevertheless deplores the fact that the provisions of the first Military Service Act for the protection of those who in obedience to conscience are unable to participate in the waging of war, are being so administered in a large number of cases as to defeat the plain meaning of the Act and the avowed intentions of the Government as embodied in the pledges given in Parliament; and this Assembly is of opinion that to punish the refusal of such participation by long, harsh, or repeated imprisonment, is to outrage those principles of religious liberty and the rights of conscience, the struggle for which has been so vital a factor in the history of England, and has always received the unwavering support of the Provincial Assembly.

"The Assembly, therefore, calls upon the Government to put an end without delay to these punitive measures, and to draft conscientious objectors into one or other of the many forms of public service unconnected with the war, for which the need is so great to-day. That copies of this resolution be sent to the Prime Minister, the Home Secretary, and the President of the Local Government Board."

The evening meeting was held in the Colquitt Street Institute, the chair being taken by Mr. R. D. Holt, J.P. M.P. Mr. Holt's opening address was a powerful and pithy statement of the bearing of the principles of the Assembly upon the rights of conscience. Without agreeing at all with the views of the conscientious objectors, he said that it would be far easier to prove their views from the New Testament than to prove Trinitarian doctrine. He also issued a weighty plea for the maintenance of the spirit and purpose with which Britain had entered upon the war. He urged that wars begun with a high purpose—as the French Revolution was—had afterwards degenerated into selfishness and aggression. He hoped that our alliance with other nations would not lead us to sanction the continuance of the war a day longer than was necessary for the securing of the noble ends of justice to all and particularly to smaller nations, which had prompted this country from the first.

The Rev. R. F. Rattray, M.A. Ph.D., spoke on 'The Main Lines of Progress.' He pointed out that all progress, to be strong and permanent, must be religious. Upon this basis it is possible to proceed to true social reconstruction. Vast problems await the mind of Europe, and a more serious facing of such questions as that of population, and that of the more just distribution of material goods cannot long be postponed. Dr. Rattray made a strong plea for individual faithfulness in members of congregations.

An address was then delivered by the Warden of the University Settlement, Mr. F. J. Marquis, on 'The Problem of Youth in Industry.' It is to be hoped that the careful, scientific treatment of this matter, to which Mr. Marquis has given long and profound study, will take shape in some published work. Mr. Marquis desires to see the establishment of regular public agencies which shall watch over the emergence of boys from school-life and guide their choice of employments, and also act as guardians and advisers during their early manhood.

The Rev. W. Whitaker spoke on 'The Religious Experience of To-Day.' He said that churches did not stand for principles but for a faith, and a faith can only be the result of an experience. If this last is absent then the churches will die down, there will be no keenness for worship, gradually all religious institutionalism will disappear. It is only from an assured and steady experience that religion can, in our time, take a new start. Where are our means for the discipline of the religious life? It is certain that the world will have a religion, and if numbers are now flocking into the Roman Catholic Church it is the fault of Protestants, who will not take the trouble to render their own system a strong means whereby the souls of men are carefully trained to have a sense of God and unseen realities. The experience of to-day insists on realities, especially on a facing of the need for redemption and the need for a church. Because we have taken these things lightly we have no power with the world.

The election of officers and Committee resulted as follows :—*President*, Mr. Geo. G. Armstrong; *Supporter*, Rev. E. D. Priestley Evans; *Committee*, the Revs. D. Agate, E. D. P. Evans, J. Evans, A. W. Fox, J. M. Mills, J. C. Odgers, G. A. Payne, J. J. Wright, Miss Dornan, Miss H. M. Johnson, Mrs. Renolds, Messrs. J. R. Beard, H. P. Greg, A. Nicholson, T. Fletcher Robinson, J. Wigley.

PRESBYTERIAN COLLEGE, CARMARTHEN.

CLOSE OF THE SESSION.

The Session at the Presbyterian College was brought to a close on Wednesday afternoon, June 28, when the prizes were distributed to the successful students in the presence of a numerous gathering. The chair was occupied by Dr. Dawes Hicks, supported by three other members of the Presbyterian Board, the Rev. Bertram Lister, Mr. James Waters, and the Rev. William Wooding, together with the Secretary, Mr. Harold Clennell, and the Rev. Park Davies, Nantwich, one of the external examiners.

The chairman offered the congratulations of the Presbyterian Board to the students and teachers upon the conclusion of a session which had been one of more than ordinary anxiety and difficulty, and paid a special tribute to Principal Evans as scholar, citizen, and the personal friend of his pupils as well as to the teaching staff. "It speaks, I think, volumes for the spirit and sincerity of the men who are receiving their training here," he continued, "that when they were face to face with the problem as to how to act, in this crisis of our country's history, no less than eleven of the present students and three who left the College last year, at once volunteered for various branches of military work, and that some of them have entered the R.A.M.C., others the Cycling Corps—one being in training for a commission, and one a sergeant in the R.W.F. We appreciate most heartily the action of those who have thus loyally obeyed what seemed to them to be the call of duty, and we are resolved that so far as we are concerned their future careers shall not be prejudiced by what they have done. And we appreciate no less the conscientious scruples of those who feel that they cannot take part in military service. It is a question, we are persuaded, for each man's own conscience, and nothing is further from our desire than to bring any kind of pressure to bear upon the students as a whole." Dr. Ely's relinquishment of the post of examiner in Classics had not been easy to make good, Dr. Hicks continued, but they had been fortunate in securing the services of Dr. Daniel Rees, an old student of the College and a much-respected fellow-student of his own in Oxford. A welcome was extended to the Rev. Wm. Wooding, a new member of the Board. Mr. Wooding had had a long experience in educational matters, and his help would be of especial value.

Short speeches were made by the Rev. Bertram Lister, Prof. Morgan Lewis of Aberystwyth, Mr. Harold Clennell, the Rev. Park Davies, Mr. Waters, the Rev. W. Wooding, Principal Evans, and others. Mr. Clennell stated that he had received a letter from Mr. Baily saying that he had done 4,000 miles motor driving in Malta conveying wounded soldiers to hospital, and had met out there an old Carmarthen student, Mr. Ben Davies, and the Rev. Waldo Lewis, the Baptist minister of Carmarthen.

The Principal reported that there were still twenty students left (of whom Mr. Hendy Davies, B.A. was sitting for the final B.D. examination of the University of Wales), notwithstanding the losses they had sustained during the year. Amongst the losses they had yet to face was that of his colleague, Prof. Morris Owen, who had offered his services to his country at an early date, and would shortly be in training for the firing line.

The ordinary leaving certificates were given to Stephen Phillips, E. Cynlais Williams, S. B. Samuel, Ismael Lewis, J. P. Martin, Daniel Lewis, and G. Cen Evans.

The chairman then delivered his address, the publication of which we must defer to a later date.

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

ANNUAL MEETINGS.

The proceedings in connection with the Annual Meeting of the General Synod took place in the First Presbyterian Church, Rosemary Street, Belfast, on Wednesday, June 21. The Rev. J. A. Kelly (Moderator) presided during the earlier part of the deliberations. Mr. Kelly, in his retiring address, said the time had now come for him to hand over the office to which the Synod called him twelve months ago. In accepting the moderatorship he expressed the earnest hope that the war would be brought to a satisfactory conclusion before his year of office expired, but in this matter their hopes had not been realised. There was, however, a growing feeling that before the coming autumn had gone the war would be a thing of the past. In the meantime it was cheering to have revealed to them the splendid spirit of the nation, and to be convinced that the age of heroes was not yet past. With regard to "the recent stupid and disgraceful rebellion" in Dublin the speaker said it was hardly necessary to say that they as a Church had no sympathy with the outbreak. On the other hand they deeply deplored that the misguided people who took part in it should have stained their country's annals. In the interests of the people of the country the members of the Synod were supporters of strong and impartial government in order that such a revolt as broke out on Easter Monday might never occur again. In conclusion, the Moderator referred to the loss which the nation had sustained by the death of Lord Kitchener, who, he said, was a tower of strength to the British Empire and our Allies. No man had ever worked more industriously or more successfully for the good of the Empire, and no man's death had been more genuinely lamented.

On the motion of the Rev. R. M. King, seconded by the Rev. A. O. Ashworth, the Rev. H. J. Rossington, M.A. B.D. minister of the Rosemary Street Church, was elected Moderator for the ensuing year.

In taking the chair, the new Moderator expressed thanks for the honour which had been done him. He hoped the war would soon come to an end, but, at any rate, it behoved them as a Church to be up and doing, and rise to the greater opportunities which were now presenting themselves. The re-election of the Rev. G. J. Slipper as Clerk, and of the Rev. J. A. Kelly as Treasurer, was unanimously agreed to. It was resolved to hold next year's meetings of the Synod on the third Wednesday in June.

The Rev. G. J. Slipper, in moving the adoption of the report of the Temperance Committee, stated that much good work had been done during the year in the way of stimulating interest in the temperance question. The Committee had passed a resolution suggesting that the Government should arrange for a conference of ministers and laymen representing the various religious denominations in Ireland for the purpose of discussing how the drink traffic in this country could be controlled, such conference to be presided over by the Lord Lieutenant or some other representative of the Government. The Rev. T. Dunkerley seconded the motion, which was passed.

The Rev. J. J. Magill complained that the Committee had not been given sufficient opportunity of doing really practical work during the past few years, and moved that no Temperance Committee should be appointed for 1916–17. The Rev. F. Holt seconded, and the motion was passed. It was also decided to instruct the General Purposes Committee to take such steps as they might think fit to rouse a deeper and more vital interest in the temperance question. Subsequently the following resolution was passed:—"That, believing as we do that at this time, more than ever, are thrift, energy, the clear head and steady hand indispensable to our beloved country, and recognising that in our drinking customs is to be found the greatest enemy of these qualities, we would implore our ministers and people to do all that in them lies to discountenance and discourage those customs."

The Rev. John Barron moved:—"That the best interests of national education will be served by freeing it from denominational control." He said they were all aware of the long struggle which took place in England to have the national education system made truly national, and to prevent the schools from being captured by powerful sects. In Ireland, more than in England, under the old conditions national education was very much under denominational control. He knew of teachers in their denomination who had had to make themselves members of the orthodox Presbyterian Church in order to earn their living. Religious denominations could in their own way carry on religious instruction, but the broad elements of education should be made free from all sectarianism. The Rev. T. Dunkerley seconded the motion, which was supported by the Rev. E. H. Pickering, who said education was in a worse state in this country than in any other part of the United Kingdom, and that was entirely due to the denominational system. The Rev. J. A. Kelly said in his younger days Protestants and Roman Catholics were educated together in the same schools with very satisfactory results. After further discussion the motion was passed.

The Moderator referred to the loss sustained by the Non-Subscribing Presbyterian Church and the community in general by the death of Mr. James Davidson (Windsor Park). He said by his genial personality, his keen interest in the work of their Church, and his generous support of their institutions Mr. Davidson won their high regard and esteem. He was very anxious to see their Church prosper, and did all in his power to contribute to its prosperity. The Moderator concluded by moving a vote of sympathy with Mr. Davidson's relatives. Mr. Henry M'Robert seconded the motion, which was passed in silence. On the motion of the Moderator, it was unanimously resolved to send to His Majesty the King a message of loyalty.

The annual dinner of the members and friends took place in Ye Olde Castle Restaurant the same day. After the loyal toasts had been duly honoured, the Moderator, who presided, proposed the toast of "Our Allies." He said one of the most remarkable features of the present struggle was to see so many Powers ranged together fighting on behalf of the same cause. He referred to the great and encouraging success of the Russian armies, the gallant struggle of the French at Verdun, which was exciting the admiration of the whole world, and the better understanding and closer co-operation amongst the Allies, which augured well for their final and complete victory.

Mr. W. J. Baxter proposed the toast of "Prosperity to the Non-Subscribing Presbyterian Church." He said that at the present time they were passing through not only a great physical crisis, but a spiritual crisis quite as great. If we succeeded in this great conflict, as he thought we were bound to, it would be a triumph of moral and spiritual forces over blind materialism. Such a state of things would present an opportunity for the increased usefulness and wider influence of their Church. The Revs. T. Dunkerley, W. H. Townsley Tilson, and S. E. Bowen suitably acknowledged the toast, and spoke in optimistic terms of the future of the Non-Subscribing Presbyterian Church The health of the Moderator was heartily pledged, on the proposition of the Rev. J. A. Kelly. During the afternoon, tea was served in the Central Hall. Afterwards a public meeting was held in the First Presbyterian Church. The Rev. J. A. Kelly presided, and addresses were given by the Moderator on 'Our Mission and Our Message,' the Rev. E. H. Pickering on 'Dogma and Non-Subscription,' and the Rev. J. J. Magill on 'The Attitude of Our Church to Temperance.' Solos were rendered by Miss M'Kisack and Mr. J. A. Laird.

NEWS OF THE CHURCHES.

Brighton.—A testimonial, accompanied by a very handsome cheque, has been sent to the Rev. Priestley Prime by past and present members and friends of Christ Church in recognition of his eleven years ministry there.

Manchester.—Whit Sunday Scholars' Festival. So great was the satisfaction expressed at the holding of the Festival last year in Cross Street Chapel, instead of at the Free Trade Hall, that the same course was followed this year, with the same result. The venerable sanctuary, associated as it is with the whole history of our churches, breathes an influence quite different from that of any secular building, and a quite appreciable change, tending towards a more devout worship, was remarked by many—a tendency not too heavily stressed among us, for we have too few of the sacramental helps that arise from consecrated places. The address was given by the Rev. Neander Anderton to a full chapel, the congregation including a large number of parents and friends, as well as 1,032 scholars and teachers from 16 schools. The largest number from any school was 220, the smallest 12. Special hymns which had been learnt for the occasion were sung, and a

Children's Choir, conducted by Mr. Sam Whittaker, gave other children's hymns. Much pleasure was given by the beautiful singing of the soloist, Miss Florence Marshall, and the Organ Recital by Mr. Gilbert H. Grice, A.R.C.O. The thanks of all were due to the indefatigable secretary, Mr. A. Kirkman.

Wales (Aberdare).—On Saturday, the Cymrodorion Society of Aberdare paid a visit to Ioncoch, a farm on the mountain-top three miles from town, to celebrate the Bicentenary of the Rev. Edward Evans, minister of the old Meeting House, 1772-1796, who used to live there. Notwithstanding the bad weather, there was a large muster of members, and several interesting addresses were given. Mr. Evans is the only native of Aberdare whose name is found among the celebrities in the "Dictionary of National Biography." The volume of his poetry, published posthumously, has gone through four editions, and is now out of print. Mr. Evans died June 21, 1798, the very day he was expected to preside at the Annual Meeting of the Bards of Glamorgan.

NOTES AND JOTTINGS.

A Great National Opportunity.

Mr. John Burns's enthusiastic plea for a new scheme of beautifying London, and abolishing the unsightly railway bridge and station at Charing Cross, has stirred public imagination. The House of Commons, at all events, on Monday night rejected the proposal to strengthen Charing Cross Bridge, largely, no doubt, as a result of his eloquent speech, and is therefore committed to the idea of reconstruction, which may lead to a national scheme of town-planning after the war. Mr. Bernard Holland shares Mr. Burns's desire that the new station should be on the south side of the river, approached by a wide road bridge across which the foreigner visiting London for the first time would be driven on his arrival, seeing St. Paul's on his right and Westminster on his left. It would, Mr. Holland says, be the most impressive entrance to a capital city in the world, and if it were deemed to be a national memorial, "perhaps the Government would build the bridge at the cost of the nation," which certainly seems the most suitable course. Capt. G. S. C. Swinton, writing to *The Times* on the same subject, points out that in no centre of population is there any spot "comparable in beauty and accumulated history and sentiment with the square mile set about that curve of the River Thames," and he adds the hope that, in addition to a fine bridge, and the erection of other notable buildings, there will be raised "where the dirty old station now stands, some architectural triumph—name it how you will—an expression of victory, memory, and peace."

In Praise of Soldiers' Wives.

The National Society for the Prevention of Cruelty to Children, in its encouraging Annual Report, pays a worthy tribute to the soldiers' wives against whom such sweeping charges have been made in recent months. It points out that, in regard to drunkenness, the returns giving the convictions for drunkenness do not, except in one or two districts, show an increase, while the proportion of women charged is nearly, if not always, below that of men, even when so many men are away from home. It is said that these women are spending more than they ever spent in their lives before, but the evidence of the tradesmen in every district goes to show that the outlay is on food, clothes, boots, and furniture chiefly, and the general condition of homes and children show the improvement that might be expected from such a state of things. It is also pointed out that, according to the last annual return of investments in Trustees Savings Banks, 5,124 new accounts were opened in the year 1914, and there was an increase in deposits of £875,055. "There is one thing that has to be said somewhere," the report adds, "and it may as well be here—the great majority of British soldiers are splendid men, and their wives are worthy of them. Without attempting in the least to minimise the evil effects of intemperance, or to condone the foolish wastefulness of extravagance . . . . there is no reason for imputing general laxity of character or habit to a large section of the community which is bearing a heavy burden of natural domestic anxiety with a fortitude worthy of all praise."

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The sum of £300 was presented to Mrs. Bernard Allen at Essex Hall, on Tuesday, June 13. The full cost of the Hut is not yet covered, so if any other Schools wish to contribute the amounts can still be added to the Fund.

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No. 15. DOES INOCULATION PROTECT AGAINST TYPHOID FEVER? By Walter R. Hadwen, M.D., J.P.

Leaflets showing Official Authority for Statements that Vaccination and Inoculation are not legally compulsory.

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SUNDAY, July 16.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., Rev. JOHN HUNTER, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15th, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. L. JENKIN JONES.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. F. G. FINCHAM; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. JAMES HARWOOD, B.A.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. E. R. FYSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood League House, 141 Portland Road, 7, Mr. J. W. GALE.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. H. FISHER SHORT.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. G. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. T. P. SPEDDING.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

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DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, REV. H. WARNOCK.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. G. EVANS, B.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. E. I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. D. DAVIES.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxeth, 11, Rev. J. ODGERS, B.A.; 6.30, Supply.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. JOSEPH WILSON.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. ENFIELD DOWSON, B.A.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. CHARLES SMITH.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Rev. DOUGLAS WALMSLEY, B.A. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

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SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

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BIRTHS.

EDWARDS.—On July 10, at 6 Mackenzie Crescent, Broomhall Park, Sheffield, to Thomas Harold and Alice Mary Edwards, a son (stillborn).

RUDDOCK.—On June 23, at Malvern, a son to Arthur and Margery Ruddock.

DEATHS.

DAVID.—On July 1 (killed in action), aged 25, Lionel A. D. David, Second Lieut. Yorkshire Regiment, eldest son of Alexander and Beatrice M. David, of Kenmare, Victoria Road, Headingley, Leeds.

GIBSON.—At Winnipeg, Canada, and interred there, on June 9, Elizabeth Helen, wife of Denston Gibson, and eldest daughter of the late William Grundy, of Seedfield, Bury, Lancashire.

MAWSON.—On June 30, at Cobden Street, Eastbourne, Darlington, Isabella Janet, wife of James Mawson.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

There is no need in these columns to dwell on the details of the great "push" made on each front by the Allied forces during the last few days. Every one is now familiar with the chief features of that dramatic and hopeful movement so long and patiently prepared. The plans and labours of the United War Council are now bearing their first fruits, and what we are witnessing with breathless interest is a simultaneous attack on every quarter, squeezing the enemy toward his own territory and robbing him of the power of transporting troops from one front to another, since each front needs all its strength for its own defence. So far our nation has good reason to be satisfied with the immediate result. We are rightly warned against expecting a rapid rate of progress. The enemy is by no means exhausted. Probably there are months before us of fierce and continuous fighting. Every step in advance will be stubbornly disputed. We must face with what composure we can the frightful sacrifices of life involved in the process of breaking through the German lines. All goes well, but, alas! at what a cost. Nevertheless, the price is not too much to pay for the world's freedom, civilisation, and deliverance from the perils of the worst militarism ever known. A noble example to those at home of how to bear up and press on in spite of a thousand difficulties is given by the temper—cheerful, confident, never daunted—which our splendid troops everywhere display. It would seem that each man in the field, from the highest to the lowest, is endowed with all brave heroic qualities, coupled with a gaiety of heart which is amazing. The pessimists and grumblers at home should be silenced for ever. How petty are the inconveniences we suffer compared with what our deputies in the trenches bear so uncomplainingly. And whatever the faults of the Higher Command in the past the lesson has been taken to heart, and their foresight and organisation appear at last to be worthy of the fighting material they direct.

* * *

We have no desire to re-open the columns of The Inquirer to the case of the conscientious objector, especially as the action of the Government outlined by Mr. Asquith will meet, if interpreted aright by the military authorities, many of the difficulties that have arisen. But that "if" is significant. For hitherto the military authorities have managed to defy the Government. Mr. Asquith must see to it that his good intentions are not again thwarted by officialdom. It is satisfactory to learn that a beginning of better things has been made in the dismissal of a highly placed officer for his brutal treatment of men whose only crime is fidelity to a perverted conscience. For a full, lucid, and judicious statement of the reasons that justify the phrase "perverted conscience" we refer our readers to an article by Dr. Selbie, the Principal of Mansfield College, in the new number of *The Hibbert Journal*. It is an article that may not satisfy the extremists on either side, but the man who has kept his mental balance will find in it an argument difficult to overcome. Dr. Selbie is against all brow-beating or coercion of the men to whom war is a violation of the will of God. Their conscientious objection must be respected. But the question arises, are they right? Is conscience an infallible guide? It is admirable to stand stoutly and staunchly by the light within. But is the light within the best light to be had? We are warned by the Master that the light within may be darkness. Some of the greatest crimes history records have been committed at the bidding of conscience. The possibility of a fallible conscience can never be excluded. Cromwell's warning to an assembly of divines is never out of place, "Gentlemen, think it possible that you may be mistaken." The conscience of a sincere man may yet have a wrong perspective. He sees things out of relation: in the emphasis he gives to one aspect of the right he omits entirely other aspects of life and duty. The emphasis given to love as the ruling principle of Christian morals may lead to the practical exclusion of righteousness. Such a conception of love tends to dispense with social justice and moral indignation. There is a conscience that interprets the teaching of Jesus Christ according to the letter rather than the spirit, with the result that the ethical ideal He set up is both narrowed and lowered. But we must refer our readers to Dr. Selby himself for a further account of his position and argument.

* * *

Our French friends have in the word *gobemouches* a very fitting name for the person greedy of all the putrid bits of scandal flying about. *Gobemouches* is a fly-catcher, a gull easily taken in, a mouth wide open for the smut and raff of the streets, and wide open to pour forth any silly, lying rumour that may smirch somebody's reputation, more especially if it be the good name of a member of the Government. Most of these bits of scandal are so outrageous that no one either of decent taste or ordinary intelligence would credit them for one moment. And yet they pass from mouth to mouth without a question. Not long ago a so-called lady declared in a drawing-room

filled with so-called educated people that it was well known "on good authority" that every member of the Cabinet was in the pay of the Kaiser! It was a piece of fatuous imbecility—yet no one challenged it! A more wicked and mischievous bit of pollution for which this kind of appetite is avid, is the whisper growing into the assertion, always "on good authority," that the Government, anxious to get rid of Lord Kitchener, deliberately sent him away to Russia, and withheld from his ship the necessary protection, trusting to the North Sea to finish their infamous design! Could anything be more hellish, and yet it may be heard in restaurants and omnibuses and suburban trains and in social gatherings, given forth as Gospel truth! It is all very well to imprison conscientious objectors, but the *gobemouches* are infinitely more unpatriotic and deserve whipping at a cart-tail.

* * *

In this connection it is worth while noting the reply given by the Home Secretary, Mr. Samuel, to inquiries made in the House of Commons respecting some of these, to put it mildly, fantastic abortions. It had been reported, "on good authority" that large numbers of interned German waiters had been released to supply London hotels. Mr. Samuel replied that not one German waiter had been released. It had been rumoured that Lord Kitchener's journey had become known in Germany through the Press Bureau making public the date and port of his departure; the Home Secretary answered that the Press Bureau did not even know that Lord Kitchener was going abroad and had issued no information. Amid these idiotic charges it is a relief to come across the amusing case of a speaker at a public meeting who informed the audience, to their horror, that he had reached the meeting in a taxi-cab driven by an Austrian! After a thorough investigation of the case by the Home Office it appeared that the suspected "Austrian" was a true-born Englishman and spoke in a broad Yorkshire dialect. The wise man will cultivate a wholesome scepticism with regard to four-fifths of the confident assertions "on good authority" which are afloat like disease germs in the air.

* * *

The ecclesiastical event of the week has been the publication of the report of a commission appointed by the two Archbishops in 1913 to inquire into the relations of Church and State with the view of providing a scheme for the more efficient self-government of the Church and its spiritual independence. The report begins by declaring that "The Church of England is paralysed in some directions because it has not power to adjust the organisation and rules and manuals of worship, which it inherits from past centuries, to the deeply changed conditions of the present day. The wheels of the ecclesiastical machine creak and groan, and sometimes refuse to move." No one who knows anything of the working of the Church of England will be surprised at this statement; it is only surprising in not having been made long ago. Whether the changes and reforms suggested will answer the purpose in view is another matter. Certainly they will not pass through the House of Commons, to which they must be submitted, without much warm discussion. They consist chiefly of plans for setting up a Representative Church Council to legislate on Church matters, subject to a certain measure of control by Parliament. It sounds eminently reasonable. Most people will be ready to assent to the general terms in which the plea for self-government is made. It is not at all unlikely, however, that Parliament will look with a good deal of suspicion on the proposal to set up a new and powerful Church authority able to enforce its decrees and to make revolutionary changes in worship and the control of the clergy. It is true the assent of Parliament will have to be obtained before any such changes can take effect; but the clauses which provide for Parliamentary action are extremely general and in the vaguest of terms. Nor should we be surprised if the advocates of Disestablishment find in this Representative Church Council a step towards the achievement of their policy since it provides at once, what has been the chief difficulty in the disestablishment of the Irish and Welsh Churches, a body, legally created, able to take over the Church if and when Disestablishment comes. Unfortunately for the reformers their report appears at an inauspicious moment. In face of the critical position of the war neither Parliament nor the public can be expected to give much attention to matters of Church organisation. Not until after the war will the report receive adequate consideration. And when once Church reform is taken in hand many other and more vital changes than those set forth are bound to be pressed.

* * *

The authorities of the Church of England are arranging for a "National Mission" with the object of rousing the country to a more lively sense of the place of religion both in personal and national life. With that object in view we all sympathise. But some of the ways and methods recommended are a little startling. At a meeting of the "Church Union," held a few days ago at Worcester, the principal speaker urged that the first thing to be done was to "convert" the Church itself, and by that, he went on to say, he meant to restore the Mass and Auricular Confession. He then declared that it was a mistake for clergymen to begin by instructing their people—"It was leading people by their heads, and they would never convert the population by their heads. To attempt to instruct the ordinary man in religious truth is foolish; he can only understand hard facts like the Mass and Confession." What an amazing distrust of reason and intelligence. There is a kind of "instruction," indeed, which is the mere rattling of dried peas in a bladder, but the appeal to reason and intelligence can never be forgone in any real revival of religion. The appeal to emotionalism, to authority, to credulity, to ceremonial, may produce a momentary interest, but a religion that is not based on truths and teaching that the mind can deal with is a parlous business. It will be a sorry day for any church when it gives up the effort to find and offer a ground in reason for the heart's faith.

* * *

The student of church history finds few things more depressing there than the constantly recurring suspicion of reason and intelligence. The more highly organised the Church the greater appears its dread of any appeal to the intellect. Having once by an intellectual process formulated its creeds the Church proceeds to warn off any further investigation. This attitude towards mind is not confined to any one age. Newman could only speak of reason as a "wild beast to be beaten down by the iron bar of authority." The same distrust of reason has often shown itself in Protestantism. We hear Luther talking of "wringing the neck of reason and strangling the beast." Even delightful Sir Thomas Browne, in the 'Religio Medici,' speaks of reason as "a rebel unto faith." Yet there has never been a great revival of religion, lasting in its results, that has not been accompanied by a quickening of human intelligence. Whenever we witness a real religious revival in the inner reformation of man we are witnessing an intellectual as well as a moral movement. Thought is stirred, the mind is summoned to activity, reason asserts its presence, and the search for truth is entered upon. It would appear that the more deeply the feelings of men are moved the more eager becomes the hunger and thirst of the soul for positive truth—truth that is grounded in reality, in life, in experience, and in the nature of things.

THE SETTING OF THE DRAMA.

While the nations wrestle the stage is wondrously set and draped,—for whom, if not for them? In such wrestling, indeed, all else may pardonably be forgotten; yet here and there, strange as it may seem, one among the fighting multitude finds a breathing space, enough to note the shifting scenes of the play. For in this strangest of worlds one may apparently be both actor and spectator too. The long weeks pass, varying the lights that fall around the players. In its turn the summer light falls, and now the soldier picks a casual flower along his route, listens to the songs of the wild birds, watches the fleecy clouds by day and the far off stars by night. Things long familiar now come to him with new significance. Mallow, poppy, cornflower, notes of skylark, blackbird, nightingale, dawn and sunset, the drift of rain and the brilliant sunshine of noon—all these the watcher knew of old, but not as he knows and feels them to-day. For in this supreme time something reaches down from them to depths beyond speech, depths where memory's happy secrets are treasured, and where affection's longings are wistfully renewed.

Glimpses afforded by many published letters and verses show something of this inner working that goes on in the mind of the combatant. Perhaps we should say, the picked combatant, however. Some of the men are in this respect very much where they were, oblivious and little conscious. Some are doubtless so absorbed in their own part of the great drama of war that Nature's changes are but surplusage; if at all important, only so far as aids or obstacles to military movements. Yet many men are not only doing and suffering much out there; abundant evidence proves that they are thinking much. Well-known philosophic types appear again among them, marked by an intensity seldom found in the less strenuous times of peace. The melancholy that muses on the permanence of summer's nightingale music, while the fleeting generations come and listen and pass away; the brooding resentment that raises protest against a world-process that seems indifferent to the quality of its output, whether fair or foul, gentle or savage; and the manly modesty that gratefully accepts all that is understood in the world's message and patiently abides that which as yet is unintelligible, not doubting that the defect is in man's reading of the book, not in the writing that is there—all such varieties, we observe, find representatives in the thinking of our sons and brothers.

On the whole their testimony is that of wholesome-minded mortals. This healthfulness has doubtless been fostered much by their constant activity and open-air existence. Experience has long shown us that the more gloomy interpretation of Nature usually goes with the less active career. The pessimists to-day, it is a commonplace to say, are not those at the front, but among those who, with more or less blamelessness, are playing the safer rôle at home, faring pretty well every day in spite of the high prices, and sleeping in comfortable beds at night. If to be strictly candid we should somewhat discount the extreme gaiety reported of the billets and trenches, the fact remains that song and laughter are to be found there; for which fact we, whose sons and brothers are the singers and jesters, may well give thanks and, possibly, feel rebuke. If we have not yet discovered also a real share to contribute towards the national effort that is now demanded of all, the sooner we do so the better alike for our credit's sake and for our spiritual sanity.

Meanwhile, be it always remembered that our own share in the drama is not to be severed from its setting without loss. Here are fields and streams and hills and skies, an equipment of marvellous things literally infinite in variety and suggestiveness, a material web shot through and through with spiritual meanings. "Thinkest thou," said the Prophet of Islam, speaking in great Allah's name, "thinkest thou that We made earth and heaven in vain!" Vain the work even of Almighty Wisdom will appear when man is not wise enough to perceive what a work it is. He who adds to the hourly spectacle of this world, by day or night, any knowledge—little commensurate at fullest is that which any man can boast—of the manifold operations and orderly course by which it has come through untold ages to be what it now is; he who has any vision, however limited, of a new heaven and a new earth that shall hereafter blossom from Yggdrasill, the world-tree—will heartily believe that all this was *not* "made in vain." *Nature* is around us and around the nations still, even while they furiously rage. When we are no longer content to veil a complacent ignorance with words the deep meanings of which we have forgotten, we shall realise that such a setting to our life is a miracle indeed. It will become to us far other than a negligible supplement of our personal passions and victories; for it is truly of one stuff with us who perform our parts in its presence, a tissue of Life, the pledge and token to living souls of the eternally Living One.

The dweller at home, free in hours of recreation to walk these lanes and woods, can never again, surely, look on England's incomparable beauty as once he did. The soft verdure of its meadows, the rich promise of orchard and field, the gentle streams flowing through vale and covert, all the sweetness that lies around our villages and towns are to-day become more than lovely.

Often as the traveller's heart has been refreshed by the sight of these things on his return from scenes abroad, sublimer scenes it may be, but none so dearly human, he sees them now in a light transfiguring. For this gracious beauty, inviolate, as of a flower unsmirched, has been preserved by the valour and self-devotion of those who love, of those who have loved, their land. Her summer glory becomes henceforth for us a sacrament.

Good Thoughts for Evil Times.

These times strike monied worldlings with dismay:
Even rich men, brave by nature, taint the air
With words of apprehension and despair:
While tens of thousands, thinking on the affray,
Men unto whom sufficient for the day
And minds not stinted or untilled are given,
Sound, healthy, children of the God of heaven,
Are cheerful as the rising sun in May.

What do we gather hence but firmer faith
That every gift of noble origin
Is breathed upon by Hope's perpetual breath;
That virtue and the faculties within
Are vital,—and that riches are akin
To fear, to change, to cowardice, and death?

WORDSWORTH.

THE WAY OF LIFE.

THE way of life is this: First, thou shalt love the God who made thee; second, thy neighbour as thyself; and all things whatsoever thou wouldest not have done to thee, do not thou to another.

Thy speech shall not be false nor empty, but filled full by doing. Thou shalt not hate any man, but some thou shalt reprove, on some thou shalt have compassion, for some thou shalt pray, and some thou shalt love above thine own life. Thy soul shall not cleave unto the lofty, but with the righteous and humble shalt thou have thy conversation. The trials that befall thee thou shalt accept as good, knowing that nothing happens apart from God Thou shalt seek out day by day the faces of the saints, that thou mayest be refreshed by their words. Thou shalt not make division, but shalt pacify them that are at strife; thou shalt judge justly; thou shalt not show respect of persons in reproving for transgressions. Thou shalt not be in two minds whether it shall be or not. Be not one that stretches out his hands for the taking, but draws them back for the giving....Thou shalt hate all hypocrisy and everything that is not pleasing to the Lord. In church confess thy transgressions, and come not to thy place of prayer in an evil conscience.

This is the way of life.

From 'The Teaching of the Twelve Apostles.'

GIVE us, O Lord, purity of lips, clean and innocent hearts, and rectitude of action; give us humility, patience, self-control, prudence, justice, and courage; give us the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness, and of Thy fear; make us ever to seek Thy face with all our heart, all our soul, all our mind; grant us to have a contrite and humbled heart in Thy Presence, and to prefer nothing to Thy love. Amen.

THE FIGHT FOR RIGHT.

O HEART of Britain, highly strung,
Though now by bitter anguish rung,
Be true and steadfast in the fight,
Nor fear the haughty foeman's might,
While sceptred Justice views the foes,
And bids you on her strength repose.
For though her sons in battle bleed,
And weep for many a savage deed,
And see their banners sadly furled,
She reigns eternal o'er the world.
It seems, indeed, to mortal eyes
Her way through clouds and darkness lies,
And trampled virtue mourns her fate,
While guilt exults in songs of hate.
But, midst the eddying flights of time,
She seeks unchanged one end sublime.
The waves of right advance, retreat,
And toss their spray in wild defeat:
The eternal floods of justice pour
Their rising tide on every shore,
While splendours of Imperial might
Have faded in disastrous night.

O sons of Britain, bravely stand
To shield from wrong your native land.
Men thought that England was decayed,
In pleasure sunk, of war afraid:
The world beheld, 'midst war's alarms,
A peaceful nation leap to arms.
Ye come, ye come, ye heroes bold,
And quit you like the brave of old,
And risk your lives on land and sea
To make the smitten nations free.
And if in valiant fight ye fall,
Deem not the mortal body all.
Life's dower is not length of days,
Nor servile people's empty praise,
Nor beauty's form, nor glowing health,
Nor spacious lands, nor hoards of wealth.
The soul disdains the flight of years,
Nor sinks beneath earth's transient fears,
Nor sighs for what befalls her now,
While radiant hope adorns her brow.
Her life is honour still unstained,
And duty ne'er by self detained,
And faith that beats triumphant wing
To heaven where welcoming angels sing,
And love that casts itself on God,
And treads the path the Saviour trod,
And, purified from every ill,
Delights to do the Father's will.

O Britain, though in horrors tossed,
Ne'er let thy soul in wrong be lost.
More precious than the world thy soul,
And God alone can make thee whole.
The darkened pathway to the Cross
Conducts to no enduring loss;
For, while our earthly prospects fade,
A glory burns behind the shade,
And love, when hidden in the grave,
Immortal rises, strong to save.

J. D.

QUESTIONS AT ISSUE.

THE IDEAL OF MANLINESS.

WE need no reminding that the present war will involve far-reaching changes in the world of thought and action. So many writers and speakers have urged the claims of the practical that the latter needs no emphasis here. But are we sufficiently alive to the fact that we are required to reconsider, and it may be to reconstruct, our fundamental moral conceptions? That this is so may be seen by the putting of a simple but very pertinent question:—What constitutes now our conception of manliness? Few of us would find such a question so easy to answer as it once appeared, still fewer would return the old answer unchanged. All that has been done recently by the men we know will radically affect our view of what real manliness implies. Even the men we thought we knew best have manifested moral qualities of whose existence we were hardly aware. Young men once retiring and reticent have filled positions of danger and of authority. The seemingly passive members of our circles have become transformed into active and heroic protagonists on the battlefield. Easy-going and somewhat pampered personalities have exhibited the most amazing power of endurance; while parents everywhere have made the astonishing discovery that the hardness it was once their chief aim to eliminate from the lot of their loved ones has proved the most invigorating of tonics. How oft, again, has exclusive regard for self become transfigured into self-sacrifice! We have all known of these changes; most of us must have particular instances in our minds at the present moment. Consciously or unconsciously, they are bound to tell more and more in the direction of new modes of thought, new standards of moral judgment. It is the purpose of the present article to point the direction which moral revision and reconstruction will need to take.

First, it would seem that what is probable is not so much a change in the constituents of our moral ideals as a change of order and of estimate. Of necessity we now lay the emphasis on positive or active moral qualities. The fate we all desire to evade is that of being thought "slackers." Perhaps the clue to the change already alluded to in the case of men we know may be thus understood: The war and its insistent claims have afforded scope for the active expression of moral qualities once altogether latent or but lightly valued. We recognise their value now because the trend of events has inscribed them in characters which all must read. Heroism, endurance, self-sacrifice, the strenuous bearing of unaccustomed burdens, the cheerful execution of exacting orders—all these are modes of moral endeavour characteristic of thousands of men and women here and in other lands. May we not say that the war has given new moral meaning to words like these, written by one who was at heart ever a soldier, though in thought and activity a distinguished Christian saint, Frederick Robertson of Brighton?—"The Christian's aim is victory, not freedom from

attack, and a soldier cannot learn to fight by pondering over maps and plans of campaigns in his barrack-room. It must be on the field of blood and in the lonely bivouac; without real trial, how soon we find rust upon our arms, and sloth upon our souls, and the paltry difficulties of common life weigh like chains upon us, instead of being brushed away like cobwebs." The "real trial" has come into our lives, hence the moral campaign in which rusty arms have been refurbished and slothful souls recalled to vigorous life.

Now to state, what is simply the fact, that the present war has provided opportunities for the exercise of active moral qualities is not to contend that war alone creates such opportunities. Only one blind to facts could fail to perceive positive heroism and self-sacrifice strikingly evinced in times of peace. But it is, nevertheless, true that the exhibition of moral power on so grand and striking a scale has made it imperative in its claims. No conception of manliness will satisfy us for a moment which finds no important place for the active, heroic, virile, moral qualities. It is simply inconceivable that those who have morally found themselves in the war will be content when it is over to settle down again to easy, passive modes of life, devoid of moral passion and dead to the claims of positive urgent duty. It is precisely here that all who are educators of opinion and guardians of the moral order have a solemn responsibility, *viz.*, so to fashion their conception of true manliness that it shall not only insist upon the need of moral heroism, but shall also create opportunities for its exercise and incite to their adequate realisation. To a degree, perhaps, never recognised before we shall find scope for new moral opportunities, our call to action making clear the modern meaning of those words of earlier days:—"To him who knoweth to do good, and doeth it not, to him it is sin." In that saying there is no toleration of moral slackness. We must likewise eliminate its possibilities by the provision of varied opportunities for positive service.

Yet we by no means satisfy the full requirements of our moral ideals by emphasising the place and importance of the more obvious active qualities. There are others so imperative that we must also regard them as indispensable constituents of our moral order. Who could imagine true manliness devoid of loyalty to truth in word and deed, of tenderness, consideration for others, humility of spirit, readiness to forgive injuries? Lacking such qualities as these we might have strength shorn of its best adornment, tenderness; iron determination of will unendowed with sympathy for the weak, pity for the frail and fearful. The very qualities which have sometimes seemed to us essentially Christlike must not be banished from our conception of the complete and fully equipped man or woman. We should, indeed, be blind to one supremely important aspect of the war if in the future we minimise the importance of such moral attributes. Can we conceive of anything finer than the tender solicitude which in its ministry of healing recognises neither race nor creed; or than that sensitiveness to other's misfortune and misery which deems no task too hard, no sacrifice too great, in its ardently desired amelioration? We cannot lightly regard in these active times the so-called "cloistered virtues." They, too, here and elsewhere, have endured the heat and burden of the day; they, too have earned their place in the book of life. Consequently, we shall be carefully on our guard against any narrow, limited conceptions of moral excellence. Only if we see life and see it whole may we hope to fashion our moral ideals aright, and make them comprehend all that makes human character good and beautiful and true, not alone in times exceptional, but also in times ordinary and uneventful.

Hence, the purpose of the present article is to plead for the recognition of varied moral qualities existing in harmony and all-needful for the creation and culture of full-orbed personalities. We are asked to prepare for the inevitable political and economic changes which the war will entail. What of the still more fundamental moral changes that are the primary concern of the thoughtful and devout? All who have any sense of their magnitude might well ask:—"Who is sufficient for these things?" The writer does not venture to answer that question, yet does cherish the conviction that much good may result from the serious attempts of his readers to find their answers to the question:—"What is to determine our conception of true manliness?"

H. J. Rossington.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

"THE REALITY OF ERROR AND EVIL."

To the Editor of The Inquirer.

Sir,—I should like, with your permission, to make a few comments upon Mr. Gow's interesting article on 'The Reality of Error and Evil.' Certainly the war is making a change in the thoughts of men. A few weeks ago I heard one of our ministers say that the conduct of the Germans showed that there were sins which could not be forgiven, and ought not to be forgiven, either in this world or in that which is to come, thus taking us back in one bound to the old doctrine of everlasting torment: and now Mr. Gow comes forward to champion the damnatory spirit of the Athanasian Creed. He does not, of course, approve of the Creed itself or of the form in which the Anathema is expressed, but he considers it quite right to assert "that really to believe a lie is to be in a dangerous and damnable condition," thus justifying that religious intolerance which we thought we had long outgrown.

The war has made him realise more fully that there is such a thing as evil and error in the world, and from this he concludes that it is our business to destroy it by force. He declares that a bad man may be sincere, but he does not tell us what authority is to decide between those who differ, nor does he explain how you can prove your own ideal to be right by the ordeal of battle.

Supposing Mr. Gow to be correct in thinking that some men are fundamentally wicked and love evil for its own sake, that they are morally responsible for the darkness in which they walk, and that we may be perfectly certain that we are right and others wrong, does it follow that we are to establish our ideals by warfare? Surely that is to forsake the God of Reason and to go back to the worship of Zeus. Mr. Gow admits that we are in danger of being Prussianised ourselves, and that we must beware of bigotry, but how can this danger be avoided if we accept his principles? It would seem that in our country those who cannot agree with him must be suppressed, and that whether they like it or not other nations must be compelled to accept British ideals of government and civilisation.—Yours, &c.

Basil Martin.

North Finchley, July 9, 1916.

To the Editor of The Inquirer.

Sir,—Having had the privilege of seeing my friend Mr. Martin's letter beforehand it may save time if I reply in a few words. Mr. Martin is not dealing with the substance of my article, which is essentially that many of us through this war have realised the existence of evil and error as we never did before. Sin and untruth are felt by us as real enemies, not merely as represented by German militarism, but in ourselves and in the world about us. We have rediscovered the devil. I was not discussing the question how we should deal with him. I think this war is a hateful and hideous necessity forced upon us by the evil will of our antagonists, but I said nothing to suggest that evil and error when recognised should always be suppressed by violence. On those lines we should be resorting again to Smithfield fires.—Yours, &c. Henry Gow.

Hampstead, N.W.

July 11, 1916.

CONSCIENCE AND THE STATE.

To the Editor of The Inquirer.

Sir,—I am sorry to have shocked Mr. Whitaker, but I venture to think that it would have conduced more to the discovery of truth if instead of wringing his hands over my immoralities he had pointed out what is wrong with the logic or with the ethics of my position. He does not quite accuse me of holding the doctrine of "State Absolutism," but suggests that my views tend in that direction. This is an entirely groundless fear, as everything I have said as to the rights of the State is equally favourable to the rights of the rebel. I hold that, when and so far as the maintenance of the State's authority is conducive to the true good of society, the State is justified in enforcing that authority; but I equally hold that, so far as such maintenance is not to the true good of society, the subject is justified in rebelling. Each man must act upon his own judgment; neither the State nor the rebel is

infallible. When the conscience of two men points different ways, and in ways which necessarily bring them into collision, the appeal to force is inevitable. Mr. Whitaker has not indicated how he supposes that such an appeal is to be avoided. This may be a "pitiful impasse," but such is the nature of things. Does he deny that the actual consciences of different men, even of "noble men" do point different ways? Surely such a denial would be opposed to all experience. He declares that in that case "our respective consciences are no more significant than the white blotches on a beetle which may cause it to fight a beetle with black blotches." If Mr. Whitaker chooses to draw a sceptical inference from the undeniable fact that consciences vary in their deliverances I cannot help it. I will only say that I do not draw such an inference. He has touched upon what is, of course, the great difficulty of moral philosophy, and it would take a treatise to meet his difficulty adequately. I will only say that I see no more reason why the admission of this undeniable fact should lead to ethical scepticism than the admission that men hold different opinions about science, history, and politics should lead us to distrust altogether the power of human reason, or involve complete scepticism as to these departments of knowledge. No doubt if there were no *tendency* to agreement between different consciences we might be driven to scepticism, just as we should be driven to scepticism about history if competent historians did not tend to an agreement in their estimation of historical evidence. Such a tendency to agreement there undoubtedly is in the present case. The vast majority of men do think it legitimate to use force in asserting the rights of the State, though they may differ as to the occasions on which it should be used. I must not prolong this discussion, but I should like to ask Mr. Whitaker one or two questions:—

1. He says "the way out is simple, let the State mind its own business." Will Mr. Whitaker give us a principle in which we can distinguish between what is the State's business and what is not? I have given my principle: "It is the State's business to do whatever conduces to the true end of the State." Mr. Whitaker declares that the parallel cases which I have suggested belong to "quite another category than that of demands, issued by the State, or actions on the part of its subjects which these latter see to be inconvenient." Why so? If a man thinks it right for him to throw himself under the Car of Juggernaut or to assassinate a political opponent, his conscience (or what he quite *bona fide* takes to be his conscience) tells him that it would be immoral for him to refuse to do so. How does this case differ from the case of those who feel themselves conscientiously bound to do an act which in the general judgment is equally ruinous to social well-being, *i.e.*, to refuse to fight?

2. How does Mr. Whitaker suppose that the State can fulfil its end, if everyone is free to reject its authority by saying that his conscience forbids him to obey it?

3. Does Mr. Whitaker seriously think that the imprisonment of a few of "the noblest men living" is a greater evil than the defeat of this country in the present war? Perhaps Mr. Whitaker may think that the abandonment of compulsory service would not have such a consequence: on this matter, with all respect, I should prefer the opinion of the late Lord Kitchener.—Yours, &c.

H. Rashdall.

Hereford, July 6, 1916.

MEMORIAL NOTICE.

SECOND-LIEUT. L. A. D. DAVID.

By the death of Second-Lieut. Lionel David, who was killed in action on July 1, Willaston School has sustained another heavy blow. He was a member of the School from 1903 to 1908, and was Head of the School in his last year. He will always be remembered for his sterling character, his frank and winning personality, his unaffected enjoyment of all that is best in life—he was passionately fond of music—and, above all, for his great affection for his School. No Alma Mater ever had a more loyal and devoted son. To one of his character and temperament the very thought of war must have been repugnant; but he saw where his duty lay, and did it. He joined the army—the 7th Battalion York Regiment—at an early date, and throwing himself into the work with characteristic thoroughness and energy became a most efficient officer, popular with his fellows, and beloved by his men. All who knew him will desire to share with his parents, Mr. and Mrs. Alexander David of Leeds, the overwhelming burden of his loss.

H. L. J.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

78th List of Subscriptions.

	£	s.	d.
Already acknowledged	13,234	6	3
F. G. H. (third donation) ..	0	10	0
A Friend from Chesterfield (second donation) ..	1	0	0
Anonymous	5	0	0
Mr. A. H. Mathews (third donation)	0	10	0
Mr. W. E. Mullins (second donation)	5	0	0
Miss Mullins (fourth donation)	5	0	0
Mr. J. Frederick Schwann (fourth donation)	10	0	0
Mr. C. Reynolds (ninth donation)	0	10	0
Mr. F. Maddison (sixteenth donation)	0	10	0
Mr. F. A. Williamson (second donation)	0	15	0
Miss Guilford (fourth donation)	2	0	0
"Liverpudlian" (seventh donation)	50	0	0
Mr. C. E. Maurice (fourth donation)	1	0	0
Mrs. Rigby (second donation)	1	0	0
Mr. A. W. Harris (fourth donation)	1	0	0
A. J. A., Deal (seventeenth donation)	0	5	0
Mr. and Mrs. Hirst (eighth donation)	2	2	0
Miss S. J. Gregg (fifteenth donation)	1	0	0
Miss A. Shannon (third donation)	1	0	0
H. G. K. (second donation) ..	0	5	0
Bootle Free Church War Relief Committee, per Mrs. Yates (fourteenth monthly donation)	1	15	0
Mr. David Healey (second donation)	10	0	0
Mrs. David Healey (second donation)	10	0	0
	£13,344	8	3

Parcels have been received from:—Miss Lucy C. Blackmore; Mrs. George Webb; Mrs. Lazenby (U.S.A.); Mr. G. Thomas; Miss Barnes and Miss Mole; Miss Swaine; Mrs. Wm. Skelton and Miss Frida Skelton; Miss Edith Prance; Church of the Messiah Branch of Women's League, Birmingham (per Mrs. Worsley Austin); Mrs. B. A. Igglesden; Mrs. and Miss Nanson; Miss Joyce Cobb; Miss Rose Stable; Mr. Herbert Thompson; Schools Depot, B.H.F. (per Miss Rowe and Miss Taylor); Mr. W. N. Martin; The Misses Harvey; Miss Potter; Miss Bruce; Mrs. George Webb; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mr. D. J. Davies.

WEEKLY REPORT.

Twenty-five "trousses medicales" were sent during June to doctors at the Front. The following is from one of the recipients: "Thank you most warmly for the 'trousse medicale' which you have sent to me. Already it has been most useful; in the trenches near D—— the Germans evidently wished to put their signature on the satchel, and a small piece of shell went right through it, breaking some of the bottles. I value it all the more for its adventure!"

Another says:—"I unpacked with surprise and an increasing pleasure all the objects included in the satchel, and I should like to say that everything was arranged with a care and practical thoroughness of which our friends the English alone possess the secret."

Another:—"During this long war many of my instruments were worn out or destroyed. To-day I can continue my work again under the best conditions."

Another:—"I go back to my work in the firing line with this 'trousse' with all the devotion and courage which you expect of me, with the one aim of helping our valiant wounded at the earliest possible moment, and doing my very best

for those who are fighting in defence of our country."

If any one would care to send a small present personally to a lonely Belgian soldier I have ten men who have written to me and whose names I should be glad to pass on. Most of them write in Flemish, so I am afraid the friendly sympathy would have to be expressed in deeds not words!

Here is a letter from a little girl in a "Colonie Scolaire Belge":—"I am lucky to be chosen from among my companions to thank you for all your kindness to us. Our mistresses received yesterday the cases containing the boots. A few weeks ago it was clothes and also some very interesting games. How kind the English ladies are to the little Belgians here, and how good they are to occupy themselves in this way for us. We hope the war will soon be over so that we can see our parents again. Mine are in Antwerp, and I have not seen them since the beginning of the war, and it is a year since I heard from them. I do hope to be able to go home soon."

Rose Allen.

SPECIAL WANTS.

Pyjamas, slippers.

Shirts, socks.

Towels, pillowslips, household cloths.

Handkerchiefs for men and children.

Games, indoor and outdoor.

French books, stationery, illustrated magazines, typewriter, gramophone.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE UNITARIAN HOME MISSIONARY COLLEGE.

The annual proceedings at the close of the College Session were held on Tuesday, July 4, and although once again, as last year, some of the lighter social functions were relinquished, in accordance with the universal feeling, on account of the war, much interest attached to the occasion, which increases in impressiveness as the years pass. It was an especial pleasure to everyone to meet under the Presidency of the Rev. Alex. Gordon, M.A., and his presence among old students and friends imparted a spirit of affectionateness and intimacy that could be appreciated by all, including the newcomers and the youngest students.

The Visitor's Address, delivered by the Rev. Philemon Moore, B.A., had for its subject 'The Modern Minister.' Mr. Moore said that in view of the new orientation required by the momentous events amidst which we were living, many values seemed temporarily, at least, to be in need of revision. The word has had to give place to the deed. Such considerations bear closely upon the position of the minister in modern life. Here in this College men were preparing for the noblest vocation open to human beings, and he was glad to say that the general work of the College had been this year of a very high order. Nothing in the work of any student that had come under the notice of the Visitors could be regarded as unsatisfactory. There was great improvement in elocution in the reading of essays and sermons. Upon students and ministers thus trained there was an obligation laid, and especially upon all who had chosen the safer path of duty to see to it that they made no less sacrifices, or at least exacted from themselves no less strenuous effort, than the men who had gone to take part in the war. Men are looking very closely at the conduct of ministers at the present time, in view of the fact that they are relieved from services required from others.

The minister's work, Mr. Moore said, is to make men feel God about them everywhere—to make them realise that this is a God-filled world. Formerly it was held to be the function of the minister to relate the present to the past. It is true that even now he has to show Christianity as a historical religion. For this purpose he must have a critical knowledge of its documents. But when we have learned the facts of the history and the fundamental conceptions (such as the Fatherhood of God) the history itself may go by the board. By the ordinary use of the word "historical" it is meant that the truths of Christianity are the historical facts themselves, so that if the incidents of the history of Jesus were seen to be without foundation, the religion would be lost. Theoretically we have abandoned this position; but it is necessary to inquire whether we have abandoned it practically. With regard to ministers' studies, there is need for wise selection and limitation and omission. Many important points constituting the advanced position of modern critical scholarship might surely now be taken for granted. It should not be necessary, for example, to combat the prejudice that clings to the Hebrew origin of the Logos doctrine for fear that a divinely inspired gospel should seem to have derived its teaching from a pagan source. It is the heart of man as he lives to-day that ought to be the chief end of our studies—they are only of value as interpretations of this. It is remarkable that none of the great spiritual originators of religious revival were known to the world as antiquarians.

In the evening the Valedictory address to the outgoing students, Mr. Ewbank and Mr. Whitford, was delivered at Cross Street Chapel by the Rev. Alex. Gordon, who based a most impressive discourse upon the words: "Be thou strong and of good courage, dread not nor be dismayed."

CONFERENCE OF SOCIAL SERVICE UNIONS AT SWANWICK.

What impresses one about these annual gatherings of the various Denominational Social Service Unions is not so much the lecturers and the lectures, though these are always of solid worth, nor the discussions, which have their ups and downs, but a certain uniqueness of character discoverable nowhere else. This uniqueness is contributed to and created by more factors than one. First, there is the amazing phenomenon that members of all the great Christian denominations, for a week or ten days, have their meals together, consort and talk and sport familiarly together, follow one another on to the same platform, sleep under the same roof, and even worship together. The united Christendom of which the Lord Mayor of London can only dream is at Swanwick a consummated fact. High Churchmen study Quaker meetings, and Baptists and Primitives steal curiously and reverently into Roman Catholic night prayers. Indeed, one returns to the scene of one's ordinary labours with a decided sense of shock when one meets the Vicar in the High Street and he passes one without recognition: it seemed so natural to be seen off at Butterley by some high dignitary of the Church! Then, apart from this merging for the time being of denominational differences, at least, a very decided rounding of their sharp edges, the amenities of the place itself, the picturesqueness of the surroundings, the rolling meadows with the kine, the swallows flitting by the lecture-hall, the lake, the gardens—that whole world of green and water and sky into the solitudes of which you can retire at will; the easy, unhindered character of the social life, the accessibility of each to each, the absence of what Mr. Clutton Brock called that "cheap invention of the devil—*status*," the open-mindedness, the universal friendliness—all these things and more, not forgetting our Lady Abbess herself, play their part in creating the "Swanwick spirit." This "spirit" has about it something of that which goes to the making of a Retreat added to that which goes a-holidaying, yet yields itself at the same time to the discipline of a course of study: it is the nearest approach to Plato's Academe we have yet realised in this country.

The Summer School this year was a brave venture and has justified to the full the faith of its promoters. The attendance was, as we expected, somewhat smaller than usual, some three hundred as compared with over three hundred last year, our own group of churches contributing the large proportion of nearly one-fifth to this number. Dr. Jacks and Miss Margaret Ashton were among those who acted as Chairmen of Sessions.

The choice of subject for the School's consideration was no less heroic—'Social Reconstruction after the War.' This was determined on nine months before the School opened, and the Committee encountered great difficulties in securing the right speakers, though they proved fortunate ultimately in their selection. The discussions were not maintained on quite so high a level as usual owing, probably, to some conspicuous absences due to the peculiar demands made by the war. The set contributions were, however, of quite as high an order as in former years, were packed with equally solid and valuable matter, and will doubtless form an adequate volume. Nevertheless, one has to confess that a certain *vis inertiæ* seemed to be present in the atmosphere. There was no subject before us to rouse such intensity of feeling, usually suppressed, as electrified us last year when Prof. Graham and the Rev. J. M. Lloyd Thomas entered the lists from opposite sides on the question of non-resistance. We were very practical

folk this year, and dealt with the following subjects, all of them, be it noted, being envisaged from the point of view of *after the war*—'The Financial and Industrial Position' (Mr. J. A. Hobson), 'Trade Union Regulations' (Sir Hugh Bell and the Rev. Dr. Carlyle), 'The Use of Income' (Mr. J. St. John Heath), 'Women in Industry' (Miss Margaret Bondfield), 'The Women's Movement' (Mrs. Pethick Lawrence), 'The Agricultural Side of English Life' (Mr. Christopher Turnor), 'The Land Question' (Mr. Charles Roden Buxton), 'The Drink Traffic' (the Rev. Henry Carter). Wedged into these for our relief were papers by Mr. Clutton Brock on 'Austerity, Art and Joy,' by Mr. Philip Kerr on 'The Meaning and Purpose of the British Commonwealth,' and 'The Social Relations of Men,' by Mr. Ernest Barker. The School was opened on the Saturday by an Address from the Bishop of Oxford on 'The Hope for Society,' and this was followed by three addresses on the Sunday on 'The Power of Christian Ideals in Social Reconstruction' by the Rev. Canon Simpson, Mr. Edward Hodgkin, and the Rev. George Canning, S.J. Even our intense practicality, however, somehow seemed to hang fire, for however desirable it may be, and doubtless is, to give consideration *now* to *after-war* problems, few could altogether escape the feeling that, at present, these questions are somewhat *en l'air*. The strong feeling on the part of the organisers had, however, been that these problems ought now to be grappled with. They have carried through their programme in spite of many obstacles, and their temper is revealed by the further fact that they have resolved unanimously, whether the war is over or not, to hold another School next year. Faith in this Swanwick Movement was never stronger, and no thought of a break in the continuity appears to have occurred to anybody. Indeed, a strong and valuable factor in these annual gatherings is the large body of old Swanwickers who turn up year by year, no less than two-thirds of the gathering this summer having attended one or more schools before. In five years continuity and tradition have become established facts, and should any one venture to deviate he is referred to the archives.

It would be impossible in the space at our disposal to reproduce much of the detail of the lectures. The contributions most solidly packed with facts, and issuing evidently from masters in their various fields, were those of Mr. J. A. Hobson, Miss Margaret Bondfield, and Mr. Christopher Turnor. The last-named struck a most hopeful note as to the prospects of the agricultural side of English life after the war, though he was followed in the evening by Mr. Roden Buxton who, dealing with the Land Question as a whole, indulged in a universal wail. Mr. Clutton Brock, in an address delivered in his own inimitable way, lit with brilliant flashes of humour, led us back to life's simplicities, while Mr. Heath further exposed the tangle in which we find ourselves. Both speakers endeavoured to make their audiences as uncomfortable as possible, though neither of them had any immediate cure-all for our human ills, relying mainly upon the operations of an inward spirit. Probably no better exponent of the employer's point of view as regards Trade Union Regulations could have been discovered than Sir Hugh Bell, who astonished us by a remarkable frankness of utterance, which combined the *suaviter in modo* with the *fortiter in re*. He told us unblushingly that he put his business and benevolence in different pockets, and he read a most scholarly paper on a most ruthlessly economic plane like a divine, and called it a discourse! It was somewhat of an anomaly that the Trade Union point of view should have been put by Dr. Carlyle: one felt the need of a more *terre à terre* grappling with facts. The present writer missed the concluding papers on the Saturday and Sunday, but Mr. Philip Kerr's contribution on the 'British Commonwealth' was, by general consent, accounted a very significant one, and the Rev. Henry Carter's strong plea for the nationalisation of the drink traffic roused, it appears, very keen discussion.

H. H. J.

WAR SAVINGS WEEK.

The following appeal is addressed to the ministers in charge of Unitarian, Free Christian, Presbyterian, and other Non-Subscribing congregations by Dr. Hargrove, President of the National Conference, and Dr. Carpenter, President of the British and Foreign Unitarian Association:—

The National War Savings Committee has resolved to appeal to the nation to observe the week beginning on Sunday, July 16, as a "War Savings Week."

The Government has repeatedly laid the greatest emphasis on the duty of personal economy for all classes. For the majority among us it is not possible that we should take an active share in the work and sacrifice required of those who have given themselves to their country's service on land or sea. All the more incumbent is it upon us, while, thanks to their courage and devotion, we sit at home secure, that we should faithfully do the home-work and make the home-sacrifices without which the war could not be carried on. The daily expenses are inconceivably great. They can only be met by daily economies, enforced and voluntary, on such a scale as we have not up to the present realised or even conceived.

We earnestly commend this cause to you as a part of our national service, and trust that on July 16th (or some other suitable occasion) you may be able to call the attention of your congregation to this effort, and invite them to join with our fellow-worshippers of all denominations in making a united contribution to the high cause of international morality, freedom, and law.

Charles Hargrove,
President of the National Conference.

J. Estlin Carpenter,
President of the British and Foreign Unitarian Association.

NEWS OF THE CHURCHES.

Acton.—The Rev. H. C. Horsley, B.A., who has accepted the invitation of the Acton Unitarian congregation, to become their minister, begins his duties on Sunday, July 16.

Banbury.—The Anniversary and Flower Services of the Unitarian Church were held on Sunday, July 2. In the afternoon the children of the Sunday School, which has increased considerably since last year, brought bouquets as offerings for the sick and aged. Both services were conducted by the minister, Mr. Percival Chalk, and were well attended.

Belfast.—The Minister of All Souls' Church refers as follows in the July Calendar to a recent loss sustained by the congregation: "Our church has paid its first toll to the war by the death of 2nd Lieut. Mac Pettigrew, who was killed in action in France on June 11. The young officer was extraordinarily popular in the army both with officers and men, owing to that friendly, cheerful, and generous nature of his which many of us knew so well. The way in which he met his death was characteristic. According to a letter sent by one of his brother officers, they were suffering a heavy bombardment, and 'Mac was going about cheering up his men, when he was struck by a piece of shrapnel.' Our deepest sympathy goes out to his bereaved relatives, especially his mother and sister." The death is also recorded of Mrs. Montgomery, an old and valued member of the congregation, whose daughters are among the most devoted workers in the church, and of Miss Susan Hamil, one of the members of Mr. Pickering's Class, in her 21st year.

Birmingham.—The Annual United Service for the scholars and teachers connected with the seven Unitarian Sunday Schools in the city, took place on Sunday last. This year the young people assembled in the Old Meeting Church, Bristol Street, and it was pleasant to see the spacious building almost filled. The hymns had been well rehearsed in the various schools, and the singing was of a hearty character. The devotional part of the service was conducted by the Rev. Lawrence Clare, and addresses were given by the Rev. J. M. Lloyd Thomas, and a young soldier who had just returned from the front.

Bootle.—On Sunday morning, July 2, a service of commemoration was held at Bootle Free Church for Arthur Joseph Lewis, King's Liverpool Regiment, and Thomas Leathes Dixon, Australian Expeditionary Force, who were killed in France on June 22 and May 29 respectively. It was conducted by the Rev. Walter Short (Inns of Court O.T.C.), and a hymn, 'In Memoriam,' specially composed by the Rev. H. W. Hawkes, was sung. Mr. Short in his address made sympathetic reference to the two men whose loss they were mourning. When they joined the forces, Lewis, who enjoyed his work and his home, was looking forward to marriage; Dixon was a typical Colonial who loved freedom, and for these men the step they took meant hardship and self-denial which they gladly faced for their country's sake, and, as certain extracts from a letter received by him from Lewis showed, endured with manliness and cheerfulness. Truly, Mr. Short continued, we needed to experience deprivations in order to understand them, and it was when news of death came that we began to realise the heartaches and the sinking of the spirit of the men. But there were consolations. They saluted their fallen comrades as heroes, while grieving with their relatives in their untimely end.

Darlington.—Within the period of one short week the congregation of Unity Church has lost two of its members. On

June 30 Mrs. Mawson, wife of the church Secretary, passed away after an illness of a few days only, and this sudden termination of a long, useful, and happy life, came as a great shock to her husband and to all who knew her, for she was both loved and respected. On the 7th inst. the death occurred of Mrs. Worstenholm, the beloved wife of the Editor of *The Northern Echo*. The deceased was a daughter of the late W. Hemsley, who during his lifetime was a Trustee of the Sunderland Chapel, and an active and earnest worker in both church and Sunday school until the time of his death. Mr. Hemsley used to speak with great pride of his associations with the late Rev. R. Spears, during his pastorate of the Sunderland congregation, and delighted to tell how he helped to fold and send out the first copy of *The Christian Freeman*, issued by Mr. Spears. For several months past Mrs. Worstenholm had suffered a great deal, yet through it all she maintained her cheerfulness of spirit, and her unclouded faith in God. Both Mrs. Mawson and Mrs. Worstenholm were closely identified with all the interests of Unity Church, and their loss will be keenly felt.

Horwich.—Our congratulations are due to Miss Kathleen Lambley, M.A., who has had a distinguished career at the Victoria University, and has now been awarded the Faulkner Fellowship for the thesis submitted to the Senate on 'The French Language and Literature in England in the sixteenth and seventeenth Centuries.'

Lye.—The Rev. I. Wrigley has just completed twenty-five years as minister of the Unitarian Chapel, and a presentation was made to him and to Mrs. Wrigley, to commemorate the event, at the re-opening of the Sunday School after renovation on July 1. Mr. J. H. Wooldridge, treasurer, was in the chair, and the presentation—which consisted of two armchairs and a silver tea-service and salver—was made by Mr. Perry, the oldest member of the congregation. The Rev. A. H. Shelley (Netherend), Alderman F. Taylor, Mr. Beri Knowles, an old scholar, Mr. A. Perrins, and Mr. W. Green, delivered short addresses in which a warm tribute was paid to Mr. Wrigley for his work both in connection with the Church and Sunday School, and the town. He has served the latter faithfully as a member of the Board of Guardians, Parish Council, Urban Council, County Council, and School Board. Mr. Cheshire, President of the Midland Sunday School Union, in declaring the school open, said that since knowing Mr. Wrigley he had always looked upon that church as a live church. A school like theirs was evidence of the enthusiasm behind it. A sympathetic appreciation of Mr. Wrigley which has appeared in the local press contains the following passage, setting forth that aspect of his activities which chiefly concerns the welfare of the young: "Having proved the value of knowledge in his own life, he has been most anxious to see this great privilege conferred on others; therefore, in season and out of season, he has worked hard and pleaded earnestly for the fullest possible opportunity to be given to all classes of boys and girls to climb the educational ladder; and many who have advanced in life, did they but know all the facts, would bless him for his advocacy. Seeing, in his capacity as an educationalist, what a serious hindrance a weak and ailing body is to the proper development of the mind, he at once grasped the importance of after-care work, and as secretary of the After-Care Committee he has found a congenial sphere of activity, and an outlet for his ready sympathy with the weak and suffering. By this part of his work he is undoubtedly laying the foundations of what will ultimately prove a real boon to many weak and ailing children."

Manchester: Blackley.—The Sunday School Anniversary Services were held on Sunday, July 2, the preacher being the Rev. H. Barnes (Oldham Road). In the afternoon special music was rendered by the children.

National Conference Guilds Union.—Owing to the war and the consequent need of economy, it has been decided that the Annual Report of the National Conference Guilds' Union shall not be printed, but some details of the year's work have been supplied to us which show that, during the past twelve months, the Guilds have held their own amid very adverse circumstances. The Rev. Mortimer Rowe was appointed Topic List and Essay Secretary, but almost immediately after the List was issued he joined the Colours. The Council has also lost three more members, the Revs. E. Glyn Evans and W. G. Price, who joined the army, and Mr. Entwistle, who is not at present connected with Guild work. It is hoped that Mr. Rowe, Mr. Evans, and Mr. Price will have a safe return, and that Mr. Entwistle will at some future date be able again to give the Union the benefit of his suggestions and experience. The Rev. Hugh Warnock was elected to fill the vacancy caused by the retirement of the Rev. E. Glyn Evans. The Union was represented at the Sunday School Conference dealing with children and young people held in May, 1915, by the Rev. J. M. Lloyd Thomas, the Rev. F. Coleman and the General Secretary. A suggestion having been made that the Guild should have a magazine, the proposal was considered, but it seemed wise to postpone the scheme till after the war.

The Midland Guild Union Secretary, the Rev. W. G. Topping, Coseley, reports a year of very useful work. Five United Meetings have been held and have proved very successful. There were three Conferences, with papers on 'The Guild Idea,' by Mr. E. C. Wrigley; 'The Great Committal,' by the Rev. J. M. Lloyd Thomas; and 'The Guild's Obligations in relation to Social Service,' by Mr. H. Wimbury; a ramble, and an Annual Meeting followed by Communion Service. The Midland Guild Union comprises eleven Guilds, each of which subscribes directly to the N.C.G.U. Further Guilds are being formed, and it is hoped that the Midland area will be extended during the present year. The Extension Secretary (the Rev. H. Fisher Short) visited and addressed a young people's Meeting at Todmorden, and, also, at the request of the Secretary of the Unity Guild, Belfast, wrote a brief paper on 'Guild Ideals,' which was read at a United Gathering; in addition, by the courtesy of the Editor, the Rev. H. Bodell Smith, he has throughout the year contributed the Union's 'Monthly Message' to *The Unitarian Monthly*. The Essay scheme was revived and five essays were sent in, one on 'The Idea of an International Court of Justice,' for which a prize of £1 was awarded to Miss Hodgkins, Walsall Guild, and four on 'Robertson of Brighton.' The first prize of 15*s.* was gained by Mr. W. D. Harrison (Walsall Guild), and the second prize (7*s.* 6*d.*) by Miss Hilda M. Thetford (Octagon Guild of Service), Norwich. The examiners were the Rev. J. M. Lloyd Thomas and the Rev. Joseph Wood.

From the forms returned it is evident that the Guilds are doing very useful work in many ways. The following are extracts from returns sent in: "The Junior Guild contributed over £8 to Local Military Hospital." "Gave £15 to Church Fund and £3 to Primary Fund." "Helped the V.A.D. Hospital." "Helped Church Funds by £5 7*s.* 10*d.*" "Provided piano for Sunday School." "Arranged a Social for Belgian Hospital Fund." "Junior Girls' Guild raised Fund for Red Cross Charity," &c. It is encouraging to see the young people helping the churches to which they are attached in this way, and it is to be hoped that, when the Guild members who have joined the Colours return, the Guilds will be ready, not only with a welcome, but also with the needed stimulus towards the ideal embodied in their motto: "For God and the good life."

Newtownards.—The Nineteenth Annual Floral Service was held in the Old Meeting House on July 2. The sermon was preached by the Rev. M. S. Dunbar, *locum tenens* at Comber, and the special hymns for the occasion included John Oxenham's beautiful prayer for "Our men at the front."

The Women's League.—The Summer Meeting of the Manchester Associate Branch of the Women's League was held on July 8 at Monton, and was attended by about 250 persons, representing the following branches: Ansdell, Blackley, Bury (Bank Street), Chesham, Chowbent, Dob Lane, Heywood, Mossley, Oldham, Oldham Road (Manchester), Pendleton, Stalybridge, Stockport, and Todmorden. There was a short service in the beautiful church at 3 P.M., conducted by the Rev. J. Anderton, who gave a helpful and stimulating address on the present position of woman in society. This was followed immediately by a Meeting in the school presided over by Miss Johnstone, President of the Manchester Associate Branch. Mrs. Nanson of Monton gave a cordial welcome to the visitors and to Mrs. Blake Odgers, President of the League, who delivered an address in the course of which she gave a very clear account of the organisation of the League, drawing an attractive picture of it as a religious fellowship of hearts, and as a truly democratic institution in which not what we have but what we are is the thing that counts. She urged that whatever other work was undertaken the work of creating and fostering the spirit of religious fellowship amongst those who are members of our churches and those who are joining us should not be neglected. Mrs. Golland of Monton proposed a vote of thanks to Mrs. Blake Odgers, which was seconded by Miss Dornan of Oldham. Immediately after tea there was another short meeting. Mrs. Booth of Dob Lane, seconded by Mrs. Fairbrother of Oldham Road, Manchester, thanked the Monton friends for their generous hospitality. Miss Storrs gave an account of the Whit-week Meetings in London, which she attended as delegate. Miss Johnstone also spoke. An Organ Recital and a pleasant ramble brought the proceedings to a close.

Warrington.—The Rev. Irvine Lister writes asking us to make it known that he is anxious to visit any Unitarian soldiers who may be sent to the Lord Derby Military Hospital, Winwick. He has already had several requests to visit from various parts of the country, and desires to call attention to the fact that he is on the spot and ready to do this.

NOTES AND JOTTINGS.

A TRIBUTE TO RUPERT BROOKE.

It has been decided to place in Rugby School Chapel a memorial of Rupert Brooke, consisting of a portrait medallion in marble by Prof. J. Havard Thomas, and a panel on which the sonnet 'If I should Die' will be carved by Mr. Eric Gill. A committee of five, including the headmaster of Rugby School, have the scheme in hand, and contributions are invited by the Rev. H. H. Symonds, 15 Bilton Road, Rugby, who will gladly receive them. It is interesting to learn that the Howland Memorial Prize of

$1,500 for distinction in literature has been awarded to Rupert Brooke by Yale University. The announcement is made in the following touching words: "On an isle in the Ægean, under olives by the sounding sea, lies buried a young Englishman, poet and soldier, dead on the way to Gallipoli. To Rupert Brooke, the patriot poet, the Howland prize is this year given."

Russian Studies in England.

Dr. Sadler, of Leeds University, referring to the plan for the foundation of a British School of Russian Studies in Moscow or Petrograd in a letter to *The Manchester Guardian*, advocates the founding of a Russian School of British Studies in London. The two schools, he says, should be in close co-operation, the students mutually helping each other, and it is suggested that there should be an annual interchange of teachers, men and women, arranged by the two Governments, between the British and Russian universities and polytechnics. "At each of our universities there would then be in residence every year a distinguished Russian teacher giving courses on his or her own subject, whether historical or literary, economical or physical. Reciprocally each Russian university or polytechnic would have every year a British scholar or scientific teacher giving lectures and less formal instruction in his own special subject." A regular exchange of professors normally engaged in full work at their own universities would not, Dr. Sadler thinks, be wise or practicable, but there are plenty of distinguished university teachers who might be found for the duty of giving a year's course in a foreign university. A somewhat similar arrangement might be set up by the French and British Governments in the universities of Great Britain and France, but in this case the arrangement would be simplified and facilitated owing to the closer proximity of the two countries.

National Economy and the Plumage Trade.

The committee formed by the Royal Zoological Society of Amsterdam to promote prohibition of the exportation of birds and birdskins from Dutch Colonies, has replied as follows to a letter from the Royal Society for the Protection of Birds calling attention to the trade in Birds-of-Paradise in Java: "In our correspondence with Dr. J. C. Koningsberger, Director of 's Plantentuin at Buitenzorg, Java, and Adviser to the Government in these affairs, this gentleman has more than once laid stress on his opinion that a prohibition of the importation of birds and birdskins into Europe would be the best way to put an end to bird-hunting. We are of opinion that for the present your country has it in its power completely to stop the trade in birdskins. It would be quite in the line of the politics of economy adopted by the Allies to forbid all shipment of birds and birdskins to their ports. If you could get your Government to take the desired steps, the war would have at least one good result: the abolition of the trade in birdskins for millinery purposes." We understand that the Trustees of the British Museum have decided to ask the Government, in accordance with its economy campaign, to place plumage on the list of prohibited imports. A resolution to this effect was passed at the annual meeting of the Royal Society for the Protection of Birds in March last.

Imitative Cocks and Hens.

A strange fact was lately chronicled in a letter from the Front which has been quoted in a communication to *The Times*. The writer of the letter (whom we suppose we must take quite seriously) is stationed at a farm "somewhere in France," and he gives the following information: "We often hear the sound of a shell coming and yet there is no burst, and we always say, 'Hullo, there's a dud'; but the other day I was sitting in the yard in the sun when I suddenly heard a shell coming, as I thought, close by. As it appeared to be just about to burst it suddenly stopped. Two minutes later the performance was repeated, and I saw that the noise was being made by a hen. Believe me, this is quite true! Whereupon a cock made a similar noise, and it was the exact imitation of a falling shell. I often heard the birds making the same noise, and I called the attention of the others to it, and they verified my statements. I then questioned the old Frenchman about it, and he says that the birds have learnt to make the noise since the war commenced and keep it up sometimes for a long time." A terrible possibility for the future is contained in the comment on all this made by the recipient of the letter, the father of the writer of it, who says: "It would be a valuable addition to the instances of domestic instincts referred to in 'The Origin of Species' if this imitation of a falling shell could be shown to be transmitted as a fixed habit in the hen's progeny. The continuance of this imitative habit would be a strange perpetual memorial of the great war."

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Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. L. JENKIN JONES.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. H. FISHER SHORT.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. F. G. FINCHAM; 6.30, Mr. J. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 7, Mr. J. P. ROSLING.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. D. DELTA EVANS.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. ALFRED THOMPSON.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood League House, 141 Portland Road, 7, Mr. S. T. PAGESMITH.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. F. HANKINSON.

University Hall, Gordon Square, W.C., 11.15, Rev. PRIESTLEY PRIME.

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West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

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BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. R. H. MAISTER.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. T. P. SPEDDING.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

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DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

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LEEDS, Mill Hill, 10.45 and 6.30.

LEICESTER, The Great Meeting, 11 and 6, Rev. E. I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. GORDON COOPER, M.A.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

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MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

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MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Rev. CHAS. PEACH. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE news of the last few days from the front has sent a thrill of pride and confident hope through the land—of pride in the splendid valour of our troops and of hope for the future of the great cause for which we are fighting. Sir Douglas Haig's dispatches, modest in tone as they are, reveal a battle on a large scale, planned with incomparable skill, pursued with amazing vigour, and with results wholly favourable to ourselves and our allies. The battle of the Somme may well turn out to be one of the decisive battles of the world. Not that it will end the war, but that it is the beginning of an advance which can only have one issue—the complete defeat of the enemy. Naturally, we have been chiefly occupied with the doings of our own armies, but it is right to remember that we should hardly have succeeded so well had it not been for the co-operation of our allies. The French, in addition to their great efforts on the Somme, are holding up enormous armies at Verdun, while the Russians and Italians are so fully occupying the enemy on their respective fronts as to prevent reinforcements being transported to the West. The "squeeze" all round is tightening. Not even German ingenuity can explain away the great achievements of the last fortnight. It may be too much to expect that the pace of progress can be maintained at the same rate, but we have every reason to believe that the old ding-dong of positions taken and re-taken is at an end, and that progress will be steadfastly continued till not a German soldier is left on French soil. At last we appear to possess the advantage due to numbers, munitions, and enthusiasm. The part played by the artillery cannot be over-estimated, and every munition worker at home may feel that something of the great "push" is due to his labour and willingness to sacrifice his ordinary pleasure, and even his holidays, to the needs of his comrades who are showing such courage and tenacity on the field.

* * *

IT almost took away the breath of the House of Commons when on Monday night the Chancellor of the Exchequer casually mentioned that the War had been costing the nation for some time past six millions a day. We all gasped when twelve months ago Mr. Asquith gave five millions a day as our rate of expenditure. Mr. McKenna announced no details, but it is conjectured that the extra million is for loans to our Allies. It would appear that the silver bullet must be classed among the most potent of war-munitions. It all adds point to the pleas for economy that were made last Sunday from 30,000 pulpits. War-economy Committees have been set up recently in 2,500 parishes, and a great effort is being made during the present week to induce people to save and invest their savings in one of several kinds of war stock now available. It is quite true that many people, especially among the poorly paid professional classes, have reached the limit of economy that is possible without an actual shortage of food. Perhaps no people have been so badly hit by the War as school teachers, governesses retired on their scanty savings, and ministers of religion, two-thirds of whom have never had incomes of more than £200 a year. Everybody is in favour of war-economy—for the other man. No doubt many of the wealthy and well-to-do are cutting down their expenditure. But in a vast number of cases there appears to be as much indulgence in luxuries as ever. To judge by the trade of West-end shops, by the hotels, by the theatres, by the motor-cars in the streets, a great deal is being spent over and above that which is necessary for health and efficiency. Economy is not a popular doctrine, but we cannot pay our proper share of six millions a day without its stern practice.

* * *

SIR DOUGLAS HAIG'S appeal to the workers at home to forgo their holidays during the war, so that there shall not be a moment's failure in the supply of guns and munitions, met with an instantaneous response from the Trades Union Conference, held in London on Tuesday last. The appeal should be read by *everyone*. If the munition workers give up their holiday, which they need so much, at the call of the army, the whole nation ought to limit its holiday expenditure. One paragraph in Sir Douglas Haig's letter is of great significance :—"Two days cessation of work in the factories must have the most serious effect on our operations. It might even mean the addition of many months to the war. The pressure which we have now brought to bear on the enemy must not for a moment be relaxed. The troops are prepared and eager to maintain it, but the continuous supply of ammunition is a vital factor." The reply wired by the Trades Union Conference the same day to General Haig makes one proud of the British working man :—"We have resolved to recommend the postponement of all holidays, general and local, which involve interruption of production, until such time as we are

assured by you that military exigencies permit of the postponed holiday being taken."

* * *

The manufacture of Public Opinion appears to be quite a lucrative branch of business as well as a convenient way of influencing politics. Some of our well-known newspapers are noted for the skill they display in the conduct of their public opinion factories. A member of the staff is instructed to write a letter on some likely subject, over a pseudonym, dealing with a passing rumour or bit of scandalous gossip, some alleged delinquency on the part of a prominent politician, or a defect in War Office organisation. This is followed up by a letter from another member of the staff corroborating the story of the first, and the hare having been started, the quite numerous set of people that find time and pleasure in airing themselves in the Press take up the running, until shoals of letters from genuine correspondents fill the Editor's box. The letters are followed by a leading article. A little dust is thrown up and in a few days, lo! a dust-storm sweeps along. The fact that a newspaper with a "phenomenal circulation" has a great deal to say, and gives it sensational headlines, sooner or later creates the impression that public attention on a wide scale is at a fever heat of indignation, and that, unless an official inquiry is at once made or a scapegoat provided, the nation will know the reason why. And all the time the whole thing is as hollow as a drum. It is, therefore, wise to be sceptical about a great deal that passes for public opinion. It is not seldom a manufactured opinion passing itself off as a national sentiment just because it makes a good deal of noise and dust.

* * *

In connection with the note in our last issue on the report of the Archbishop's Commission "to inquire what changes are desirable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church," an interesting article in the *Spectator* gives us what may be called the Broad Church view of the proposals. While sympathetic and even deferential in tone, the *Spectator* cannot bring itself into line with the proposal to set up a Church Authority with power to legislate on such grave matters as public worship and the control of the clergy. The majority of members of the Commission are High Churchmen, backed up by a few Low Churchmen, "but there are no representatives of a body of opinion which, for want of a more precise name, is generally spoken of as Broad Church." When High and Low Churchmen combine it is often with the hope of squeezing Liberal Religion out of the Church. What is feared is that the new Church authority, dominated as it may be by bishops on the one hand and the ecclesiastical layman on the other, will be an instrument for securing the demands of the most intolerant of church parties, and for rendering the position of Liberal-minded clergymen more and more uncomfortable. It certainly would close the door against all idea of making the Church of England inclusive of the other Christian communions which make up one half of the church-going population. Vain would be the dream of a Church comprehensive of all that can honestly call itself Christian. The chief ground alleged for setting up a legislative Church Authority is the fact that Parliament cannot be persuaded to give its time to ecclesiastical matters. A suggestive comment on this statement is made by Mr. Douglas Eyre, himself a member of the Commission, who, in a memorandum annexed to the report, writes:—

"I think it only fair that the description of the House of Commons as an Ecclesiastical Legislature should be balanced by the further observation that the House naturally objects to its time being taken up with the consideration of tinkering measures."

Let the Church make up its mind to some large and adequate reform which will really take into account the actual position of religion in this country; let it learn how to meet the needs of the modern world, and Parliament will willingly give of its time and attention to the proposals made.

* * *

Lord Haldane's remarkable speech on the intellectual training, or want of training, of our people deserves more attention than we fear it is likely to receive. There is a great deal of talk about the trade war which is to follow with Germany when the military war is concluded and we are assured of victory. All sorts of proposals are in the air for crippling German trade, quite heedless of the fact that Germany was our best customer, and that to cripple her trade is to cut off our nose to spite our face. It is quite true Germany had fostered her trade the world over by many suspicious devices which we shall no doubt bring to an end. But we cannot rob Germany of the success which comes from her more efficient education. The true way of meeting Germany in trade is through the more thorough equipment of our schools and universities. We have to produce an army of workmen worthy of the army in the field—trained to as high a degree of intelligence and skill. We have to arouse the public to a far livelier appreciation of the place of brains in the competitions of the world-market. It is there where Germany has beaten us. One instance will show the difference. In the great chemical works on the Rhine employment is found for 120 doctors of science. It may be doubted if a dozen doctors of science can be found in the whole of our ordinary chemical industries. As Lord Haldane pointed out, our chief need at the present time is the enlargement and the vigorous reform of secondary instruction, to be accompanied by such an extension of the school-age and period as shall give the nation some real chance of making the best of the brain-possibilities of its boys and girls. We need an educational system which shall at least place us on a level with that which has given Germany its position. Lord Haldane's summary of our present position is appalling:—

> In England, out of 2,750,000 children between twelve and sixteen, only 1,100,000 got any further education after thirteen. Of the remaining 1,650,000, the great bulk were educated only for a very short time, mostly in elementary schools. Only 250,000 went to proper secondary schools, and they were there only for a short period in most cases. Between the ages of sixteen and twenty-five, there were in England and Wales 5,350,000 who got no education at all, 93,000 only had a full-time course for a period usually very short, and 390,000 had a part-time course in evening schools. What chance had we against nations going on a different plan?

From this it would appear that out of the whole juvenile population, only a quarter of a million get any education worth the name after the age of fourteen. Up to that age nearly the whole time has been spent, necessarily, in gaining the use of the elementary tools of education. How can we compete with a country which keeps its children at school until they are sixteen? Evening schools will never meet the difficulty. How can children profit by instruction in the evening after a hard day's work in the shop or factory? It is only the exceptional child who profits by this bungling method. Of course we shall be reminded of the expense, but a nation that can afford to spend six millions a day on war can well afford to spend another six millions a year on its secondary schools. There is no worse economy than the stinting of education. Of all national expenditure that on our schools is the most certain to repay itself. In a matter like this we must not limit our outlook by to-morrow morning,

THE GOOD MOTHERS.

"A GOOD MOTHER—*a Good Son*," so a bereaved father put it a day or two ago. The good Son is gone, and many another like him. The good Mother remains, and our beloved country, sorrowing for the lads who are gone, is still rich in Mothers like her. They are not of one rank alone. Some have inherited, and maintain, the high spirit of our historic nobility and gentry. Others, lifted by more recent fortune to a large share in social influence, have not omitted to copy the grand manner in this also, accepting with dignity and self-control the saddest of losses, even proud amid their mourning that their sons were worthy of the name of officer and gentleman. Many who make no pretence to aristocratic status, yet not unconscious of the worth of their class to the nation, women of kindly hospitality and culture in our commercial and professional circles, have stood an unforeseen test with unexpected fortitude. A little while ago their life seemed remotest from anything like romantic patriotism. A satirist might have accused them of mostly believing in the gospel of getting on. In view of their splendid courage as those went from them who were bred for far other things than war, such accusations are proved to be the most foolish of slanders.

But "the nation in every country," said a Victorian tribune of the people, "lives in the cottage," and we subjects of George V. know well what the old-time democrat meant. We shall not make him an offender for a word, even while we realise, as never before, the significance of all the elements that contribute to national life and worth. It is always true, and must never be forgotten, that the vast bulk of any nation live, not in the richer homes, but in the poorer; not secure among the elegances, but only barely removed from the privations of life. It is from this stratum that the millions have come that give might to the nation's right arm; and in their valour and discipline we trace something of what "Good Mothers" have done in the past years, and what multitudes of them are doing to-day.

Did our readers attentively consider the quotations we made a fortnight ago from the Annual Report of the National Society for the Prevention of Cruelty to Children?* Granted that devil's advocates may easily tell another tale, here are facts recorded by officials not prone to use rose colour. "The evidence of the tradesmen in every district goes to show that the [increased] outlay is on food, clothes, boots, and furniture chiefly, and the general condition of homes and children show the improvement that might be expected from such a state of things." Moreover, savings have largely increased, and the Report goes on: "There is one thing that has to be said somewhere, and it may as well be here"—and it may as well be said in some censorious drawing-rooms we know of—"the great majority of British soldiers are splendid men, and their wives are worthy of them. Without attempting to minimise the evil effects of intemperance, or to condone the foolish wastefulness of extravagance....there is no reason for imputing general laxity of character or habit to a large section of the community which is bearing a heavy burden of natural domestic anxiety with a fortitude worthy of all praise."

If the devil's advocates still retain their brief in spite of such testimony, let them be really "practical"—they usually claim to be! Let them lend a hand at the clubs for soldiers' wives that have now fully justified themselves, not least to the women who were, naturally, a little suspicious of them at first. Here you may see the poorest Mothers with their infants, enjoying the fun of the games and the lilt of the music, but above all, proud to exhibit the little ones who are fast becoming big ones. What to-morrow may bring forth no one can say. Eyes may be wet and lips may quiver; God help us all when we most need help. But, meanwhile, to-day and every day, here are the children to be clothed and fed and generally "mothered." The poor women don't call it patriotism, but you might if you understood. They only live, and work, and suffer so, because Mothers are made that way.

Will it be another illustration of the "Vanity of Human Wishes" if we look forward to a time when, in all nations, the Mothers will have a more direct influence on this world's affairs? That the sword that slays their sons pierces their own heart, that wars are hateful to them above all, is an old, old story among the evangelists and poets. Are women to be forever doomed to love their baby sons into boyhood, to devise and plan, and watch, and yearn, over their growing years, only to see them hurried away as men into conflicts like that of to-day? Responsible speakers have indicated the likelihood of important departures in our political system in the near future. Politicians of experience, we know, look on such a possibility with misgiving; but the Mothers may be pardoned if, in the midst of their sorrows, they declare their conviction that if the present state of things is the best that men can achieve, the participation of women could hardly make a worse. However this may be, all sane reformers will be conservative as to preserving the healthiest home influence. Tragic is the fate that mars or misses this. Most foolish of follies is the disposition to abandon it as a trivial thing, in the pursuit of convenience, "pleasure," and luxury. For in family affection lies the pure, sweet spring that must, by and by, overcome the bitterness of inhuman hate.

* See INQUIRER, July 8, p. 336.

Good Thoughts for Evil Times.

THE seas are quiet when the winds give o'er;
So calm are we when passions are no more.
For then we know how vain it was to boast
Of fleeting things, so certain to be lost.
Clouds of affection from our younger eyes
Conceals that emptiness which age descries.

The soul's dark cottage, battered and decayed,
Lets in new light through chinks that Time hath made:
Stronger by weakness, wiser men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view
That stand upon the threshold of the new.

WALLER.

The best things in life speak to us of immortality. The best thoughts of our hearts, the best persons whom we have known, especially among the poor, the struggle against evil, the aspiration after good, the disinterested desire to live above the world, to devote ourselves to others, to know more about the truth and about God, to be like Christ—these are a sort of forecast of a life to come....we should feel ourselves so deeply discouraged, so broken-hearted, if there were no truth better than the truth of this world, no justice higher than this justice, no love purer than the love of this world, no higher state of being to which we might look forward, if all is illusion and we are really the playthings of nature and chance. Jowett.

Thou hast quieted those which were in confusion. Praise to thy calmness! O Lord make quiet in thy Churches, and blend and unite, O Lord, the contentious sects; and still and rule also the conflicting parties, and may there be at every time one true Church, and may her righteous children gather themselves together to confess Thy graciousness. Praise to thy reconciliation, O Lord God. Amen.

(St. Ephraim the Syrian, A.D. 306).

HOLY RUSSIA.

Once there came a vision glorious,
Mystic, dreadful, wondrous fair,
Burned itself into his spirit,
And abode for ever there!

Pooshkin.

Only a few years ago, and Russia was the nightmare of English foreign politics. She loomed out a shaggy and menacing bear. There were two good reasons for this. Our ignorance of the country, and the tendency then to judge the character of a people by its Government. A Frenchman has written: "There never was an amiable nation." Should we not rather say: "There never was an amiable Government"? To-day we believe in the genius of nations, and so we judge differently. There are amiable and unamiable nations. Comparisons are odious, but Russia is one of the amiable nations. Her Government is not indigenous, it is a historical result. Early in her history we see independent principalities and flourishing towns with strong Republican tendencies. Kiev became a centre of Slav civilisation largely imported from Byzantium. The mother of Russian towns, Kiev was destroyed in the fratricidal struggle of her sons. All that part of Russia was torn away by the German, the Lithuanian, the Pole, and the Swede. Poor Russia, she had to begin all over again. In the twelfth century a gallant band, forcing its way north-eastward, through forests, fens, and foes, laid the foundations of Moscow. At Moscow there was a fresh start; but the city and the surrounding country were soon overwhelmed in the black night of Tartar invasion. "They come like lightning, they are a flying people and cannot be caught. They burn the villages and the churches. Instead of the voice of the husbandmen is heard the cry of the vultures." Russia had now to turn her back to the West and oust the Eastern invader. The able Muscovite princes addressed themselves to this task. Isolated from Europe, a colony in the midst of foes, the principalities at war among themselves, the towns in rebellion, these Muscovites were forced to act with a strong hand. The dreadful militarism, the pitiless autocracy, with all its cunning and ruthless cruelty, were a necessity in the circumstances. By the time of Ivan the Terrible, a contemporary of our great Elizabeth, the whole region of the Volga, with its two noble tributaries, a territory three times as large as France, had been won by Russia from her enemies. The romantic conquest of Siberia by Jermak the Cossack followed. It is enshrined in popular epic:—

I am the robber hetman of the Don;
'Twas I went over the blue sea, the Caspian;
And I it was who destroyed the ships.
And now our hope, our orthodox Tsar,
I bring you my traitorous head,
And with it I bring the Empire of Siberia.
And the orthodox Tsar will speak,
He will speak, the terrible Ivan Vassilievitch—
Ha, thou art Jermak the son of Timofei,
Thou art the hetman of the warriors of the Don—
I pardon thee and thy band,
I pardon thee for thy trusty service,
And I give thee the glorious, gentle Don for an inheritance.

Now once again Russia looked back to the West, and Peter the Great made her European, linking up the Volga with the Neva, and emerging on the Baltic. But it is quite wrong to regard this as the mere whim of a hot head. Nearly five hundred years before Alexander Nevski had beaten the Swedes and Teuton Sword-bearers on the ice in the great lake region. The noble Prospect in Petrograd is called after the victor, and his name is in the calendar of Russian saints. Peter was treading in the footsteps of the saintly warrior. Superficial readers of Russian history have seen little more than a monstrous chaos of capricious tyranny. Whereas, the fact is that it has an almost uncanny instinct for continuity. What is the hostility to the Turk? Surely the continuation of the struggle against Tartar dominion. What is the dream of Constantinople? Surely the consummation of the former glories of the city of Vladimir. When Kiev fell Moscow took over its glories, and when the Eastern Empire perished Moscow dreamed of being the centre of Greek Orthodoxy and the capital of a Slav Empire. A legitimate ambition; but the founding of Petrograd secularised the dream somewhat, and introduced a dual principle. Yet Petrograd may be but a pausing place in the slow and painful process that has gone on for centuries. The dream can only be realised in Constantinople. The Russians are a generous people with a fine instinct for reality. They have forgiven their Tsars because they see that in spite of their tyranny and cruelty they have served Russia. Their policy has meant Russia for the Russians. Of aggressive militarism beyond her borders Russian history is peculiarly innocent, but on her own soil she has been a deadly, invincible foe. The Russian is a nomad and an agriculturalist. Not a common combination. He has wandered—stuck—then wandered on again, and others behind have taken his place. There are no natural frontiers, so on and over the vast steppes the people have gone. First the Cossack, then the Colonist. The plough has followed the sword, and inch by inch the land has been doggedly won. Tartar, Turk, Finn, Lithuanian, Swede—all have yielded to the Slav. He is the dominant factor. The meek have inherited the earth. The Russian peasant is the real autocrat, and the Tsar has lead his people in this triumphant pilgrimage. And Ivan the Terrible and Peter the Great are for ever enshrined in the hearts of these people. The simple verses that lament them are sobs from the soul of a nation, worth all the unreal twaddle of poet laureates and court minstrels:—

By the grave of Peter the Great
The young sergeant prays to God;
He weeps like the river flows
At the early death of the Tsar.
With his groans he utters a word—
Arise and wake, our Master!
Awake thou our father, our orthodox Tsar!
Look upon thy beloved soldiers,
Thy dear ones, thy brave ones—
Without thee we are orphans,
We are orphans and powerless.

And the whole of Russian literature has this superbly generous character. It is the outcome of the history. It has been baptised in the tears, the blood, the fire, and has come out with the heart of a child. It is infinitely pitiful and wistfully humorous. It burns with the enthusiasm of martyrdom. It is full of victims, but they all have a sacramental grace; they die that others may live. It is the most democratic literature in the world. Never for one, but for all it speaks. Its joys and sorrows are common in the real meaning of the word. Be he Tsar or *moujik*, be he saint or sinner, it has the power of seeing every individual as the type of many. This is the startling secret of Dostoievski; and Tolstoi, Russia's master-artist, is, after all, the most representative man of our age, not merely because he was its most powerful writer, but because he uttered what was in the hearts of most men and women—the strife, the passion, the love of life, the hunger after truth and peace. The amazing contrasts in Russia all seem to mingle in him, and no one has ever approached him in depicting the conflict between the natural, the civilised, and the spiritual man.

Russia has suffered too bitterly to accept any cheap forms of Western optimism. Her climate, her history, have been realism with a vengeance. Her literature reflects this realism and its spiritual consequences. No literature values with more passionate accuracy the worth of the things that are seen. And knowing their value never for a moment does it weigh them against the things that are not seen. With an unquenchable spirit it seeks the hidden mysteries. It expects the Holy Ghost in church or tavern, on plain and in forest. To see the soul of the people behind this literature is to understand why she is called Holy Russia.

R. H. U. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of THE INQUIRER.

SIR,—There is abundant evidence in your issue of the 8th inst. that the war is, to quote your own words, indeed "effecting profound changes in men's faith in God and the manner of its expression." This is afforded by the powerful article of Mr. Gow on 'The Reality of Error and Evil,' which seems to me to cut beneath the root of many of our miseries, and by the poignant letter of Dr. Read under the above heading. I agree with the former *in toto*, but it encourages me to say of the latter, sincere and moving though I feel it to be, that judging by the light of my own experience the way toward which he points us, fair path though it seem, leads straight to hell. The strong suggestion in his letter is, and it has proved subtly and powerfully appealing to many a fine mind, that truth, righteousness, love, and holiness rest on no supernatural basis, but are rooted and grounded in the very nature of man; that the intellectual, moral, emotional, and spiritual (Dr. Read substitutes the word "aspirational") needs of man's nature can find their ultimate and all-sufficient satisfaction in man. Dr. Read is no initiator along this route: it is a way well trodden by countless Buddhists, numbers of Stoics, and many an Ethicist and Positivist of our own day. And the way is strewn with many a fine and rare example of lofty virtue where the Buddhist's goal is Nirvana and Cato's was self-destruction.

Dr. Read appears to be forced to this position by the insistent facts of our own day. He cannot reconcile the Fatherhood of God with the "horrible reality" of the present war. For my own part I do not see that the war has really raised any new problem: it has merely accentuated an old one. God has wielded for ages the weapons of the earthquake, the volcano, and the storm. He has so ordered it that children are born in mothers' agony, and that the highest developments of the spirit are along the way of the Cross which is the only way of light. Does not the difficulty of Dr. Read and of many another issue from an altogether erroneous conception of God's Fatherhood and of what the deepest love may imply? May not love be utterly consistent with the sternest judgment, and, for redemptive purposes, have to use even the weapon of a consuming fire? Is it not conceivable that that religion whose highest symbol is the Cross may find some justifiable place even for a crucified humanity, and again change shame into glory? And is it not even possible that Dr. Read may have mistaken the real *end* of religion, and that it may not prove after all just what he defines it to be—to promote human goodness, to cultivate truth, righteousness, love, and holiness—but rather to cultivate that spirit from which truth, righteousness, love, and holiness must inevitably proceed? The fruit of the spirit is those things, but the fruit is not the spirit: the fruit is an inevitable by-product of the spirit. There is a sense, of course, in which it is wise to begin from the human end—but are we to end there too?

I know it is quite vain to attempt to prove these things by argument. One can only in the very boldest fashion suggest. But at least it has been borne in upon some of us by the bludgeonings of facts that an all-sufficient satisfaction does not, and cannot, lie for us within any realm of mere natural and human experience, but belongs only to that supernatural and transcendent realm whither our souls are bound, of which even here and now we have intimations. We have begun so to read our New Testament and so to learn Christ that His revelation to us is no longer a peculiarly *moral* one, but initiation into that transcendental world where He abides, dwelling in which our perplexities are resolved. And we have overcome, too, that final dread of moderns; we are not afraid of being dubbed *visionary* because the mystics are, for us, the only men of action in whose works we have an implicit confidence.—Yours, &c.

H. H. JOHNSON.

The Orchards, Cross Road, Evesham.

THE VALIDITY OF CONSCIENCE.

To the Editor of THE INQUIRER.

SIR,—I do not pretend to be a philosopher, and perhaps am rash in entering the arena of philosophical discussion; but it seems to me that there is some confusion of thought in the controversy about conscience, and that the verdict of conscience is precisely the same on each side. What is that verdict? Simply that we *ought* to do that which we sincerely believe to be *right*, and that we *ought not* to do that which we sincerely believe to be *wrong*. This appears to me to be the absolute and Divine imperative, which all alike admit. If any man believes that he ought to do what he sincerely believes to be morally wicked, he has a perverted conscience; but has there ever been such a man? When we come to deal with complex actions our decision often depends on a great variety of considerations, intellectual and emotional, on which conscience makes no direct pronouncement. Dr. Selbie's article, to which reference has been made, illustrates this point. He says:—"In the case of a religious man when he hears a definite 'Thus saith the Lord,' his duty is clear." That is to say that he is absolutely bound to act in conformity with his belief. But his belief may be in no way guaranteed by the voice of conscience. Dr. Selbie refers to seven points on which he thinks conscientious objectors "are in grave error." It will be sufficient to notice the first—"They interpret the teaching of Jesus Christ in the letter rather than in the spirit." The interpretation of ancient teaching depends, not on the verdict of conscience, but on intellectual and spiritual gifts which are in every man more or less imperfect, and, therefore, liable to erroneous judgments. The conscientious objector, therefore, is not one whose conscience directly prohibits every resort to force, but one who has seriously thought over the question, and is sincerely convinced (probably by a great variety of doubtful considerations) that war, in all circumstances, is opposed to the will of God. This conviction, if wrong, nevertheless throws no doubt on the imperative of conscience. It may be necessary sometimes to override the exercise of judgments which we think are mistaken; but we have learned in modern times that it is right to treat with all tenderness and respect what we consider to be the mistaken judgments of noble and high-minded men.—Yours, &c.

JAMES DRUMMOND.

Oxford, July 18, 1916.

"THE REALITY OF ERROR AND EVIL."

To the Editor of THE INQUIRER.

SIR,—I thank the Rev. H. Gow for his able article on 'The Reality of Error and Evil.' We believe also in the reality of truth and goodness. Has the word reality the same value when we apply it to error and evil as it has when we associate it with truth and goodness? I think it has not the same value, but that there are degrees—lower and higher kinds of reality. This is a point of considerable importance. What does Mr. Gow think?—Yours, &c.

W. RODGER SMYTH.

Horsham, July 7, 1916.

BOOKS AND REVIEWS.

RELIGION IN ART AND LITERATURE.

THE DIVINE ELEMENT IN ART AND LITERATURE. By W. Lawrence Schroeder, M.A. London, Lindsey Press, 2*s*. net.

THE purpose of this book is to lead its readers to the recognition of God's revelation of himself in the noblest products of the human mind. "Art and literature," says Mr. Schroeder, "may be regarded as the signs of a divinely creative consciousness." In other words, through art and literature the

Divine Spirit of beauty and truth and goodness is ever striving to bring things into harmony with himself. The artist and poet and musician are but carrying on to ever finer issues that work of creation which began in the morning of the world, and which will not be finished till the evil is subdued and the discord ceases and God is all in all. They have, therefore, a high and sacred function, and their achievements gain the utmost significance when it is realised that it is not their words and works alone we have to deal with, but that it is also God's words and works that we have to study in them. We are in no danger of forgetting that God operates in Nature, that it is He who fashions the flowers of the field and gives colour to the butterflies' wings, and is the source of all the loveliness and grandeur of the world; but we need teachers like Mr. Schroeder to remind us that a beautiful poem or picture or building or piece of music is just as truly of divine inspiration and workmanship. "The divine revelation in art," he says, "is pre-eminently through beauty; the perception of beauty is the evidence of the union of the God within and the God without, and the creation of beauty is the evidence of the operative presence of the divine in humanity." This is the view which the artists, musicians, and poets have themselves taken of their function and achievements. Thus we recall how Haydn said of his oratorio, 'Creation,' "It is not mine; from heaven it came"; and how Blake, speaking of his own work, declared, "It is the gift of God; it is inspiration and vision"—sayings which are parallel to the one ascribed to Jesus in the Fourth Gospel: "The words which I speak, I speak not of myself." The divine element is, in its operations, conditioned, of course, by the means and personalities through which it works; but whatever criticism may have to say about the forms of the manifestation, its first and chief business is to discern the divine element itself, to bring us to the study of the great productions of art and literature in a spirit of reverence, as befits those who are participating in a religious function. When we are possessed of this spirit we shall never enter a concert room where noble music is to be played and sung, or a gallery where the masterpieces of painting and sculpture are exhibited, without feeling that we are on holy ground. It is this reverential temper which the reading of Mr. Schroeder's book will help to beget and foster. The mere mention of the poems and pictures and other works which he uses to illustrate his theme, will recall to the mind of the student and art-lover many of life's most delightful and exalted experiences, and suggest others that are yet to be enjoyed. Emerson, we remember, pleaded for a faith that "should blend with the light of rising and setting suns, with the flying cloud, the singing bird, and the breath of flowers"; so it may be said that our author pleads for a religion that blends with all that is divine in the world of art and literature.

Mr. Schroeder dwells much on the way in which the artist and poet share with God in the joy of creation. "The artist moves by joy," he says, "there is the subtle feeling of high delight which accompanies the work of creation. For every artist worth the name feels that he is giving to life something new and original." But there is sorrow as well as joy in the work of creation, as Mr. Schroeder recognises. Doubtless, as Browning says, God

> tastes an infinite joy
> In infinite ways—one everlasting bliss;

but it is true that he experiences sorrow also in the effort to carry out his purposes of grace in the universe. For religion this sorrow is symbolised in the Cross of Christ. And if God suffers in the effort to realise the vision of the beautiful and the good, we should expect those who share his work of creation to share his suffering. And we do, indeed, find that the supreme creations of genius bear, as it were, the sign of the Cross. "It is," says Mr. Schroeder, "in those things which have been wrought of the passion and tears of men, and which have sprung from the creative desires of artists and poets, that we shall discern the divine element." As we recall the names of those who have most enriched the world in art and literature, we realise how truly it may be said of them that they were men of sorrows and acquainted with griefs. Dante had to endure the miseries of exile; Milton, the loss of his sight and misfortunes greater still; and although we know too little of the inner life of Shakespeare to dogmatise on the point, we can feel fairly certain that the creator of 'Hamlet' and 'King Lear,' and the other immortal tragedies, must have come through great tribulation too.

No doubt these poets and their peers in art and music experienced a joy in the production of their works such as lesser mortals never know; but it is well to realise that there is another side to the matter, and that the discipline of pain enters largely into the training of those whom God calls to the work of creation. It is good to remember this at such a time of world anguish as the present, for it comforts us with the thought that great things are struggling to the birth, that

> New arts shall bloom of loftier mould,
> And mightier music thrill the skies,

and life be made fairer and better. After the war there will be greater need than ever for the art and literature whereby, as Mr. Schroeder says, "God compassionates the weary heart of humanity, and leads men and women into the rest and blessedness of his eternal presence."

Mr. Schroeder is a devoted student of his subject in its various aspects, and readers, we are sure, will rise from the perusal of his pages feeling that their love of pictures and books and music has been stimulated by his enthusiasm, and that the sphere of divine revelation has been enlarged for them, and brought into more vital relation with their experience.

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.:—Elements of Folk Psychology: Prof. W. Wundt. 15*s.* net.

Messrs. Constable & Co.:—Abraham Lincoln: Lord Charnwood. 6*s.* net.

Messrs. Hodder & Stoughton:—Britain Prepared: Archibald Hurd. Will Dyson's Cartoons. 1*s.* net.

Messrs. Macmillan & Co.:—The Commonwealth of Nations—Part I.: Ed. by L. Curtis. 6*s.* net.

The Open Court Co.:—A Modern Job: Etienne Giran. 2*s.* 6*d.* net.

Messrs. Williams & Norgate:—The Secret of Consolation: L. Cope Cornford. 2*s.* 6*d.* net.

Miscellaneous.

Mind. The Expository Times.

PULPIT PARAGRAPHS.

TIME TO SPARE FOR GOD.

"Blessed are they who have time to spare for God," says Thomas à Kempis. So in planning out the ways in which we shall spend our Sundays let us see to it that we have time to spare for God in common worship. And in this matter each one has not only himself to consider but his fellow-worshippers as well. For in joining together in worship each of us by his very presence is ministering to the others in divine things, ministering sympathy and cheer, faith and hope and love. This is a ministry which no one who realises how much it means to other souls will lightly neglect.

J. M. Connell; at Westgate Chapel, Lewes.

BE YOURSELVES.

The true man will be independent. He does not make himself a mere copy of other men. He does not surrender his inborn right to think his own thoughts, obey his own conscience, make use of every gift of heart and mind that God has entrusted to him. The example and inspiration of good and noble men are indeed of supreme help and value. But they cannot think for us or live for us. It is only through the employment of our own powers that we can benefit from their teachings. We must "follow Jesus" we are told. Yes, we must follow him, and, at the same time, be ourselves. Like Him we must give our souls into no man's keeping, only into God's.

W. E. George; at Friargate Chapel, Derby.

THE PRACTICAL TEST.

If a man's religion really makes him more effective in the cause of good in any shape; if it keeps him plucky and persistent, even when things look blackest; if it helps him to fight the good fight, to refuse to be beaten, to scorn to "bow the knee to Baal," to rally those who are shrinking, and to press forward, never despairing; that man's religion, whatever customs he may use or discard, is a religion "worth while."

W. G. Tarrant; at Wandsworth.

THE FLESH AND THE SPIRIT.

Make no mistake, Paul says. This is a question of immediate and urgent concern. What a man sows, in the conduct of his life, that he will have to reap. Shall the flesh or the spirit rule in you? The works of the flesh are manifest, if you give the reins to the

beast in man. For this is what he means by the flesh. It is the animal, the bodily life, uncontrolled by considerations of humanity, with no touch of the spirit of a true manhood—life given over to base sensual indulgence and evil passions—and the result corruption, the degradation of life, with its end in bitterness and death. But on the other hand is the spirit, the purer breath of life, the nobler purpose, quickening the true man, directing all his powers to right ends, fulfilling the purpose of God in his creation.

V. D. Davis; at Bournemouth.

THE CHALLENGE.

Having awakened from his slumbers man is breathing again the purified air of self-sacrifice, is finding his soul once more: can that soul be kept? A great opportunity has come to the Church: can the Church seize it, bring back the people once more to a home worthy of them? The next ten or twenty years will decide. Will it be content to go on in its blind way, self-satisfied, asleep, or will it rise to the heights of its power and prove itself worthy of its traditions and inheritance? It has it in its power to do great things; but if it would live and take the place in the world's regeneration that it ought to take, it must prove itself worthy. The work is waiting to be done: can it bring itself to do it?

Bertram Lister; at Hackney.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

79TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	13,344	8	3
The Misses Ryland	20	0	0
Mr. J. J. Rawsthorn (fifth donation)	3	0	0
Mr. W. Harvey Blake (third donation)	5	0	0
Miss Snell (third donation) ..	0	5	0
Mr. M. A. Ruck	5	5	0
"D." (sixth donation) ..	5	0	0
Miss H. Beard (seventeenth monthly donation) ..	0	10	0
Prof. S. Alexander (third donation)	1	1	0
Miss Klugh	1	1	0
Mrs. Kenrick	10	0	0
"X." (seventeenth donation)	1	0	0
Mrs. Fellows Pearson (eighth donation)	7	10	0
Miss Fellows Pearson (seventh donation)	4	10	0
Miss E. Winmill (money earned by gardening during her fortnight's holiday) ..	1	0	0
D. A. H., "a Farm hand" (third donation)	0	3	6
Mrs. Napier	0	10	0
Staffs of the Edinburgh Provincial Training Centre, per Mr. H. N. Dodds (tenth donation)	3	0	0
Miss A. Isaacs (fourth donation)	2	2	0
Mrs. T. H. Russell (eighth donation)	5	0	0
Miss F. C. Grundy (second donation)	0	5	0
Mrs. Hans Renold (third donation)	2	0	0
Mrs. Enfield Dowson (third donation)	5	0	0
Mr. H. Woolcott Thompson (tenth donation)	25	0	0
Miss Ruth Atkinson, Nelson, N.Z.	1	0	0
A. T. and N. T. (fourth donation)	0	10	0
Anon.	8	0	0
Blackburn Unitarian Church Sunday School, per Mr. Leach	1	0	0
Mrs. Wallace Bruce (eighth donation)	5	5	0
Anon.	0	4	3
Anon.	0	6	0
Ida Silson (8 years old) proceeds of making and selling lavender bags (second donation)	0	10	0
Liscard Memorial Church and Red Cross Society, per Mrs. Johnson (fifteenth donation)	3	19	0
	£13,473	5	0

Parcels have been received from:—Mrs. and Miss Carter; Mrs. F. E. Baines; Mrs. E. Tomlinson; Wimbledon War Workers' Depot (per Mrs. Vincent Green); Miss E. S. Hollins; Miss Snell; First Presbyterian Church, Rosemary Street, Belfast (per the Rev. H. J. Rossington); Mr. E. H. Coysh; Miss G. Martineau; Miss Mole; High Pavement War Relief Committee (per Miss Guilford); Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Mrs. Enfield; Essex Church Work Parties; Mrs. Rink; Mrs. W. K. Hill; Miss Norah Fry; Miss Ellen M. Brown; Miss J. M. Klugh; Mrs. Bryan E. Johnson; Mrs. Greg; Miss Lawford; Miss Suttill; Church of the Messiah, Birmingham Branch of the Women's League (per Mrs. Worsley Austin); Miss Pile; Miss Newling; and Miss Bendelack; Anonymous; Miss Crafer; Bank Street, Bolton, War Workers' Circle (per Mrs. Flower).

WEEKLY REPORT.

THE formal opening of the Calais Hut has been postponed to July 30 as the Duchesse de Vendôme found she could not be present on the 21st. The Club is already open to the men, and at an entertainment which was given on Monday, July 17, 1,100 were present, and were not overcrowded.

Miss Norah Fry has painted a large copy of her emblematical drawing which we use on our leaflet. It is in large poster size and will be placed on the wall of the Calais hut.

In response to my appeal for games we have received several parcels and a large case of games and stationery from Mr. Coysh. These have *all* been dispatched to three institutions—one to a hospital for tuberculous soldiers at Montpellier (two hundred beds and not one game or book!), one to a convalescent depot at Honfleur, and one to a "depôt des invalides" for eight hundred disabled men at Le Havre. So we are again wanting more games. Pictures and coloured posters for the walls would also be very welcome. The number of parcels received has not been so great lately, probably because some of the working parties stopped after Whitsuntide. A large bale came, however, from the Essex Church Working Parties, containing such useful articles as fifty shirts and thirty children's nightgowns, among other items; the High Pavement (Nottingham) War Relief Committee, fifty-nine articles, and Mill Hill Sewing League (Leeds), eighty-four articles, both sent very large and useful parcels. All the contents have been packed into bales and went off this week. One lady has offered to take a "lonely soldier," but I have still a long list waiting to be "adopted."

As some people have misunderstood my statement about the London School Children's Clothes Committee, let me say again that these clothes are only for the *children*, not for the men in our hospitals (for whom I want clothes of all sorts more than ever). The London school children intended to send the clothes they have made into Belgium, but this is forbidden now, and cannot be done. They also found that the children in Holland were sufficiently supplied—hence all the clothes reserved for Belgian children are available for those in France. It is, therefore, unnecessary for *us* to send more children's clothes at present.

SPECIAL WANTS.

Pyjamas, slippers.
Shirts, socks.
Towels, pillowslips, household cloths.
Handkerchiefs for men and children.
Games, indoor and outdoor.
French books, stationery, illustrated magazines, typewriter, gramophone.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

LIBERAL CHRISTIAN LEAGUE.

THE LIBERAL CHRISTIAN LEAGUE held its Annual Meeting on Tuesday, July 11. Owing to an unfortunate misunderstanding the Institute at Bloomsbury Central Church, where recent meetings have been held, was found to be not available, but by the kindness of the Vicar of St. George's, Hart Street, the Vestry Hall adjoining the church was placed at the disposal of the League. There was a good attendance, notwithstanding the sudden change of venue, and at the

Public Conference the speaking was of a high order. The President, the Rev. Dr. J. Glass of Edinburgh, received a cordial welcome on taking the chair. In his opening remarks he endorsed the principles of the League which he said were thoroughly sound. They commanded his fullest sympathies, and he had been a member from the first. He agreed not only with the theological position, but in the emphasis on practical work.

The Rev. Dr. R. J. Fletcher of Grays Inn Chapel gave a scholarly address on 'Faith and the Present Need.' He said that the Liberal theologians had destroyed the old foundations; what have they to give in exchange? In view of present events the secularists are finding their position unsatisfactory, and they are asking, Can you present Christianity to us in a form which we can accept? It is the duty of the Liberal Christian to enlighten the various religious bodies. There must be a higher aim than the happiness of the greatest number. Tracing the origin of the war, it could be seen to have its source in the sinful motives of men, and these always brought their punishment. But God does not punish only, He makes good to grow out of the evil, and the speaker pointed to the heroic self-sacrifice that the manhood of the nations was showing. If we are to modify the thought of God we must be careful not to follow too entirely Judaic Deism, and regard God as a mere spectator of the human drama. The Cross is the symbol of divine suffering and sacrifice,—we must show forth the present Christ. In the loss of our countrymen who have laid down their lives, and in others who are ready to make the sacrifice, we see the spirit of Christ. We are in Him and He is in us. The justice of God will be to the individual, and the resurrection implies that. The future state will probably be one of growth; all may not be worthy to attain that life, and perhaps personality will be transcended.

The Rev. G. Stanley Russell began on a personal note. He said his early days had been sheltered, but as warden of a settlement he had been struck by the amount of undeserved suffering he met. He asserted that the whole of our social system will have to go into the melting-pot. The soldiers have resolved that their country shall be worthy of the lives and the sacrifices which have been made. The social system of this country would not bear contemplation, and though we may not see a complete remedy for the present ills, yet we must utter our protest and labour for reform. Love must be the objective of society, and love that is not sloppy sentiment, but seeks to secure for all the things that are truest and best and most abiding. We must aim at two things. We must recover the prophetic mission of the early Christian Church: not the foretelling of the future but the presentation of the gospel of righteousness. Many feel our worship cold because that note has been lost. Secondly, we must cultivate the sense of comradeship among Christians, the consciousness of an alliance in a common cause. Then we must recognise the equality of women; the part they are taking to-day fully establishes that we must have their help in reconstructing society. There was going to be a great social and industrial upheaval. Our present position was partly the result of a long series of patched up disputes and compromises. Our next attempt must be thorough. If we were going to be effective we must realise that the end of stereotyped religion had come. We must open our windows to the blue sky of God and the divine voice in man. The Kingdom of God was a practical notion and must be entered into now. It was not our duty to try to copy Jesus but to incarnate the eternal Christ in the present.

The Rev. G. T. Sadler expressed the pleasure of the Meeting in having among them as a visitor Dr. Fort Newton, the Liberal Christian minister from the United States, who was at present fulfilling an engagement at the Cty Temple.

Dr. Fort Newton thanked the Meeting for their welcome. He felt quite at home among them, he said, and it was pleasant after travelling four thousand miles to find oneself among others working for the same great cause. Deeper than the distinction of American or English lay the divine. In Liberalism there must not only be breadth but depth and height. Our faith must be free without being iconoclastic. We must be religious without being pietistic.

The addresses were followed by a discussion.

CHILDREN'S HELP TO CHILDREN.

A beautiful ceremony took place at the London Day Training College on Wednesday evening, when the children from the London schools tendered to the children of Belgium and Serbia the gift of clothing which they had been making during the past few weeks. Four hundred schools had sent in and four hundred complete outfits for children (half for Serbians and half for Belgians) were exhibited. This is about a tenth of what is now ready to be sent abroad, and possibly only about a twentieth of the total output. Each outfit contains a complete set of underclothes, frock, pinafore, &c., or if for boys, underclothes, corduroy knickers, and tunic. The materials are of excellent quality, and the needlework was greatly admired. The girls have been allowed to embroider and trim the frocks as they pleased, and the results were charming, although quite simple. Over £2,500 has already been sent in and expended on materials, and this was entirely contributed by children in farthings, halfpennies, and pennies. No adult has contributed to the Fund; even the expenses of the ceremony on Wednesday were paid for by the sale of programmes painted by the children in the schools.

Speeches of welcome were made by the Chairman of the London County Council and the Chairman of the Education Committee to His Excellency M. Paul Hymans, Belgian Minister, and to the Secretary of the Serbian Legation, both of whom responded warmly, and in the name of the children of their countries thanked the London children for their gifts and expressed their belief that the loving sympathy thus shown would still further strengthen the bonds of friendship between the Allies. In the intervals between the speeches the children danced national dances in costume and sang national songs. The Serbian clothes are to be sent to Corsica and the Belgian to the Colonies Scolaires in France, already described by Mrs. Allen in The Inquirer.

WILLASTON SCHOOL.

Willaston School has lost two more of its old boys during the war in addition to the one whose death was recorded in a memorial notice in our columns last week—A. E. Rawsthorn, a year ago, and quite recently J. A. Ruck. The latter was a second-lieutenant attached to the R.F.C., and was killed while practising. All three had been Head of the School in their time. It is also feared that the one member of the staff who has gone—F. J. Hanby—must also be counted among the losses. He was reported missing, and since then news has come that he was seen to fall in the German lines. He was a lieutenant in the Royal Sussex Regiment. He had been at Willaston for a long while, was an admirable teacher in school and out, and most popular in the best sense with the boys.

HOME MISSIONARY COLLEGE.

The following prizes were awarded at the annual proceedings of the Home Missionary College on July 4:—

COLLEGE PRIZES.

Sharpe Prize—£10 divided between Mr. J. H. Ewbank, B.A. B.D. (£6), Mr. G. R. Jones, B.Sc. (£2), Mr. Chas. Smith (£2).

Bibby Greek Prize (£3), Mr. J. H. Ewbank, B.A. B.D.

Rawson Essay Prize (5 guineas), Mr. G. R. Jones, B.Sc. Book Prize given by Examiner, Mr. C. Smith.

Millson History Prize, Mr. G. R. Jones, B.Sc.

UNIVERSITY PRIZES.

Gladstone Memorial Prize (£5), Mr. J. P. Phillips, B.A.

Bishop Lee Senior Greek Prize (½), (£10 10*s*.), Mr. J. H. Ewbank, B.A. B.D.

The following results were announced:

Mr. J. H. Ewbank, B.A., graduated B.D. (with distinction in New Test.).

Mr. G. R. Jones, B.Sc., passed with distinction in Hist. of Doctrine, Eccles. Hist., and Fundamental Ideas of Religion, for the B.D. degree.

Mr. J. W. Maw, B.A., graduated M.A. in Economics, and passed in Fundamental Ideas of Religion for the B.D. degree.

Mr. J. P. Phillips graduated B.A. with First Class Honours in School of Economics.

Mr. Tom Rowley graduated B.A. with Second Class Honours in School of Classics.

Mr. P. C. Whiteman passed in English Literature, Greek, Latin, and Political Economy for Intermediate B.A.

NEWS OF THE CHURCHES.

Belfast.—As a result of the recent severe fighting many Ulster families have suffered great losses. Amongst them were valuable members of the Non-Subscribing Presbyterian Church: Capt. W. S. Smyth of Banbridge, Lieut. Dermot Neill of Holywood, and Capt. J. S. Davidson, son of

Mr. S. C. Davidson, head of the well-known Sirocco Engineering Works in Belfast. Second Lieut. E. G. Boas of Belfast is also reported amongst the missing. With the relatives of all the above the deepest sympathy will be felt, and pulpit references were recently made in the First Church, Belfast, to the losses sustained by the Non-Subscribing community. Particulars have since been received which make the end of Capt. J. S. Davidson heroic and at the same time unspeakably sad. Attached to the Machine Gun Corps he was taking part in the great attack made by the Ulster Division when one of his legs was shot away. Notwithstanding his terrible wound he continued to work his gun, thereby undoubtedly saving the lives of many of his men; but at last he received a fatal wound. Thus a most promising career as co-director and ultimate successor of his father was cut short. A great favourite for personal reasons, many friends will mourn his loss. Special sympathy will, however, be felt for his parents, whose only son he was.

Blackpool (South Shore).—Last Sunday evening the Rev. B. C. Constable, responding to the War Savings Committee's appeal, took as his subject "The Ideal and the Real," in relation to war, and urged the formation of a War Savings Association. Seventeen names were given in afterwards as members of such an association, and it is hoped that the number will be doubled during the week. Anniversary sermons were preached by Mr. Constable on July 2 to good congregations. The evening subject, "What this Church stands for," was reported in full in the *Blackpool Herald*, and has since been reprinted on single sheets for distribution.

Coseley. — The 117th Sunday School Anniversary Services were conducted in the Old Meeting House on July 2, the Rev. Henry Austin, of Cirencester, being the preacher morning and evening, and Mr. W. Cheshire, President of the Midland Sunday School Association, in the afternoon. Large congregations assembled, and 50 of the children and the choir sang special hymns and anthems. The church was decorated with plants and flowers, which added to the beauty of the building. An additional service was held in the evening of July 16, when Councillor G. N. Robbins, B.Sc., of Warley, occupied the pulpit, and the Anniversary hymns were repeated. The total collections amounted to £21 3*s.*, an increase of a few shillings on the previous year. On Saturday the 15th a Garden Party was held on land adjoining the church. This function, which has been held annually for a few years, passed off very successfully. The proceeds are for the Church and School Improvement Fund.

Kingston (Jamaica).—We hear from the Rev. Ethelred Brown that the Unitarian cause is being vigorously pushed in Kingston. The Sunday afternoon services in Victoria Park are largely attended, and this promises to be a fruitful recruiting ground. The attendances at the services in the hall are also quite satisfactory. On Easter Sunday morning a children's Easter Cantata was rendered. It was well attended, and the most pleasing feature was the willingness with which the parents belonging to other denominations permitted their children to assist in the service. The members have on their own initiative decided to procure a communion service and to present their minister with a preaching-gown. The work is difficult, but it is interesting and compelling, and those who have undertaken it, as well as their friends abroad, need to realise that in this particular field they must learn to labour, and to wait.

Lincoln.—A pleasant gathering of friends from the North Midland District Association took place at the Unitarian Church on Thursday, July 13. In the morning an excursion was made to the cathedral, and after lunch Mr. J. C. Warren, of Nottingham, gave an interesting address on the history of the Unitarian Church, which building dates back to 1725, and has been occupied by Presbyterians, Independents, Methodists, and Unitarians in turn. The Rev. T. P. Spedding presided. Tea was given by the hospitality of Mrs. King, and at 6 o'clock the Rev. H. W. King conducted the service, and the sermon was preached by the Rev. C. J. Street of Sheffield. At the conclusion of the service Mr. Street christened the baby son of Mr. and Mrs. King, who later on entertained the members of the congregation to supper. The day's proceedings were greatly helped by glorious weather

London: Ilford.—Mr. H. D. Holdom, Captain of the 15th Company Boys' Own Brigade, connected with the Unitarian Church at Ilford, writes appealing for funds to help in carrying on the useful work among the lads. A drum and fife band has been started, and two or three bugles are urgently needed. It would greatly facilitate the work of the Ambulance Class, also, if stretchers could be obtained. Mr. Holdom, who conducts this class, has been rejected for the army, but is doing Red Cross work, being among those who receive the wounded at the different railway stations and take them to the hospital. The object of the workers among the boys is to get the latter out of the streets, where so many temptations await them, and train or amuse them in such a way as to develop their capacities and give them a healthy outlook on life. Some of the lads, whose ages range from 8 to 14, are gradually being drafted into the Sunday School, but the work is greatly hampered by the want of both funds and officers.

London: Kentish Town.—On Monday, July 17, a lecture was given by the Hon. Mrs. Haverfield on 'Ten Months in Serbia,' in connection with her labour there under the Scottish Women's Medical Unit. The lecture was illustrated by many lantern slides of the country and the people. Mrs. Haverfield gave a graphic description of her experiences in the hospitals and of the time when she and her companions became prisoners of war after the Serbian defeat. At the commencement of the meeting Madame Melyéovitch, a Serbian lady now in this country, gave a short historical survey of her native land. There was a very large and appreciative audience and nearly £3 was collected for the ambulance work in Serbia. At the close of the meeting the Rev. F. Hankinson thanked the two lady speakers for their interesting accounts of the land so endeared to them.

Lye, Stourbridge.—At the Monthly Meeting of Protestant and Dissenting Ministers of Warwickshire and Neighbouring Counties, which was held in the Kingswood Chapel, Hollywood, Birmingham, on Monday afternoon, July 17, the Rev. G. H. Smith gave an address on 'What are the Things that Matter Most to Us in the Present Crisis?' Eleven ministers attended, and several visitors and ministers' wives were present.

Midland Guilds' Union.—The summer meeting of the Midland Guilds' Union partook of the character of a ramble on Saturday, July 8, the route selected being from Dudley, through the Castle Grounds and Wren's Nest Hill to Coseley, where tea was provided and a pleasant hour spent by representatives of the Birmingham Old Meeting, Dudley, Lye, Oldbury, Walsall, West Bromwich, and Coseley Guilds. A welcome was extended by the President, the Rev. H. Warnock, to the recently formed Guild at West Bromwich, which had expressed a desire to become affiliated, and it was decided to enrol honorary members at a minimum subscription of 2*s.* 6*d.* per annum.

Northampton.—The Rev. W. C. Hall, minister of Kettering Road Church, announced last Sunday that the weekly contributions of the congregation to the War Benevolent Fund had passed the sum of £200, which had been expended in the maintenance of a bed in the Allies' Hospital at Yvetot, and in donations to the Commission for Relief in Belgium, Belgian Hospital Fund (*Inquirer*), British and French Red Cross Societies, Serbian and Polish Relief Funds, and the Northampton Prisoners of War Fund.

Southend.—The Rev. Thomas and Mrs. Elliot were the recipients of many congratulations and good wishes for their "Golden Wedding" and Mrs. Elliot's birthday, which were celebrated on July 13. In addition to a beautiful address from the church with which Mr. Elliot was associated at Highgate, an address arranged in book form was presented by the members and friends of the 'Southend' Unitarian Church, of which he was minister for four years, as a tribute of affectionate regard. The presentation was made by Mr. Sloman and a deputation of ladies on behalf of the congregation. The ladies also presented Mrs. Elliot with a bouquet of flowers. Mr. Elliot, on behalf of himself and Mrs. Elliot, expressed his warmest thanks in a few kindly and well chosen words.

NOTES AND JOTTINGS.

THE BOYHOOD OF THE NATION.

Mr. John Galsworthy lays great stress in the course of his last article in *The Observer* on the grave national menace constituted by our neglect of the boyhood of the nation in the years between 14 and 18, and urges the adoption of a heroic scheme with the greater part of which, at least, most people will be in agreement. That continuation schools should be provided in which technical training is given in the craft, trade, or occupation for which the boy is most suited, is now regarded as more than ever a necessity, but opinion will be divided as to whether the camps in use at present will be the best places in which to carry on such training after the war, and whether the boys shall be taught all the essentials of a soldier's life as well. In this connection it is interesting to learn that Prof. Foerster of Munich, who is being very much criticised in Germany just now on account of his outspoken utterances, has recently written a couple of articles on this very subject of the military training of boys, from an educational standpoint, which have appeared in the *Berliner Tageblatt*. He points out that the great need is for "turning the present truce between classes and parties into a genuine *social peace*," and adds, "for the younger generation an education in *preparedness for peace* is at least as important as the education in *preparedness for war*....By all means let us have a rising generation physically capable of bearing arms, but our educational influence must lay the chief stress upon the austere discipline of making and keeping peace." Prof. Foerster urges that physical training should be carried out in a spirit of unconstraint suited to the needs of youth, "admitting at most certain interesting branches of scouting and pioneering such as have already been adopted by the Boy Scouts,"

and that the advocates of this method should never forget "that the *moral training* of youth is the strongest bulwark of its physical efficiency."

BOOKS FOR THE WOUNDED.

Dr. Hagberg Wright points out that the need for literature at the present time, when the wounded are pouring into our hospitals, far exceeds all previous needs, and that an enormous supply of books and magazines easy to handle is wanted. These should be sent to the Red Cross and St. John's Ambulance War Library, Surrey House, Marble Arch, W., or to the London Library, St. James's Square, S.W., from whence they will be forwarded on to Surrey House.

WAR ECONOMY AND DRINK.

Mr. George Wilson, of the United Kingdom Alliance, gives some figures in regard to the present consumption of drink which it will be useful to remember in view of the National Campaign for Prohibition during the war, and other attempts that are being made to save the people from a constant temptation. Although it appears there has been some reduction in the consumption of beer and spirits during the half year ending June 30 last as compared with the corresponding period in 1915, there has been no decrease, but an increase, in the actual money spent on intoxicating liquors. "I estimate the expenditure on intoxicants during the past half year at certainly not less than £90,000,000 as against £88,000,000 in 1915," says Mr. Wilson, "and the total expenditure from August 1, 1914, to June 30, 1916, at not less than £340,000,000. Of this huge sum the Government takes rather less than one-third in taxation. Large as is this sum, it does not and cannot represent any true gain to the nation if we deduct the value of the raw materials destroyed, the waste of labour, the loss of life (particularly young life), health, and efficiency, the cost of dealing with the results of our drink consumption, and the injury to our domestic well-being. An increase of only 10 per cent in efficiency among our workers would be worth more to the Government at this time than all the present revenue from drink. As the Tsar declared in his famous edict: "It is not meet that the welfare of the Exchequer shall be dependent upon the ruin of the spiritual and productive energies of numbers of my loyal subjects."

A CONFIRMATION SERVICE AT RHEIMS.

A strange use has recently been made of one of the vast wine-cellars under Rheims which have been used many times as a protection from German shells. According to *The Manchester Guardian*, when the time came round for the administration of confirmation to children who have made their first communions this year the service (which would have taken place in the Cathedral had it not been reduced to a roofless shell as a result of many bombardments) was held in one of the largest of these vaults. Here the Cardinal Archbishop and his clergy, the hundreds of little boys and girls, and their parents (these last including, of course, many soldiers in uniform) assembled, and the gloomy crypt was made bright with candles and flowers. This recalls the scenes that took place among the early Christians in the catacombs of Rome.

THE CHURCH OF THE MESSIAH, NEW YORK.

The Rev. John Haynes Holmes, minister of the Church of the Messiah, New York, now has associated with him in the manifold activities of a rapidly growing parish the Rev. Harvey Dee Brown of Milwaukee, a scholar, an able lecturer, and a very successful organiser. He is courageous in the expression of opinions, whether on social or religious matters, which do not follow conventional lines, and is described in *The Christian Register* as "an out-and-out radical." Mr. Brown has gained wide experience in sociological subjects as a lecturer for the Wisconsin Anti-Tuberculosis Association, as head of the Department of Rural Sociology in the Milwaukee School of Agriculture from 1912 to 1914, and as field agent of the New York State Charities Aid Association, in which connection he has done most successful and important work.

BARNETT HOUSE, OXFORD.

Lord Bryce has been appointed visitor and the following as honorary associates of Barnett House, Oxford: the Archbishop of York, the Bishops of London, Oxford, and Winchester, Lord Milner, Sir Horace Plunkett, Mr. George Cadbury, Mrs. Barnett, Miss Jane Addams, and Earl Grey. Among those already included in the list of associates are the Bishop of Hereford, Profs. Dicey, Egerton, Sanday, Scott Holland, Turner, Sir John Simon, Sir Henry Miers, Mrs. T. H. Green, and Mrs. Toynbee. We understand that Miss Dorothy Horne, senior student of Lady Margaret Hall, and a daughter of the late Mr. Silvester Horne, M.P., has been appointed secretary and librarian. Miss Horne obtained the Oxford diploma (with distinction) in economics and political science at the recent examination.

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No. 9. THE ARMY—Lord Derby's Report. (Showing that the shirkers do not exist and that Lord Derby has calculated upon 900,000 men who never existed.)

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No. 13. LIFE'S PRIMAL ARCHITECTS. By E. D. Hume. (An essay on the work of Prof. Bechamp showing the fundamental errors of Pasteur on which his inoculations are based.)

No. 14. HOW TO HASTEN THE VICTORY OF THE ALLIES. (Showing that whilst the War is vigorously pressed, the enemy should be informed that we only seek Peace and not Vengeance.)

No. 15. DOES INOCULATION PROTECT AGAINST TYPHOID FEVER? By Walter R. Hadwen, M.D., J.P.

Leaflets showing Official Authority for Statements that Vaccination and Inoculation are not legally compulsory.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, July 30.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., Rev. JOHN HUNTER, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15th, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. L. JENKIN JONES.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. F. G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD B. BURTT.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood League House, 141 Portland Road, 7, Rev. J. A. PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. F. FINCHAM; 6.30, Mr. S. P. PENWARDEN.

University Hall, Gordon Square, W.C., 11.15, Rev. F. H. JONES, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road. Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BILLINGSHURST, Free Christian Church, South Street, 11 and 6.30, Rev. G. BURROWS.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. S. SOLLY, M.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. T. P. SPEDDING.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{DEAN ROW, 10.45 and

STYAL—6.30, Rev. E. A. VOYSEY.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. HAWTHORN JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHAS. PEACH.

LEICESTER, The Great Meeting, 11 and 6, Rev. H. H. C. JONES.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. V. D. DAVIS, B.A.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Mr. A. KIRKMAN. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.

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SHEFFIELD UPPER CHAPEL, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. MATTHEW R. SCOTT.

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SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

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TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

It is a memorable experience to visit France during these weeks of the great offensive. Nothing else can give any idea of the magnificence of the British effort in men and equipment and the speed and efficiency of the arrangements made for transporting the wounded. There everyone, and especially the French and the Belgians, is on the tiptoe of expectation, and people think more of the splendid results to be achieved than of the inevitable losses. On this side the mood is rather different. We scan the casualty lists with anxious eyes and are less exultant. There is not so much of the pride of combat in our hearts. This is due in part to our peaceful surroundings. We realise the war less, not only in its sufferings, but also in regard to the tremendous issues of national well-being and personal happiness which hang upon the fortunes of battle.

We must, however, nerve ourselves to endure, for greater and more terrible things than we have yet seen are imminent, and the end is not yet. It is right, too, that our endurance should be tempered with a stern joy. On the one side are the loss, the pain, the apparent waste of human life; but on the other is the imperishable good for which we are paying this tremendous price. Justice, freedom, and goodness have driven us into the battle. They are worth all this and more. They only yield up their richest blessings when men contend for them to the uttermost. A new dignity and sacredness should steal into every quiet English home as we realise that every minute men are giving up their lives to keep us in security. We can never pay the debt, but sorrow for their loss is swallowed up in inextinguishable pride.

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Our recent journey has covered a fairly wide area and brought us once again into close personal contact with the work of the Belgian Hospital Fund on the other side of the Channel. Our Belgian friends have overwhelmed us with friendliness and gratitude. All we can say is that the Fund must have accomplished a great deal of good and brought exactly the kind of help that was needed in order to secure such a firm place in their esteem. In the coming weeks we shall have a good deal to say about what we have seen. There are departments of their work, especially in their treatment of the disabled soldier and the fine provision which they have made for his industrial training, where the Belgians have much to teach us. For the moment, however, our attention is fixed upon the Soldiers' Club—the "Cercle du Soldat Belge"—at Calais. It might seem extravagant were we to set down all that it is in our hearts to say, but readers of Mr. Kelland's description, which appears in another column, will be able to understand the reason of our delight.

* * *

July 21 was Belgian Independence Day. The National Fête was celebrated in London by a great meeting at the Albert Hall. The presence of the Band of the 1er Régiment des Guides and the lofty eloquence of M. Hymans and M. Standaert made the occasion memorable, but the words which will go furthest were those of Mr. Asquith. After a tribute to the decisiveness and enthusiasm with which Belgium resisted German aggression, he referred to the steps which Germany has taken to starve and torture the population. "We here in Great Britain," he said, "are taking note of these things. We do not mean to forget them; we intend to exact reparation for them; and in the meanwhile the spectacle of the sufferings and sacrifice of those patient and stubborn victims of inhumanity and tyranny is exciting the sympathy, not only of the Allies, but of the whole neutral world....When the hour of deliverance comes, and come it will before long, it will be to us here in Great Britain a proud and ennobling memory that we have had our share in restoring to them the freedom and independence to which no nation in the history of the world has ever shown a more indisputable title."

* * *

Mr. Asquith's words about the sympathy of neutral countries has received remarkable confirmation in an 'Address by Spanish Catholics to Belgium.'

Hitherto, so we have understood, clerical opinion in Spain has been largely German in its sympathies, but outrage and wrong have stirred it to emphatic protest. This memorable address, which is to be preserved in the archives of the University of Louvain, ends with the following words :—

> The coercion of Belgium on August 4, 1914, to force her to side with Germany as against France was not only an invasion of her rights but a challenge to her plain duty. This circumstance lends a very special merit to the conduct of Belgium in our eyes. Inspired by the highest conception of Christian chivalry as reflected in our own national tradition, we unanimously recognise and admire the glorious heroism of the little nation which did not hesitate to face the attack of greatly superior forces, with all its incalculable consequences, rather than consent to the sacrifice of national honour. We are all filled with pride at the thought that if the moral treasury of humanity is to-day the richer by so great an example of loyalty to the call of duty, the thanks of the world will always be due for this to a Catholic nation. As Spanish Catholics, we express our most earnest wish that whatever may be the military result of the war, Belgium may obtain full reparation for her present misfortunes and the complete restoration of her national independence.

The Address has been signed by five hundred representative men, including many distinguished members of the Spanish clergy and religious orders and ninety-three university professors. *The Times* correspondent at Madrid points out that the reaction in public opinion revealed by this manifesto is very striking. For an address of sympathy offered to Louvain in August, 1915, it was only possible to collect thirty-nine signatures, of which only four were those of university professors.

* * *

We publish to-day an important manifesto in favour of Prohibition for the period of the war signed by a group of influential men, who disown any close connection with ordinary temperance propaganda. They are whole-hearted in their support of the war ; they want to see the nation put on its full strength ; and they find that alcohol is a serious menace to efficiency. We think that their case is an exceedingly strong one, but it would be even stronger than it is if they had been a little more careful not to go beyond the facts. The manifesto states that Prohibition has been enacted in France and Russia, and what they have done we ought to do. Now all that our Allies have done is to prohibit the sale of spirits. In France beer and wine are not "alcohol" in the technical sense of the word, and so far as we know there is no intention of taking steps against them. We believe that a movement to prohibit spirits in our own country would have a better chance of success than a more sweeping measure, and probably it would secure most of the excellent results which we all desire.

* * *

Slowly the churches are coming to recognise the dangerous stagnation of their Sunday Schools. The traditional machinery for training their young people and drafting them into church membership has broken down. In a world which is learning every day the need of training and technical equipment the Sunday School remains the happy hunting ground of the amateur. This may seem a hard saying, but it was the burden of the recent discussion on the Sunday School problem at the Wesleyan Conference. As we have said more than once before, we doubt whether there can be any real improvement unless we begin at the top, that is to say, with the ministers, and recognise that, with all their scholarship, so far as Sunday School teaching is concerned they are untrained amateurs. And they ought to be experts. What are the theological colleges doing that they do not make it their business to train teachers, who have some capacity for making the Bible interesting to children or firing the imagination of hard-headed and inquisitive boys with the romance of religion ? If every Sunday School had a qualified head in the person of its minister a large part of the problem of its inefficiency would be solved.

* * *

While on a visit to Tokio Sir Rabindranath Tagore has given some of his impressions of the characteristics of Japan to a correspondent of *The Manchester Guardian*. He feels that Western civilisation and Western education are exercising a great fascination upon the youth of Japan, with the resulting danger that for a while they may regard their own thought and their own traditions as worthless and only fit to be cast aside. The same thing happened in India, but there a reaction has come and forces are at work to produce an adjustment.

> "I have not been in Japan sufficiently long [he remarked] to say whether this is happening here also, but I feel it must be so. The Western apparatus which Japan has borrowed is like a garment rather than part of the individual himself. It is universal and external. True, the West has taken a long time to evolve it, but it has no peculiar character of its own, and the East can borrow it and transplant it rapidly. Precisely for that reason it cannot of itself satisfy the soul of a nation. Thoughtful men in Japan with whom I have talked tell me that they are conscious of this, that they feel the need of harmonising Japan's present with her past, and it is this feeling, I believe, which explains the extreme cordiality with which I have been received here."

* * *

In the same interview there is an interesting reference to his recent visit to England and the characteristic features of our industrial civilisation. To him the difference between East and West is to be found not in the scientific spirit and the growth of mechanism, but in the inner core of the people's life.

> "You ask me to characterise the difference between the Eastern and the Western outlook. That is very difficult, although the difference is very real. In the East we are conscious through all individual things of the infinity which embraces them. When I was in England I felt there was an incessant rush of just individual things upon me ; it was not a question of noise and bustle and haste only, but the whole atmosphere lacked the sense of infinity. Upon me it had the effect of hampering reflection and meditation. No, I should not describe the difference as one between spirituality and materialism, though that is the way it is often put. I have known too many noble and devoted men in England who practise renunciation and self-sacrifice and strive for humanity to deny your Western civilisation spirituality. No country could stand the shock of this war if it lacked spirituality. But it is a different kind from ours. It is not penetrated, as is ours, with the abiding sense of the infinite. ....Though I look forward to science and the mechanical arts of civilisation becoming a common possession of the whole world, I have no fear that the mind and soul of the whole world will become uniform, for these things are external like a garment, and do not touch the inner core of a people. I conceive a kind of federation of nations, in which each contributes its own characteristic philosophy."

* * *

By the death of Sir Victor Horsley many good causes have lost an inspiring and enthusiastic friend. A man of marked force and originality in his own profession he found time to throw himself with energy into various movements of social reform. He was among the most powerful advocates of total abstinence on the scientific side, his one book being 'Alcohol and the Human Body,' which he wrote in collaboration with Dr. Mary Sturge. Last March he volunteered to go out to Mesopotamia in order to place his unrivalled skill as a doctor at the service of the army where it was most needed. It is one of the splendid things about this war that such acts of self-devotion on the part of our ablest men have become so common. Sir Victor Horsley has given his life for his country as truly as those who have fallen in battle.

THE RECREATIONS OF THE SOLDIER.

IT is our intention this week to write only a few lines by way of preface to the admirable account of the Belgian Fête Day at Calais which we have received from Mr. W. W. Kelland. There is no need to remind our readers of the scheme for providing a Club for Belgian Soldiers in Calais which has been a matter of absorbing interest to us for the past few months, a scheme now happily crowned with splendid success. The formal opening of the Club—the "Cercle du Soldat Belge," to give it its official title—will take place next Sunday, when the Duke and Duchess of Vendôme will be present, but the doors have been open for more than a fortnight, and every day has brought increased success. The soldiers come in and are happy. In this large hall, with its fine stage, its attractive reading room, and its supply of excellent meals and light refreshments at very moderate prices, they feel at home. No one can move about among them without feeling that in this Club they have found exactly what they need.

A few days ago the present writer sat for a considerable time in the reading-room. He was apparently absorbed in the study of a newspaper, but he was in reality observing human nature. Several men were engaged in writing letters, others came in in twos and threes just to have a look or to glance at the maps which have been placed upon the wall. There could be no doubt about it, the eagerness on their faces, the look of delighted surprise that all this had been provided for them meant more than a hundred resolutions of thanks. The British soldier has shown his appreciation of the Y.M.C.A. huts provided for his use; but his Belgian comrade is in a much worse case than he, for he is entirely divorced from his home and suffers terribly from loneliness and overwhelming anxieties about those dearest to him. Here in this pleasant social club in Calais, which bears the inscription, "Fondation du Belgian Hospital Fund," he will recover a little of all that he has lost. He will be a better soldier and a better man for its influence. Its spirit of good fellowship will banish discontent and relieve the monotony of his life, and mingling with the laughter and good cheer there will always be the quiet appeal of religion and patriotism and the tender affections of home to keep him loyal and brave. We thank our readers most heartily for the generosity with which they have supported our efforts. A large amount of the money has been given by the members of our Sunday Schools. They wanted to do good and to make others happy, and they have won a fine success.

CONCERT GIVEN IN THE "CERCLE DU SOLDAT BELGE" AT CALAIS ON THE OCCASION OF THE FÊTE NATIONALE, JULY 21, 1916.

As soon as we entered the "Cercle" it was evident that the evening was to be a success. Half an hour before the time fixed for the commencement the hall was full; up to the last minute refreshments were being served and even cold suppers, and the two bagatelle boards were in use; but at a quarter past seven these were cleared away and their place occupied by a few "reserved" chairs. Flags of the Allies decorated all the pillars, windows and doors were open, and in spite of the smoke from unnumbered pipes and cigarettes the atmosphere was clean and fresh when M. Dupuis and his "chorale," some forty strong, took their places on the platform. Scarcely had they found their seats when a commotion at the chief entrance was noticed, and to the surprise and delight of the soldiers Lieut.-General Clooten, the Belgian Commandant of the Calais Base, was seen to be entering. At once all rose, the Committee hurriedly received him, and as he moved to his place the whole audience, admirably led by the "chorale," thundered out a verse of 'La Brabançonne.' The volume of sound showed the delight of the men, and throughout the evening the same joyous spirit prevailed. On every occasion the men joined heartily in the choruses, and it was a pleasure to hear their laughter at the semi-comic Flemish and Wallon songs, especially in 'Met Jan,' 'Prindez vos baston, Simon,' and 'Het Lied van den Smid.' The singing was excellent, and too much praise cannot be given to the members of this choral society—chiefly composed of Belgians—the "A Capella." Their purity of diction and promptness of attack were especially noticeable. All the pieces were good, and many were the encores, but most striking were the cheers given to Madame Dujardin in her declamation, 'A la Belgique,' and to Madame Dupuis in the 'Salut à la France.' The presentation of a bouquet by Commandant Lajeot to the singer gave another opportunity to the audience to show their delighted appreciation of the efforts made to entertain them.

The evening ended all too soon, but the men went away happy in the knowledge that another concert would be given on Sunday evening at 6 o'clock, and that it was hoped to provide at least bi-weekly entertainments as long as the "Cercle" remained in Calais.

So closed the national fête day of the Belgians in their new "Cercle." All the day crowds of men had been in attendance: the *jeu de quilles*, bagatelle boards, and the games of cards, chess, backgammon, and draughts had been in constant use, some two hundred letters had been written, and the demand for cold meals, sandwiches, *tartines*, coffee, and drinks of all descriptions had taxed the energies of the staff to the utmost. But they were willing workers, and at the end of the day, though tired, happy in the undoubted success of their labours. The one cry was, "Why wasn't it done a year ago?" Yet better late than never, and the subscribers of the Belgian Hospital Fund may sleep happy in the knowledge that a good piece of work has been accomplished which will help our Belgian friends in their dreary exile, relieve the monotony of their long sojourn in a foreign land, send them back to the front fitter than ever to face the fierceness of the fight, and add one more to the links that bind free England to her martyred sister.

W. W. KELLAND

Good Thoughts for Evil Times.

Lord of love, and Light of light,
Heavenly father all maintaining ;
Wisdom hid in highest height,
To thy creature fondly deigning ;
Maker wonderful and just,
Thou hast called my heart to trust.

What are life's unnumbered cares,
Sorrow, torment passing measure ?
O'er my short-lived pains and fears
Surely ruleth thy good pleasure.
Boundless is thy love for me,
Boundless then my trust shall be.

Every burden weigheth light,
Since in thee my hope abideth :
Sweetly bright my darkest night,
While on thee my mind confideth.
Give thy gift, I thee implore,
Thee to trust for evermore.

YATTENDON HYMNAL.

I HAVE, in my passage to my grave, met with most of those joys of which a discoursive soul is capable; and been entertained with more inferior pleasures than the sons of men are usually made partakers of : nevertheless, in this voyage I have not always floated on the calm sea of content ; but often have met with cross winds and storms, and with many troubles of mind and temptations to evil. And yet, though I have been, and am a man compassed about with human frailties, Almighty God hath by his grace prevented me from making shipwreck of faith and a good conscience, the thought of which is now the joy of my heart, and I most humbly praise him for it : and I humbly acknowledge that it was not myself, but he that hath kept me to this great age, and let him take the glory of his great mercy. And, my dear friend, I now see that I draw near my harbour of death ; that harbour that will secure me from all the future storms and waves of this restless world ; and I praise God I am willing to leave it, and expect a better ; that world wherein dwelleth righteousness ; and I long for it.

SIR HENRY WOTTON.

OUR Father, may the world not mould us to-day, but may we be so strong as to help to mould the world.

Amen

MUTUAL UNDERSTANDING AMONG THE NATIONS.

OWING to the fact that man loves and seeks for truth, and yet often misunderstands it, what countless people have wasted precious human energy, time, and fortune in the quest. The seeds of innumerable tragedies are sown by such misunderstandings ; and how terrible is their effect on the people who growl at and curse their burdens we can see in the miseries which afflict the world day by day in the round of our ordinary life. But what seem most of all disastrous are

THE FACTS ACCOMPANYING THE SELF-EVOLUTION OF MISUNDERSTANDING.

For a mistaken idea not only leads to failure in action, but this misunderstanding, by giving birth to another, enlarges itself like a snowball ; even a tiny misunderstanding, when once it is conceived, evolves itself and widens its scope more and more till its results appear to be infinite.

Such misunderstandings are not confined to individuals ; they arise also between nations. But it should be remembered that in the case of nations the misunderstanding is more complex, and the evils accruing are consequently greater. There is a German saying : "Misverstand verwirrt das Land." (Misunderstanding confuses the land.) It is, indeed, mutual misunderstandings between nations which are sometimes "the cause of breaking up international peace" ; they are the cause of desolating wars, and for whole continents of people turn the friendship of yesterday into the hatred of to-day ; they lead millions of innocent men to sacrifice their valuable lives on field or mountain, while at home their women weep tears of blood. The misunderstanding which clouds the mutual friendship of nations may, at first, be trifling, but suspicion soon creates a dislike which, with the psychology of the masses controlled by sentiment, may at any time kindle a flame of hatred that only torrents of blood can quench. Thus a misunderstanding, caused, perhaps, by a little folly, whether individual or national, unless rooted out in the beginning, forms in the mind an unbreakable chain of misunderstanding or illusion which binds all impartial free judgment.

But "the binding will not be loosed unless it is understood." If we would seek to remove such misunderstanding, first of all we must clearly recognise as two distinct matters,

MISUNDERSTANDING AND RIGHT APPREHENSION,

which are such close neighbours in our daily life, and we must investigate the causes from which misunderstandings have originated. Nevertheless, the causes of misunderstanding in our life can never be regarded as simple. To apprehend rightly, in general, it is a matter of course that reliable and sufficient materials are indispensable, yet, in fact, there are many cases in which we cannot escape relying on insufficient materials or being contented with indirect evidence on account of differences of language, natural difficulties, and other circumstances which offer few occasions for learning to know the reality concerning others. Not only the materials but also the methods of thinking afford even unconscious provocations of misunderstanding ; it can hardly be denied that there are many cases in which right apprehension is prevented, for instance, by partial or one-sided observation, which is considered to be complete, or by superficial and shallow knowledge, which is supposed to be penetrating, and there are also the various errors which occur in reasoning or judging. But besides all these we cannot help recognising that many misunderstandings have their rise in the special mental conditions of the subject, so that the same thing is regarded differently, according to the states of mind and feeling of the subject on a certain occasion, while every one will admit that various errors may arise according to the special character, environment, career, habits, education, and other personal conditions of the subject. Finally, it need not be said how all these *idola specus* are multiplied and reinforced when the subject wears the coloured and distorting glasses of prejudice, suspicion, or hatred.

Knowing that the conditions which mislead our understandings are so various, we should surely realise how easily our apprehensions may be disturbed in every-day life, and, accordingly, attention and introspection should be close and unceasing in the endeavour after right apprehension, so that by gaining the right idea the ground of mistaken conviction may be removed. Otherwise it will be a necessary consequence that though a man's judgment may be right, yet he cannot see the context because of bias and prejudice ; or while he grasps a truth he may easily give it a wrong application.

The principles on which alone we can understand other individuals are equally applicable for understanding other nations. But, in the latter case, what we ought especially to bear in mind are

THE DIFFICULTIES OF APPREHENSION CONCERNING FOREIGNERS.

The relations between nations are more complex than the relations between individuals, and, therefore, it is more difficult to understand other nations. Yet what prevents mutual understanding between nations even more than this complexity, is the sentiment towards *foreigners* which lies embedded at the bottom of national consciousness. While civilised people depreciate the manners and customs of savages who, without reason, are afraid of or dislike strange things, they themselves often display elements of national prejudice of just the same quality. But when a nation impelled by this sentiment looks contemptuously at others it forms a bar to any rational understanding ; that mutual aid which is so important to our social life becomes impossible, and the progress of civilisation is checked. Why did the pundits of the Jewish Church crucify even the Saviour Jesus Christ as a mischievous fanatic ? Why did the Greeks of the fourth century poison the great Socrates as a dangerous subverter of youth ? And for what reason did the people of the seventeenth century burn as a heretic that noble martyr for science,

Giordano Bruno? "After the persecution is over people just manage to understand that the man who professed the strange doctrine was right." Persecutors are not necessarily evil-disposed persons, but they do not really understand the true substance of what they are persecuting. If this be so then what nations, when failing to understand other nations aright, and yet thinking themselves enlightened, can be guaranteed not to fall into the same error as these persecutors of the heterodox? The poet Goethe declares:—

Wir sind gewohnt, dass die
Menschen verhohnen, was sie nicht verstehn.

(We are accustomed to a man depreciating what he does not understand.)

Is not the nation which blindly reprobates another nation, after all, but proving that it is a stranger to that nation? Also is not the English saying, "The man you don't like is the man you don't know," equally applicable to a nation as to an individual?

It is a fact that of late Japan is graduaally being more and more talked about by European and American people. But though many of the scholars who are introducing Japan to the world do so with wise and keen vision, their work is yet too recent to have succeeded in allaying the world's misunderstanding. Consequently, there is a great difference between Japan as she is reflected in Western eyes, and Japan as she is. For this reason there are yet very many people in the West who entirely neglect the problems of the Far East. Nevertheless, few things are more difficult to explain than the reason why civilised people, who are so convinced of the value of enlarging the range of human vision that they make microscopes and telescopes to observe invisible animalculæ on the one side, and heavenly bodies far beyond our view on the other, do not sufficiently extend their desire for knowledge to the Oriental people who dwell on the same globe—as if they were content with only one hemisphere. But, further, if they either reject the study of Eastern races or try to press on them another religion, neglecting first of all to get an understanding of the foundation of the life and belief of the people, they can hardly hope for success. The greatest need of our time is, of course, the better mutual understanding of East and West; nothing is more likely to produce a happy effect on the future relations of the great Empires. And it will be too obvious for remark that in the present day, when development of the means of intercourse and correspondence is bringing nearer and nearer lands which were once far distant, the special study of that pressing problem of civilisation, the foreign relations of a country, is most important. Certainly the *a priori* assumption that there is, for example, an impassable spiritual gulf between the Japanese and the European-American peoples, and that, therefore, they can never advance hand in hand together, is a serious position to take up, which clearly indicates that mutual understanding is not yet sufficiently penetrating.

Now it seems to me that two kinds or types of understanding may be discerned, that is,

INTELLECTUAL UNDERSTANDING AND SPIRITUAL UNDERSTANDING.

To make more intimate and friendly the relations of the world Powers in the present day, it is necessary first of all to sweep away the many prejudices towards other countries and to get to understand one another sufficiently. To do this, though various inquiries and many investigations confined to intellectual interests are, of course, necessary, and may be interesting, yet acquaintance with these alone is not sufficient to make one nation appreciate the deeper, mutual, spiritual things which underlie another nation's life and to cause these things to be shared in common. We must go a step further and seek the real secure foundations for that true understanding which makes each feel a living friendship or life in mutual relations with the other. To satisfy this demand is impossible by intellectual understanding alone; it is essential to have a spiritual understanding also.

To prove beyond question the effect of spiritual understanding, the mutual attitudes of the nations up to this time must be entirely changed. In other words, when virulent censure of others proceeds from introspective reasoning it is a matter of the utmost importance to awake to the danger of measuring other countries by our own measure only.

In this respect we ought primarily not to consider the more apparent material achievements of a people, but also to pay full attention to their spiritual life. That is, not only to glean individual facts concerning social events or fragmentary happenings which have been recorded in the history of politics, but furthermore, study the dynamic which produced the facts; not being content even with exhaustive consideration of the natural sciences, but investigating with no less ardour the morality and the belief, the ideals and the foundations of the real life of the nation.

Secondly, we must not only give attention to the spiritual life of the nation, but largely improve the methods and the spirit of our investigation. Though one "colours his fingers" (as the Oriental phrase describes the first dabbling efforts) in the study of religion or morality, he should not be content with the exhibition of moral theories or with impassively reading and objectively learning the facts of religious history, &c. The faith and ideal which arises from the innermost spiritual nature of a nation is not to be truly evaluated by knowing the facts objectively. Unless one saturates himself, so to speak, in the inner life of other nations, seeing with their eyes, and realising their experiences and feelings with sincere sympathy as well as severe criticism, he can never understand their true state spiritually nor grasp in his own consciousness the truth which they find in their own ways.

Accordingly, the most important element in the foundation of this spiritual understanding is the finding of identities between the different nations. However deeply or exactly we may investigate, by scientific analysis, if we seek merely to discover differences, nothing but differences will be found; but we can, if we will, find identities in the world as well as differences. However greatly war and other social disorders may exaggerate the differences and becloud the impartial judgment of men, yet what always gives the power of combination and fellowship between them is really their mutual spiritual understanding. So we should endeavour to make up the deficiencies of those national ideals which the Powers of the world have hitherto turned against one another, appreciating all the possibilities of friendly external relations, but at the same time seeking those which are internal and more intimate; recognising the inevitable differences which exist, but at the same time harmonising them by getting to their root, and so understanding spiritually as well as intellectually. Thus we should be able to find, behind political and economic relations, and also in spite of racial differences, the common bond which indissolubly links man to man, and heart to heart—the power concealed beneath those differences.

These two kinds of understanding should support each other instead of clashing. And while planning our mutual understanding more and more spiritually as well as intellectually, we ought to cast aside national bias and enter freely and fully into one another's inmost relations. And when we reach the depths of the inner life and ideal of any nation, we touch the harp-string of the human spirit, and call out universal answering harmonies. Who can doubt that while misunderstanding severs the social bonds of human beings and prevents the social progress of civilisation, such a true understanding establishes the foundations of international friendship, and by means of co-operative effort widens the life of all, and enables them to flourish and progress together? Thus, appreciation of mutual aid as a factor of social evolution must soon become the ideal of nations in their international relations. And where and when this ideal is ignored it can only be said that the inevitable result must be a multiplying and a deepening of those hateful suspicions which have wrought such havoc among the nations in the past.

S. HONAGA.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of THE INQUIRER.

SIR,—I shall be glad if you can find room for a reply to Mr. Johnson's criticism of my letter of the 8th inst. under the above heading.

At the outset it is evident that we occupy such totally different standpoints as to the basis of our religious belief, that any discussion of the subject would be useless; but it may be well, I think, to point out exactly where our difference lies and the consequences which neces-

sarily follow. My contention is that truth, righteousness (human rightness) love, and holiness (*i.e.*, wholeness, striving after perfection of character), rest on no supernatural basis, but are rooted and grounded in the very nature of man, and that he who strives after these supreme spiritual principles of his nature in his own development and in the society of which he is a member, is a truly religious man, and further, that in so doing he finds the deepest and purest satisfactions of which his nature is capable—finds in it, in fact, an all sufficient and satisfying religion. Mr. Johnson's comment on this is "that judging by the light of my own experience the way toward which he points us, fair path though it seem, leads straight to hell."

Now, if my path to heaven leads to Mr. Johnson's hell, nothing further remains to be said, except, perhaps, to ask him the question, What are the principles—what are the qualities of character that lead to *his* heaven? If Mr. Johnson's theory of the Divine Government is, as the orthodox divines of one hundred years ago would certainly have held (and which some may hold even at the present day), that unless morality is based on and sanctioned by a Supernatural Authority "all our righteousnesses are as filthy rags" (Isaiah, chap. lxiv. v. 6), and that the more moral a man is without (a religious) faith the more certain he is to go to the bad place, his position in this matter is clear, but otherwise it seems impossible to understand.

Further, Mr. Johnson asks if it "is not even possible that Dr. Read may have mistaken the real *end* of religion, and that it may not prove after all just what he defines it to be—to promote human goodness, to cultivate truth, righteousness, love, and holiness, but rather to cultivate that Spirit from which truth, righteousness, love, and holiness must inevitably proceed. The fruit of the Spirit is those things, but the fruit is not the Spirit—the fruit is an inevitable by-product of the Spirit."

It is no doubt true to say that the real end of religion is to cultivate the Spirit from which truth, righteousness, love, and holiness must inevitably proceed, but as "every tree is known by its own fruit," so must it be with the Spirit, and unless it embodies itself in practical action, in promoting human goodness, whenever it is possible so to do—it is useless to the world and dangerous, because delusive to the person cherishing it, tending to make him proud of fancied virtues he may not really possess. But the fruit (as shown in a good life) is not a *by*-product of the Spirit; it is its aim and end, just as in plant life, where all its parts work together, from root to flower, to produce the seed which is its fruit.

There is only one thing more I wish to speak of. Mr. Johnson says, "Dr. Read appears to be forced to this position by the insistent facts of our own day. He cannot reconcile the Fatherhood of God with the 'horrible reality' of the present war. For my (own) part I do not see that the war has really raised any new problem; it has merely accentuated an old one." I quite agree; but it is not the present war alone but the painful history of the human race, of which this war is a supreme example, that, after sixty years of reading and thinking ever since I was 19 years of age, has led me to this conclusion. Sir William Osler, Regius Professor of Medicine at Oxford, in a little booklet, 'Man's Redemption of Man' (1910, Constable & Co., 1*s*.), says, p. 8, "In the struggle for existence in which all life is engaged, disease and pain loom large as fundamental facts. The whole creation groaneth and travaileth, and so red in tooth and claw with ravin is Nature, that it is said no animal in a wild state dies a natural death. The History of man is the story of a great martyrdom, plague, pestilence, and famine, battle and murder, crimes unspeakable, tortures inconceivable, and the inhumanity of man to man has even outdone what appear to be atrocities in nature." It is these painful but patent facts in life that seem to me "wholly inconsistent with the special providence view in which we were educated—that beneficent fatherly providence which cares for the sparrows and numbers the very hairs of our head." I wish I could believe in it still—my heart cries out for it, but my head refuses to sanction the belief.

If, by the limitation of my faculties, I do not and cannot know the ultimate nature of the Supreme Power in which or in whom I live and move and have my being, there is one thing I can and do know, and that is how I am related to that Power as revealed in the laws of my nature, and striving to put myself in harmony with these from the physical base to the spiritual summit, I assuredly find my supreme satisfaction and joy.—Yours, &c.

Charles Read, M.D. (Lond.).

Hampstead,
July 25, 1916.

CONSCIENCE AND THE STATE.

To the Editor of The Inquirer.

Sir,—If one, professing to be a physiologist, were asked to define the functions of a heart, and replied "It is the heart's business to do whatever conduces to the true end of the heart," he would not be considered to have illuminated the problem. Dr. Rashdall says that he has given us as his principle: "It is the State's business to do whatever conduces to the true end of the State." The problem is not illuminated. It can only be illuminated by making some discrimination between things the State may do, and things it may not do. Such a discrimination is the one I have offered (and Dr. Rashdall has attempted no serious criticism of it) between *prohibitions* and *demands*. The State must not *demand* of a man that he shall do something his conscience condemns. But the State must often *prohibit* the doing of things to which men's consciences might impel them if the State did not step in to prevent. This is, in fact, the principle which at present holds the field in the practice of the most civilised states in most of their affairs, and it is the principle that has suffered a most violent reversal in this country in the recent abandonment of the British system of voluntary enlistment. And the underlying reason of this beneficent principle is not far to seek. It is this: The State can never command *motives*, it can only command (or prohibit) *actions*. When some matter of right or wrong is in question the State cannot stand within a man's breast and shape his sense of conscientious duty. Therefore it can never decide for him what is *right* for him to do. The inner spring, the motive, is solely his own. If, however, he passes from thinking to acting, he comes at once within the purview of the State and the law. His action affects others, and, therefore, the State has to consider whether he shall be permitted to act in any particular way. To prohibit is something a State is competent to do. To furnish a conscientious motive (which is a different thing from a legal "sanction") is something a State is not competent to do. Hence the principle above mentioned. Every violence done by religious persecutors, every arrogance shown to Nonconformists by the State Church, every Jesuitry in practice that has darkened the world's history has resulted from the neglect of this principle, and from the attempt of the State to stand in the place of the individual conscience and direct from thence the action of the individual.

It must be some unconscious and lurking attachment to this principle, which Dr. Rashdall and many others have dropped in a moment of panic, that makes him in one part of his last letter assert that "each man must act upon his own judgment," and that he is equally favourable to the rights of the rebel as he is to the rights of the State. He had already told us that "at times it becomes not only the right but the duty of the good citizen to rebel." But these valuable convictions, remaining in obscure recesses of his mind from the days before the war, have been rudely shaken, for at the end of his letter he suddenly turns round and asks me, "How does Mr. Whitaker suppose that the State can fulfil its end if every one is free to reject its authority by saying that his conscience forbids him to obey it?" I think he ought to have asked himself that question and answered it before speaking of the duty of the good citizen to rebel. He clearly has no answer to it, nor have any of the advocates of force. I have already given my answer (June 17). The more you stress conscience the more law-abiding men become: the revolts of conscience are the exception that proves the rule: they are on a different plane from that of the revolutions of politics. Conscience is social, not anarchical. A similar failure to discriminate is Dr. Rashdall's complete misunderstanding of what I have called the pitiful *impasse* which occurs when the State insists on settling by force the divergence between different consciences. I did not say (as he makes me do) that it was pitiful that different consciences should be found pointing different ways, nor that a "sceptical inference" is to be drawn from this divergence. What I do say is that it is disgraceful that force should be resorted to in the case, and that no true conscience, as such, desires to use force against another conscience. The passions, greed, pride, hate, and rivalry will desire to do so. Conscience will always seek other methods, even to the extent of "doing well and suffering for it" (1 Pet. ii. 20), if compromise and

arbitration fail. I can easily understand how, on Dr. Rashdall's theory, the clash of differing consciences becomes "the great difficulty of moral philosophy which it would take a treatise to meet adequately." The difficulty, however, is self-made, and springs from his determination to recognise only one conscience—that one, namely, which has secured the official hall-mark of the State. No wonder that on his own showing he has (if I may so phrase it) to throw up the sponge and leave the problem unsolved. If Dr. Rashdall would do me the honour of reading my letter again, and if he could find time to see how he misunderstood the illustration, in a former letter, of the red pepper torture (which, of course, I did not think to be in the interests of society, but the opposite) he would, perhaps, realise that so many contradictions and entanglements have arisen from the confusion incidental to a false theory.—Yours, &c.

W. Whitaker.

July 19, 1916.

[This correspondence is now closed.—Ed. of Inquirer].

BOOKS AND REVIEWS.

The Revelation of God in Nature and Man. By Edgar Thackray, M.A. Ph.D. The Lindsey Press, 2*s*. net.

This is one of the Handbooks of Religion, being issued by the British and Foreign Unitarian Association. On a very difficult subject Dr. Thackray has written an interesting and readable little book, marked in places by a simple-hearted common-sense that is wonderfully refreshing, and by a quaint sense of humour which makes the common sense piquant. There is something pleasing in a writer who can turn for illustration of the strenuousness of morality and the need for fully facing evil to Tennyson's 'Northern Cobbler,' who "celebrated his victory over his evil enemy, gin, by buying a large bottle and putting it in the window so that he might look his enemy straight in the face," and there is a certain happiness in the mind that can, with one turn, prompt to apt citation of Plato, Wordsworth, or Keats, and, with the next bring in the Sunday School Hymn Book and a child's verse to support its theme. There is much more of this kind of subtle "revelation" of an interesting spirit in the latter half of the book than in the earlier, and the present writer confesses to liking the latter half much better than the earlier. Dr. Thackray, like many another, becomes far more readable and human when he gets away from the tangles of metaphysics, and preaches to us homely, valuable little sermons on the ethics of daily life. We like him much better when he talks, for example, about "chivalry old and new," and the change from Saul to Paul (p. 163), or about brotherhood and our common realisation of moral weakness and need for help (p. 190 *sqq*.), than when he talks of "the universe as created," or the problematical mysteries of scientific law.

'The Revelation of God in Nature and Man' is, we imagine, about as hard a topic as any one could well tackle. Revelation itself is the most difficult of theological ideas; over and over again it has been the bait to the trap of a narrow and exclusive ecclesiasticism. Dr Thackray feels this, and devotes his first chapter to a discussion of the signification to be given to the word revelation; he decides, as we might expect, against anything in the nature of final, exclusive, miraculous, completely authoritative revelation. He admits, at least, to a certain extent, "the reality of a divine revelation through particular places, times, utterances, persons, institutions"; but such revelation is only "a type of a revelation that is continuous and universal." What the author calls the "high church" notion of revelation is, on the whole, rejected, and we are left with an idea of revelation which, resting on the assumption that the universe has meaning and value, simply amounts to the general statement that such meaning and value do anywhere and everywhere become manifest to the mind that will seek them rightly. There is, we are inclined to think, a good deal more of *interpretation* than of *revelation* in this whole point of view and way of approach; anything that exists in the world or in ourselves, anything that happens or comes to pass may, on certain assumptions, be interpreted as revelation of Deity. Dr. Thackray, of course, makes these assumptions, as he has perfect right to do; he writes under the hypothesis of theism, leaving this uncriticised, as who should say, "let us believe that there is a God, and then I will show you how everything in the universe, the whole choir of heaven and furniture of earth, can be interpreted as revealing God." To some minds this method of procedure is and always has been most unsatisfactory. What would be satisfactory would be some kind of assurance that, let us say, at some definite moment in time, in some definite person, in some isolated deed, the Voice of Eternity was heard in time, the word shone forth, final, absolute, and complete; in other words, that, there and then God, the Eternal Spirit, *did* something, revealed, manifested Himself and His nature in a way that *does not depend on human interpretations*, but has only to be accepted and followed and lived. Catholic Christianity declares such revelation to be a fact: the belief is central to it Catholics, including Free Catholics, worship the God revealed in Jesus Christ, and that revelation is unique and perfect. Some readers of Dr. Thackray's first chapters, amongst whom the present writer includes himself, may think that he has not fairly and squarely made his account with this doctrine of revelation, and may think further that "Liberal Religion," with its wide theory of universal revelation, is likely enough over and over again to suffer shipwreck upon this centrality of final revelation in Christ and His Cross. It really is not enough to quote Emerson's remark about historical Christianity having "dwelt with noxious exaggeration on the person of Jesus," and to dismiss the whole vast problem with these words, "unfortunately, Christianity has not been learnt altogether from the democratic Jesus. It was cradled in imperialism not in democracy"—(what of the first three centuries, what of fishermen, slaves, tentmakers, wanderers, outcasts!)—"and the legalism and verbalism of Imperial Rome succeeded to that of the Scribes and Pharisees. Jesus began to be looked upon as a second Moses, or as a diviner Numa Pompilius." We—I mean Unitarians, non-subscribing Christians, and the rest of it—we *have not* settled our accounts with the "Jesus of History" yet, not by any means, and I think we may have to change our views about revelation and several other things, to do it fairly and fully. However, this is our only criticism against Dr. Thackray's book. We look up the name Jesus in the index and find *one* reference given, and one only, and that to an even more unsatisfactory statement than usual. To the name Christ there is no reference in the index at all. Yet, whatever Christianity may be as metaphysic, as a religion of experience and of the heart it absolutely depends on the revelation of God in Christ. It is surely worth while facing this problem more adequately, and it is worth remembering that we need not give up belief in a unique Christian revelation because we accept a theory of universal revelation, nor does the acceptance of the former mean denial of the latter. When, further on in the book, Dr. Thackray comes to deal with the revelation of God in man's moral nature, the virtues on which he sets most store are peculiarly *Christian* virtues, like gentleness and humility, and the authority for these it is far easier to find in an uniquely revealed Christian ethic—which is so hard that we don't practise it—than in any immediately given human nature. As we said at the outset, Dr. Thackray's book is more helpful and valuable in its closing than in its opening chapters, and the sections on "the power that makes for righteousness," "the beauty of the Lord," "revelation through redeeming power," and "the clouds of sin," are worth reading a good many times over. These sections are full of quaint wisdom and good sense, and they abound in helpful counsel. We will not attempt to display here the contents and argument of these interesting chapters, but invite readers to search for themselves. One thing only we will say, there are certain pertinent observations on redemption by love, on the power of gentleness, and, implicitly, on non-resistance, which one wonders whether their author still accepts, and if so, with what qualifications. Having a strong personal admiration for the misjudged Nietzsche the present writer regrets his single appearance in this book as the "apostle of revolt and fury"!

Pressure of work and general world-weariness have delayed this review, but "better late than never," and, in any case, the reviewer is grateful to Dr. Thackray for some really helpful and quietly valuable thoughts. S. A. M.

Ypres and Other Poems is the title of a little book by Mr. W. G. Shakespeare, son of the well-known Secretary of the Baptist Union. Readers who collect, with discrimination, our young soldiers' verses, should certainly add this volume to their store. Many of the lads are thinking much, as well as fighting bravely, thank God for those who can also sing. Mr. Shakespeare writes sincerely, his

emotions are deep, but he holds the rein wisely. He has happy fancies to dream about, amid the tragedies which he mourns, and in his 'Vision of Hampstead Heath,' with its genial eye for the Bank Holiday crowd, he evinces a capacity for really memorable achievement. He has a musical ear, and, unlike some moderns, he is not afraid of being understood. The publishers, Messrs. Sidgwick & Jackson, are scoring well with their young poets; we congratulate Mr. Shakespeare on his place in the list that includes Rupert Brooke and Herbert Asquith.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

80th List of Subscriptions.

	£	s.	d.
Already acknowledged	13,473	5	0
Mrs. Arthur Read (sixth donation)	5	0	0
Mr. W. Noble (second donation)	1	1	0
Two Members of Rosslyn Hill Chapel	0	10	0
Miss Frieda Speller, money earned by invalid girl by embroidery (second donation)	1	0	0
Mr. Henry Sharpe (nineteenth donation)	20	0	0
Miss R. Nettlefold (seventh donation)	10	0	0
M. L. H., earned turnip-hoeing (seventh donation) ..	0	5	0
Mr. F. Martelli (third donation)	1	0	0
Leytonstone Unitarian Congregation, per Mr. J. W. Peterken (second donation)	1	1	0
L. and M. O. (tenth donation)	1	0	0
Mrs. Harrison (part proceeds of her translation of Verhaeren's poems)	5	0	0
Mr. J. P. Hudson (fifth donation)	1	0	0
Mr. and Mrs. L. Hall (seventeenth monthly donation)	2	0	0
Staff of Haverstock Hill Central School, per Mrs. Westaway (fifteenth donation	0	14	6
	£13,522	16	6

Parcels have been received from :—The Quartermaster, Cedar Lawn Military Hospital; Mr. S. M. Gairdner; Mrs. Edmund Grundy; Mrs. F. E. Baines; Miss E. J. Titford; The Misses Pearse; Mrs. Grosvenor Talbot; Wimbledon War Workers' Depot (per Mrs. Vincent Green); Ullet Road Sewing Circle, Liverpool (per Mrs. Odgers); Mrs. A. J. Gimson; Mrs. Rooke; Mrs. J. Alfred Gotch; Schools Depot Belgian Hospital Fund (per Miss Rowe and Miss Taylor); Miss Warren; Mrs. Harrison; Miss Short; Mrs. Fielding Johnson; Bessborough Road, Birkenhead, Ladies' Sewing Society, per Miss E. E. Hibbert.

WEEKLY REPORT.

It has been a busy week of packing up. Ten bales have just been dispatched. These included one of bed tables and trays and four of clothes (such as dressing gowns, pyjamas, bed-jackets, shirts, and socks), and a great quantity of bandages, all five going to the new hospital at Bon Secours near Rouen; two more of clothing to the Dépôt des Invalides at Le Havre; and a large bale of clothing to the Civil Hospital for mothers and babies and little children, with about fifty toys for them. In addition twenty cases have gone to Calais and twenty-eight to Le Havre. The Le Havre cases are mostly of surgical equipment. Among the Calais consignment were ten "trousses medicales" for doctors at the front.

The store room has been completely emptied, and I am glad to think everything sent in is now on its way to the hospitals. I shall be in France most of August, so will correspondents be lenient if delay occurs in answering letters for the next few weeks?

Rose Allen.

SPECIAL WANTS.

Pyjamas, slippers.

Shirts, socks.

Towels, pillowslips, household cloths.

Handkerchiefs for men and children.

Games, indoor and outdoor.

French books, stationery, illustrated magazines, typewriter, gramophone.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

PROHIBITION DURING THE WAR.

The promoters of the Memorial Campaign appealing to the Government for Prohibition of the manufacture and sale of intoxicants during the war and the disbanding of the troops on the grounds of national efficiency and economy, report very satisfactory progress. Inaugurated on June 6th the campaign ended on July 25th. In every large city and in most of the towns throughout England and Wales local united Campaign Committees have been formed to secure signatures. The Temperance Committee of the National Free Church Council has endorsed the Memorial and issued a special appeal for co-operation, as has the Temperance Committee of the Wesleyan Conference. Amongst the religious leaders who have endorsed the Memorial are the Bishops of London, Oxford, Durham, and Lincoln, and the movement has aroused a widespread and sympathetic interest throughout the Anglican Communion. Several very widely circulated religious weeklies have inserted the Memorial forms for signatures as insets. From every quarter have come applications for Campaign materials, and inquiries increase daily at the headquarters of the Campaign, 11 Tothill Street, London, S.W. Hundreds of thousands of the large and small Memorial forms available have been already issued, while of a Handbook of Facts and Figures prepared for speakers and canvassers, about 150,000 have been applied for and supplied, and a specially prepared leaflet issued in millions. All this material has been provided free of cost, and the Campaign Committee are looking to sympathisers with the movement to provide the necessary funds. Many evidences point to the Memorial commanding the support of large numbers of persons who are in no way allied with the temperance movement. Sir George Paish, the eminent statistician, speaking on 'Our Financial Resources" at the National Economy Exhibition on July 3, said that "if we could abolish drink we should raise the productive power of the country up to a point that had never been reached"; while Vice-Admiral Sir George Warrender, Commander-in-Chief of the Port of Plymouth, said at a great meeting of men on Sunday week, that as they were at war he wished to be amongst the first to sign the Memorial, for nothing appealed to him more in the circumstances. Men who drank alcohol, he added, could not put their whole strength into their work, and now that such a strain was being put upon the nation the best thing to do was to institute Prohibition. It was a coincidence not without significance to thoughtful citizens that last Sunday, the opening day of the week's Campaign conducted by the National War Savings Committee, was also "Prohibition Sunday," when a large number of sermons and references were made and signatures secured in support of what would be, if realised, perhaps the most effective response of all to the War Savings Committee's Campaign. At least £340,000,000 have been expended on intoxicating liquors since the war, and an estimate has just been made of the National Drink Bill for the first six months of this year which is £90,000,000, not less but more than for the first six months of 1915, in spite of the continuous detailed official appeals to the people to avoid waste in any way of our national resources.

A Memorial has been organised by the Strength of Britain movement, and signed by a number of men and women well known for their public services, of which we give the following extract:—

"We, citizens of the United Kingdom, appeal to the Government to put the nation on its full strength.

"We are no temperance reformers as such. We stand for the great desire of all good people to strike the mightiest blow for freedom of which Britain is capable. We support the demand for Prohibition made to the Government by its own investigators, and by the shipbuilders' deputation, with not a teetotaller

among them, in March, 1915. Believing, in the Prime Minister's words, that 'no sacrifice is too great when freedom and honour are at stake,' and that rich and poor alike should bear it, we ask the Government to withdraw all drink licences throughout the United Kingdom for the period of the war.

"We believe a golden moment has arrived for our country; that prepared for sacrifice by the example of the King and Lord Kitchener, the nation is ready for the natural step that France and Russia have already taken. The suspension of the liquor traffic during the war, the conversion of the public-houses into houses of refreshment, will quicken up our civil and fighting populations, will raise a new fire of resolution in our people, and will give to millions the first opportunity they have ever had of breaking old habits of weakness and forming new habits of strength.

"We believe that in this, as in all other vital issues, there must be sympathy of purpose and unity of action between the Allied nations; and we appeal to the Government to be bold and trust our people to be strong and follow our Allies, to be worthy of the mighty destinies they hold in solemn trust."

Among the signatories to the Memorial are the following:—Sir William Crookes, O.M.; Sir Horace Plunkett; Admiral Sir Edmund Fremantle; Admiral Sir Cyprian Bridge, G.C.B.; Admiral Sir George King-Hall; Vice-Admiral Sir George Warrender; General Sir Reginald Hart, V.C.; Major-General Sir Ivor Herbert, M.P.; Lieut.-Col. Sir Ronald Ross, F.R.S.; Surgeon-General Evatt, C.B.; Col. Sir Victor Horsley, F.R.S.; Lieut.-Col. Sir Alfred Pearce Gould; Lieut.-Col. Sims Woodhead; H. G. Wells; Benjamin Kidd; John Masefield; Austin Dobson; Marie Corelli; Hall Caine; Mrs. W. K. Clifford; J. St. Loe Strachey; Arnold Bennett; Sir George Frampton, R.A.; Hamo Thornycroft, R.A.; Albert Bruce-Joy; Frank Craig; Sir George Gibb; Sir H. H. Johnston; Sir Martin Conway; Sir George Paish; Sir Hiram Maxim; Sir Patrick Manson, F.R.S.; Sir E. Ray Lankester, F.R.S.; Sir W. F. Barrett, F.R.S.; Sir Thomas Fraser, F.R.S.; Sir Ernest Rutherford, F.R.S.; Sir W. M. Ramsay; Sir Edward Schafer, F.R.S.; W. M. Flinders Petrie, F.R.S.; J. H. Muirhead; W. J. Sollas; James Seth; Spenser Wilkinson; J. Holland Rose; Frederick Soddy; C. Lloyd Morgan; L. P. Jacks; E. A. Burroughs; H. S. Hele-Shaw, F.R.S.; W. M. Bayliss, F.R.S.; Charles S. Sherington, F.R.S.; Arthur R. Cushny, F.R.S.; J. A. Fleming, F.R.S.; J. A. MacWilliam, F.R.S.; Robert Wallace; J. T. J. Morrison; James Y. Simpson; R. Latta; T. Witton Davies; Frank Clowes; D. T. Barry; Murdoch Cameron; W. M. Lindsay; J. W. Ballantyne, M.D.; Sir Douglas Fox; Sir Francis Fox; Sir Alfred Booth; Sir William Beardmore; Sir John Brunner; Sir Ed. W. Fithian, J.P.; Sir Harry J. Veitch; Sir Francis Brain; Sir R. Ashton Lister; Sir Arthur Nicholson; Sir D. M. Stevenson; Charles William Early; Edward C. Early, J.P.; Dr. Michael E. Sadler; Dr. William Garnett; William Smith, J.P.; Dr. Henry Dyer; Sir Clifford J. Cory, M.P.; Sir Richard Winfrey, M.P.; Sir Albert Spicer, M.P.; T. R. Ferens, M.P.; N. W. Helme, M.P.; Sir Ernest Lamb, C.M.G. M.P.; Sir Samuel Chisholm; Sir Robert Edgcumbe; Sir Archibald Denny; Sir Archibald Campbell; Sir Charles Bruce, G.C.M.G.; Sir Henry Munro.

WILLASTON SCHOOL.

Second-Lieut. Lionel David, a notice of whose death in action on July 1 appeared recently in these columns, left by his will (dated June 24) the sum of £50 to Willaston School, to be applied in such manner as the Headmaster should decide. He also expressed a wish that one of the school studies should be fitted up with a selection from his furniture, books, pictures, and busts.

July 1 unhappily brought another loss to the School. On that day Ernest Dodgson, of the 15th Batt. West Yorkshire Regt., only son of Mr. and Mrs. J. T. Dodgson, of Leeds, received wounds from which he afterwards died in hospital. He was a great favourite with all who knew him, and though he did not play as prominent a part as some in the life of the School, he left a reputation second to none for honesty and sincerity, and for a simple devotion to duty which found a fitting consummation in his crowning act of sacrifice. Yet it is to be feared that even pride in such an end can do little now to soften the bitterness of the loss for those on whom the blow falls heaviest.

H. L. J.

THE MINISTERIAL FELLOWSHIP.

At the Seventeenth Annual Meeting, held at the Memorial Hall, Manchester, on Wednesday, 5th inst., the President, the Rev. T. Lloyd Jones, occupied the chair, and there was a large muster of members. Fourteen candidates were elected, bringing the roll of membership up to 236. The Report and accounts, which were most satisfactory, were adopted, the investments being found to represent an outlay of £927 14*s.* 6*d.* The actuarial report for the past septennial period was read and found to be very gratifying. With the approval of the actuary certain improvements in the benefits were made by change of rule. The Rev. Dr. Mellone was elected President, and the Treasurer (the Rev. Dendy Agate), and the Secretary (the Rev. C. J. Street), were reappointed, with a cordial expression of thanks for their long services. The Rev. Wm. Jellie was re-elected Secretary of the War Service Sub-Committee and placed upon the Committee of the Fellowship in addition to the Revs. T. Lloyd Jones and W. Holmshaw. Mr. Arthur E. Piggott and the Rev. W. S. M'Lauchlan were re-appointed as auditors. Certain grants were made from the Benevolent Fund, the balance of which was placed at the disposal of the Committee.

Attention was called to the fact that certain lay workers in charge of congregations were assuming the status of fully accredited ministers, though their certificates were issued on the understanding that they were on probation for the ministry. The Committee were requested to ask the Advisory Committees who issued the certificates to deal with these cases. Some suggestions bearing upon the supply of ministers were also referred to the Committee for consideration. The representatives of the Fellowship on the Committee on the Supply of Ministers, the Ministerial Settlements Board, and the Joint Committee for the Revision of the List of Ministers, were re-elected.

NEWS OF THE CHURCHES.

Stalybridge.—A memorial service was held at the Unitarian Church on Sunday evening, July 16, for Serjeant S. Butterworth, who died of wounds in France on July 3, and was interred at the Military Cemetery near No. 9 Casualty Clearing Station. The boys of the 3rd Stalybridge Troop, Boy Scouts, of which Serjeant Butterworth was scoutmaster, were on guard at the entrance to the church as the congregation assembled, and there were present at the service the Volunteer Defence Corps, members of the Hassall Street Liberal Club, representatives of the local scout troops, the Hob Hill Men's Class, leaders of the Church and Sunday School, and relatives of Serjeant Butterworth. Special hymns were sung, and the organist, Mr. T. W. Holt, played appropriate music. The Rev. John Ellis, who conducted the service, said all present were called upon to share the weight of woe afflicting the whole world by reason of the terrible war which for twenty-three months had been raging with varying fortunes. The cost of it all was brought home to them, personally, on such occasions as that for which they had assembled. It was wonderful how the manhood of the nation had sprung to arms, placing their lives in jeopardy, in response to "the higher command," in the defence of our liberties, justice, righteousness, and honour. The men who were our kindred, and who had held companionship with us, had proved that they were of heroic mould. Serjeant Butterworth was typical of countless others. A reservist, he gladly responded to the nation's call at the outbreak of the war. He was in the first engagement at Mons, was in the terrible retreat on Paris, fought in the battle of the Marne, was wounded at Ypres, and returned home to recuperate after the loss of a finger in December, 1914. For some months he was engaged on light duties at Preston and in the South of England. He specialised in bomb throwing, and on his return to France gained rapid promotion by his willing and effective service. At Vimy Ridge he gained the decoration of D.C.M. for "conspicuous gallantry." Through all this magnificent service he never thought of self. His mind and energy were fixed on duty, and help for his comrades and country. He was of rough exterior, but had a heart of gold. In his conscious hours, though mortally wounded, he never complained, but sent messages of cheer to those who were in anxious suspense at home. He will be held in lasting remembrance for his magnificent manhood and fine heroism. At the close of the service the National Anthem was sung, the National Anthems of the Allies were played by the organist, and the 'Last Post' was sounded by the buglers of the V.D.C. A collection, amounting to £4 11*s.*, was taken for local charities.

Stockport.—The Rev. H. E. Perry, Minister of the Unitarian Church, writes as follows:—"We have now six large military hospitals in Stockport filled with wounded soldiers. I shall be grateful to Ministers or Superintendents of Schools in other parts of the country if they will send me the names of any Unitarian soldiers who may be at any of these hospitals, so that I may visit them."

NOTES AND JOTTINGS.

THE PROBLEM OF EDUCATION REFORM.

Lord Haldane's disquieting speech in the House of Lords a fortnight ago raised once more the great question of education reform, which was never so urgent as it is at the present time. He pointed out that, if we were not to be caught unprepared by a conflict "less obvious, less rapid in its progress, but not less decisive" than the present war, and if we were to maintain our place in the world, we must turn to that task now, and prepare the future generation, intellectually, morally, and physically, to endure the strain they will have to face. The question is such a complex one, and the outlook, from Lord Haldane's point of view, seems so dark at the moment, that we are glad to have had our attention drawn to an association, the Education Reform Council, which has been recently formed at the instance of the Teachers' Guild, by whose invitation the first Conference was held, and to know that plans have been formulated already for the improvement and development of the education system generally. The officers of the Council include Sir Henry A. Miers (President), Prof. Gilbert Murray, and Dr. Michael Sadler (Vice-Presidents), Dr. William Garnett (Chairman), Miss Henrietta Busk (Hon. Treasurer), and Mr. G. F. Daniell, B.Sc. (Hon. Secretary), and the list of members shows that the aid of experts in every branch of education, as well as administrators and business men, has been invoked.

* * *

The object of this useful body is "to consider the condition of education in England, and to promote such reform and developments as may appear desirable." A perusal of the Interim Report, for private circulation only, which has just been issued, and which we have been permitted to see, makes it quite clear that there is nothing sectional or one-sided in the methods adopted or in the attitude taken towards the subjects that come up for discussion. The members have constantly in mind the question of education as a whole, with due regard to the various ways in which the latent abilities of the men and women of the future may be best drawn out, trained, and utilised in industry and commerce, in scientific research and the development of craftsmanship, in agriculture, the public health service, and the training of teachers. The special work of women constitutes a wide field which is being explored by a special committee, and there is also an important committee, of which Canon Masterman is chairman, "to inquire into and report upon desired reform and developments in character training and training for leisure." We hope the Government, in future conferences on these vitally important subjects, will avail themselves of the valuable suggestions and information which have been placed at the disposal of the Education Reform Council by those who are working on its various committees.

"THE HOOSIER POET."

James Whitcomb Riley, whose death has just been announced, is known to a good many English readers, probably, through his poems about children; but it was by his dialect poems of the Middle-West that he won fame in the United States. He was born in Indiana, and his knowledge of American types of character, manners, and habits was gained in the capacity of journeyman sign-writer, strolling player, and purveyor of poetry (his own), which brought him into contact with all sorts and conditions of men. Cultured Boston used to laugh at the crude rhythms of the "country poet," but the people took him to their heart, and in 1912 the American Academy of Arts and Letters awarded him their gold medal for poetry. "Hoosier," we understand, is a nickname for a native of Indiana, and denotes his speech as well.

THE LOYSON CONVALESCENT HOSPITAL IN PARIS.

Mrs. Loyson, in a letter quoted in *The Christian Register*, expresses her gratitude once more for the "wonderful generosity of the American people" who are helping her to carry on her good work. "Blind hatred is not rampant over here," she goes on, "and even the least educated soldiers I have entertained make a distinction between the German Government and the German people. One of the words most frequent on their lips is "Ce sont des hommes comme nous" (They are men like us). But they feel that they are fighting for justice, and whatever hardships they have to face they say they are willing to bear them, "puisque c'est pour Dieu et la Patrie" (since 'tis for God and country). This they write me from Verdun under the terrific bombarding."

POST OFFICE FIGURES.

Some interesting figures were given by the Postmaster-General, Mr. Pease, in the House of Commons lately. The total Post Office revenue for 1915-16, he said, showed an increase of £4,000,000 over the previous year, and there was a profit balance of £3,300,000. Our troops receive weekly 7,500,000 letters and 700,000 parcels, weighing 1,500 tons. The troops send home 5,000,000 letters a week. There are in this country 40,821 military and naval men and civilians to whom the Germans send letters. They receive 55,000 letters a week. The British in Germany number 25,621 military prisoners, 1,089 naval prisoners, and 4,000 civilians. They receive 58,000 letters a week. Since the beginning of the war, 6,500,000 books or magazines had been sent to the men in khaki. Commending the work of the staff, Mr. Pease paid special tributes to the women who went to their posts in telephone exchanges while Zeppelin bombs were dropping, and to the telephone operators who stuck to their work in Dublin while bullets were flying and fires raging.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, August 6.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. David Davis.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. Hugh V. Salmon.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. Cyril Flower, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Harold Rylett, B.A.

Forest Gate, Upton Lane, 11, Mr. S. Franklin; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. F. Munford, B.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. W. G. Tarrant.

Highgate Hill Unitarian Christian Church, 11, Mr. F. Colebrook. No evening Service.

Ilford High Road, 11 and 6.30, Mr. Jno. Kinsman.

Islington, Unity Church, Upper Street, 11, Rev. W. Wooding, B.A.; 7, Mr. S. T. Rodger.

Kentish Town, Clarence Road, N.W. No Morning Service; 7, Rev. F. Hankinson.

Kilburn, Quex Road. Closed during August.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. S. Field.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Mr. Stanley Mossop.

South Norwood League House, 141 Portland Road, 7, Mr. H. O. Montague.

Stoke Newington Green, 11.15 and 7, Dr. J. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square. Closed. Services will be resumed September 17.

Wandsworth Unitarian Christian Church, East Hill, 11, Rev. D. Delta Evans; 7, Mr. H. G. Chancellor, M.P.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. T. P. Spedding.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. J. C. Ballantyne.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and Styal—6.30, Rev. E. A. Voysey.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30.

Edinburgh, St. Mark's, Castle Terrace.—Closed during August.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Mr. W. Redfern.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. G. Borrow, of Hull.

Leeds, Mill Hill, 10.45 and 6.30, Rev. J. T. Davis, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Mr. J. Bradford. Morning service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Mr. Marshall-Skelland.

Newport, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Rudolf Davis, B.A.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Frank Coleman.

Sheffield Upper Chapel, 11 and 6.30; Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30. Closed for month of August.

Warwick, High Street Chapel, 11.15 and 6.30, Mr. E. Wrigley.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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Briggs.—On July 26, at Lickey End, Bromsgrove, to Rosamond (née Impey), wife of Harold Netterville Briggs, a daughter (Margaret Isabel).

DEATHS.

Barratt.—On the 25th ult., at 4 Langland Mansions, Hampstead, Mary Frances, widow of the late Thomas J. Barratt, of Bellmoor, Hampstead, and eldest daughter of the late Francis Pears, of Lanadron House, Isleworth.

Epps.—On the evening of August 1, at 95 Upper Tulse Hill, London, S.W., Hahnemann Epps, aged 73 years. Funeral, Saturday, August 5, Norwood Cemetery, at 12 noon. No flowers by special request.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

WE are sure that many of our readers were present in spirit with the small deputation of the Belgian Hospital Fund at the official opening of the Club for Belgian Soldiers at Calais last Sunday. The event was in every way a great success. It is true that the absence of the Duke and Duchess of Vendôme robbed the ceremony of the crowning touch of royalty, but nothing was lacking in enthusiasm or in the warmth of the approval of the scheme and the way in which it has been carried out. Mrs. Allen received the public thanks of the Belgian Army for what our Fund has done, and we may be allowed to indulge a feeling of pride that the work which has gone far and wide in quiet ways in the hospitals and convalescent depots has now a visible symbol and embodiment in this spacious and well-appointed Club for our Belgian comrades and allies, which is the delight of all who visit it. As for our readers who cannot see it for themselves, let them be well assured that all they have done so generously during the past eighteen months has been splendidly worth while and has brought many blessings, both moral and physical, in its train.

* * *

A CORRESPONDENT who has been one of our most loyal supporters, writes to ask whether we have got all the money we need for the Belgian Soldiers' Club. He suggests that if our recent appeal to those of our readers who value the comfort and good fellowship of their own club, has not been as successful as we desired, a special sum might be raised in this way to commemorate the opening. He offers a gift of £10 if several others will do the same. We shall be very grateful if at least £100 can be raised in this way. Any one who is disposed to help will certainly be encouraged to do so by reading the accounts of the opening which we publish to-day. He will see that this thing has not been done in a corner. It has been our good fortune to discover a big and pressing need, and to be the means of bringing a noble scheme to a successful conclusion. Every enterprise of this kind draws the ties of international friendship closer, and in this way is a practical contribution to a stable peace based on common loyalties and mutual understanding.

* * *

THE beginning of the third year of the war finds the Allies not tired and anxious, but eager and confident. The ceremonial messages which have been interchanged by the different Allied Governments have been much more than correct matters of form. They represent a volume of moral energy and organised effort, based upon mutual confidence, such as the world has never seen before. In our own country the conviction that the war must be prosecuted to a successful end is strong and unswerving, and the insignificance of the dissentient minority only throws the loyalty and moral idealism of our citizens into bolder relief. It is a case where practical sagacity, intellectual vision, and religious faith are absolutely united. Our duty is clear, and all divisions of class and party, as well as private ambitions and desires go down before it. We stand to-day, after two of the hardest and most testing years in our history, a united people prepared to contend and to suffer for what we know to be right, and in all our hearts there is a firm confidence that we shall prevail. Our people have never been so great as they are to-day in their capacity for sacrifice and their loyalty to duty.

* * *

If it is remarkable that the different countries of the Alliance have preserved their own moral unity as they have passed through the fire, the union among men of different race is even more significant. No doubt Germany counted a good deal upon friction among the Allies simply through the lapse of time and the clash of opposing interests, and she has done her best to sow the seeds of dissension. But the Alliance has only grown stronger, and to-day it stands upon firmer foundations than it did even a year ago. The reason for this is obvious. We are held together by something deeper than self-interest. We recognise with a clearness unknown before the common foundations of all civilised life. Things which men groped after uncertainly have become articulate. We use the same moral currency and honour the same ideals. There is here not only the pledge of victory, but also the beginning of enduring international friendship. It is on this foundation that we must build for the future. When we look towards the Central Empires the whole horizon is dark; but the close understanding between the Allied armies and their Governments is the symbol of a moral federation which is big with promise for the future happiness of the world.

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IT is impossible to pass over in silence the recent revival of German frightfulness, though there will unfortunately be no surprise either at its barbarism or its crude stupidity. The shooting of Capt. Fryatt has about it a taint of petty vindictiveness unworthy of a great nation and the accepted practices of clean warfare. If our men had need of any incentive to redouble their efforts Germany has given it to them. The deportation of thousands of people from Lille and other towns in the occupied provinces of

France is a still more serious affair. Families have been separated and young girls have been torn from their mothers and sent away they know not where. For its cold-blooded terrorism and calculated brutality it is one of the most disgraceful things which has happened even in this war. The whole of France is deeply stirred, and every decent man and woman in this country will share her passionate indignation. Once again by her own actions Germany has put new energy into the resolution of the Allies to carry on this war of liberation till she is powerless to commit these base brutalities any more.

* * *

We are glad to see that public attention is being called to the problem of the disabled soldier. It is being realised that it is not enough to send a crippled man home with a small pension with nothing to do but to pick up casual jobs for the rest of his days. A circular has been issued by the War Pensions Statutory Committee to local committees in order to supply directions with regard to the work which they are expected to do. In some respects the men who are totally disabled, like the paralysed and the blind, can be dealt with most easily, as it is clear that they must go to special institutions. It is those who are capable of some industrial activity, though probably not in their own trade, who require careful consideration. A miner, for instance, with only one arm or one leg, may still be a useful member of the community, but it is clear that he must begin all over again. For dealing with cases of this kind the Committee has issued the following recommendations :—

(*a*) The training should, if possible, be given in the area in which the man resides.

(*b*) It is undesirable, if it can be avoided, to separate the man from his family.

(*c*) It is generally better to give the training in an institution to which other persons are admitted than to set up separate institutions exclusively for disabled sailors and soldiers, though for special classes of them it may be necessary to make additional provision.

(*d*) As the number of men for whom training is needed will diminish year by year after the war, expenditure on the provision of buildings and apparatus which will only be required for a temporary period should be kept within strict limits.

* * *

We doubt, however, whether these recommendations really go to the root of the problem. They strike us as excellent abstract principles which have not been put to the test of experience. For instance, it will be much more difficult to give suitable training by twos and threes than to a considerable number gathered together for the purpose. It is also necessary to discover a man's special aptitude. Will it be best for the disabled miner to become a tailor, a carpenter, or a draughtsman? This can only be decided when he is placed in an environment where some choice of occupation is open to him. It must also be remembered that from the purely economic point of view the disabled man will seldom have the same value as one who is physically sound. He will work more slowly and with greater difficulty, and to place him in competition with others in an ordinary workshop may be a source of discouragement and failure. For these reasons we are inclined to favour special industrial colonies, at least in the initial stages, and this opinion is supported by the successful work which is being carried on by the Belgian army in their two important "Ecoles de Rééducation Professionelle des Grands Blessés de Guerre" in France. The important thing is for us to do something effective in the same direction without any delay. If once our crippled soldiers drift back to their homes with no useful occupation in view it will be almost impossible to bring them together again for adequate training.

* * *

In regard to another of the pressing social problems created by the war excellent work is being done. We refer to the care which is being bestowed upon the health and general welfare of munition workers, especially women, who are often employed at places far away from their homes and in factories which have been hastily improvised. A description of the work which has been undertaken in order to ensure good conditions is contained in a Preface which Mr. Lloyd George has written for a book on Welfare Work by Miss E. D. Proud.

Welfare supervision [he writes] is no new thing, either in this country, in the Dominions, or in America. Beginning with a view mainly to the well-being of the employed, it gradually became evident that Welfare supervision was equally beneficial to the employer, particularly in works employing women....This admirable system is being introduced into the munition factories. Appointments are being made in all national factories in which women are employed. Many controlled establishments have followed suit. It is my desire that the remainder should fall into line, regard being had to the size and circumstances of each factory. I cannot insist too strongly on the importance of the movement. It helps to secure a larger and speedier output of munitions; it preserves the health and the happiness of the workers; it relieves the harassed employer of needless strain. The system is equally applicable to the many factories engaged in production for the export and other trades, in which women are taking the place of men who have joined the Colours.

* * *

We must find space for one more passage from this excellent Preface, for it reveals how the present dislocation of industry with its extraordinary wealth of new experience may be turned to lasting good when the war is over.

It is a strange irony, but no small compensation that the making of weapons of destruction should afford the occasion to humanise industry. Yet such is the case. Old prejudices have vanished, new ideas are abroad; employers and workers, the public and the State, are all favourable to new methods. The opportunity must not be allowed to slip. It may well be that, when the tumult of war is a distant echo, and the making of munitions a nightmare of the past, the effort now being made to soften asperities, to secure the welfare of the workers, and to build a bridge of sympathy and understanding between employer and employed, will have left behind results of permanent and enduring value, to the workers, to the nation, and to mankind at large.

* * *

An important conference on Ideals in Education has been held at Oxford this week. At the opening session on Monday Dr. L. P. Jacks gave a stimulating address on "The Indirect Method in Religious Education." Religious education, he said, was not a department of education which could be served by inserting it in a time-table. It was rather an aspect of all education, something which, unless it was present in all that they taught, was not effectively present in anything that they taught. Turning to the assumed conflict between religious education and scientific education, he pointed out that the teachings of science were teachings that worked and produced immense and palpable results, that made enormous differences to human life, and inevitably they asked themselves what comparable results was religious education producing or likely to produce? That question was being asked by them, and it would be asked hereafter by every boy and girl with whose religious education they were now concerned. That comparison would assuredly be made. No power on earth could prevent it being made, and what they had to dread most of all was lest the comparison should become a contrast between a science that worked in this world and a religion that did not. What was wanted was not a scheme or programme which would merely satisfy the parents or conciliate the claims of rival denominations, but an education which would have some real and palpable effect in directing and elevating the lives of the young.

AFTER TWO YEARS.

After two years we are still at war, and at the present moment our own people find themselves in the midst of the hottest and most costly fighting they have ever known. Had any one dreamed a dream on August 4, 1914, and foretold what would be happening at the present moment few of us would have paid any heed to him. But the incredible has happened. We took up the burden of duty, little knowing how heavy it was going to be, and as the weeks and months have gone by and the colossal struggle has been unrolled before our eyes, strength has come for the day's need without any loss of courage or quenching of hope. A simpler age would see the hand of God in all this. When our children look back and try to understand what happened we doubt whether they will find any other words but those of religious faith to describe the greatest days in their people's history: "The Lord was with them, and they were helped."

Do we grasp even now the wonderful meaning of it all? The closer we come to it the more incredible it appears. Those of us who have had opportunities of observing the ceaseless stream of human energy that pours forth from the English bases in France are forced to confess that it staggers us. We never knew the awful power of our country before. An officer on one of the cross-Channel steamers, who has been badly scarred and to his own sorrow was coming home on leave instead of going to the Somme, said to us the other day, "I don't know how the country has managed to do it." It is easy to talk of our immense wealth, or to refer to the raising of our army as a triumph of organisation; but the real secret is not there. We have done something which we could never have done without moral force and spiritual vision. The task would have been too great for us had we not known that the stern power who weaves the pattern of human history—some men call it Destiny and others call it God—has chosen us to be the instruments of his righteous Will.

It is this sense of vocation which we must take with us into the third eventful year which has just begun. We have made ready in order to achieve a great purpose, and the price in suffering and personal loss must be paid with a resolute will, nay, with something of the gaiety of heart with which good men always go to meet great sacrifices. For it is the future of civilisation which is at stake, the peace, the freedom, the binding sense of honour in public and private life, which our children's children will never enjoy unless we fight for them now. When the end is achieved the blessed gift of peace will be ours, but not before, and in our hearts we do not desire it, for we know that peace cannot be the will of God until justice is vindicated and the vaunting pride of the oppressor is brought low. To-day is the day of battle. Let us behave ourselves as those who contend in a good cause, bravely, cheerfully, without any niggardly counting of the cost, with sure and happy confidence in God.

This surely is the spirit which the churches of this land should seek, above all else, to breathe into the hearts of men. Some of them alas! seem still to lack confidence in their message, and men turn elsewhere for the conquering sense of right and the triumphant faith in the help of God which they need in their warfare. Many of our services strike a plaintive note, as though when we meet to worship God the All Just, the All Terrible, the All Loving, we ought to be absorbed in the thought of sorrow and pain or to spend our time in making weak apologies to our Creator for doing our duty. It is indeed always right that we should listen to the call to penitence, but let it not be penitence for vague and abstract sins but for the actual wrong which we have done. We dare not go into the presence of God and try to express any sorrow of heart for the national decision of two years ago, for we only did our duty and had we faltered we should have incurred a weight of guilt, for which we could never hope to be forgiven either by God or man. Our need of penitence at the present moment springs from the fact, that having made this binding decision, we have not always served our cause with all our hearts. If we have lost the ennobling spirit of cheerfulness, if we have murmured against the weight of our own burden, if we have kept back any of the treasure which we ought to have given, if in any way known only to ourselves we have been ignoble in thought or slack in service, we have need to repent. For these things let there be heartfelt contrition. But repentance is for the moment, it must purge our hearts of their evil humours; while our prevailing mood whether on our knees or in the field of action should be one of confident trust and glad obedience. God has set us in the midst of great and terrible days. He has revealed His Will to us as clearly as He has ever done to any generation of his children. He has set our duty plainly before our eyes and kindled our lives with the strength of a lofty purpose. Let us praise Him for His excellent greatness. Let our churches ring with words of glowing prophecy and confident trust. How can we ever speak of the joy of His Presence if it be not now, when it is our daily business to contend to the uttermost for the rights of men and nations, for justice and liberty and the cause of the weak and oppressed? It is for these things that good men are eager to live and ready to die, and whether they live or die they rejoice because the cause they serve is not their own but God's.

Good Thoughts for Evil Times.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

BEYOND.

Beyond the calumny and wrong,
Beyond the clamour and the throng,
Beyond the praise and triumph-song,
He passed.
Beyond the scandal and the doubt,
The fear within, the fight without,
The turmoil and the battle-shout,
He sleeps.
. . . . . .

Beneath the flight of happy hours,
Beneath the withering of the flowers,
In folds of peace more sure than ours,
He lies.
A night no glaring dawn shall break,
A sleep no cruel voice shall wake,
An heritage that none can take,
Are his.

Digby Mackworth Dolben.

BELGIUM.

Across the smoke of conflagration, across the stream of blood, have you not glimpses, do you not perceive signs, of His love for us? Is there a patriot among us who does not know that Belgium has grown great? Nay, which of us would have the heart to cancel this last page of our national history? Which of us does not exult in the brightness of the glory of this shattered nation? When in her throes she brings forth heroes our Mother Country gives her own energy to the blood of those sons of hers. Let us acknowledge that we needed a lesson in patriotism. There were Belgians, and many such, who wasted their time and their talents in futile quarrels of class with class, of race with race, of passion with personal passion.

Yet when, on the second of August, a mighty foreign power, confident in its own strength and defiant of the faith of treaties, dared to threaten us in our independence, then did all Belgians, without difference of party, or of condition, or of origin, rise up as one man, close-ranged about their own king, and their own government, and cry to the invader: "Thou shalt not go through!"

At once, instantly, we were conscious of our own patriotism. For down within us all is something deeper than personal interests, than personal kinships, than party feeling, and this is the need and the will to devote ourselves to that more general interest which Rome termed the public thing, *Res publica*. And this profound will within us is Patriotism....

Family interests, class interests, party interests, and the material good of the individual take their place, in the scale of values, below the ideal of Patriotism, for that ideal is Right, which is absolute. Furthermore, that ideal is the public recognition of Right in national matters, and of national Honour. Now there is no Absolute except God. God alone, by His sanctity and His sovereignty, dominates all human interests and human wills. And to affirm the absolute necessity of the subordination of all things to Right, to Justice, and to Truth, is implicitly to affirm God.

When, therefore, humble soldiers whose heroism we praise answer us with characteristic simplicity, "We only did our duty," or "We were bound in honour," they express the religious character of their Patriotism. Which of us does not feel that Patriotism is a sacred thing, and that a violation of national dignity is in a manner a profanation and a sacrilege?

From the Pastoral Letter of Cardinal Mercier, Archbishop of Malines, Christmas, 1914.

O ALMIGHTY GOD, who canst bring good out of evil, and makest even the wrath of man to turn to thy praise: We beseech thee so to order and dispose the issue of this war, that we may be brought through strife to a lasting peace; and that the nations of the world may be united in a firmer fellowship for the promotion of thy glory and the good of all mankind. Amen.

NOW unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the Church and in Christ Jesus, throughout all ages, world without end. Amen.

THE LOVE OF GOD.

In an admirable article on 'The Apocalypse of War' in *The Hibbert Journal* for April, the writer says at page 523, "It had been held that the essence of Christianity consisted in accepting the doctrines that God is Love, and that man should love his fellow, and the realisation of these was supposed to dispense with, and even to abrogate, all the doctrines and laws of human relationships. The war has made rude havoc of those notions, every honest mind admits." If this were only true the rest might, perhaps, follow. "It is impossible to conduct war under the sanction of such abstract religious doctrine....It is impossible for one man to introduce his bayonet into the body of another man in the Name of the Love of God."

But we must first inquire of our sacred books what is the love of God? Both the Old Testament and the New leave us no doubt whatever, they agree absolutely as to the meaning and the definition. All through the two little libraries which we call the Bible we find exactly the same teaching. They reveal the complex nature of love and its two essential constituents, namely, mercy and justice. These we shall discover, with but slight research, are invariably associated as complementary to each other. The former calls up the latter, and the latter the former. Love, without the indispensable element of justice, would be but a miserable namby-pambyism, the very triumph of weakness and feminism. It would settle nothing and unsettle everything, from its ever-changing instability. It would finally, if not from the very first, please nobody, and give satisfaction to nobody, not even to the favoured individual. As an arbitrary tribunal it would deliver uncertain sentences instead of being a final court of appeal. But, on the contrary, love can be, and assuredly must be, often downright cruel. The love proclaimed by men like Tolstoy has no existence in the Bible or outside the region of fancy and fanaticism. The great Russian novelist's doctrine rests, not on Christ's teaching, but on a foundation of sand. It is neither morality nor religion, but an imaginary fool's paradise evolved out of his own consciousness, without relation to the letter or spirit of Holy Scripture. It would make civilised society impossible by denying the elementary principles of reason and law, while substituting for them an anæmic system (or absence of system) adapted alone to an acosmos that has frequently been tried as a theorist's experiment, and has always failed. Love of this kind would be no blessing but an unmitigated curse, as it would put a premium on licence and anarchy, and shut the door for ever on order and liberty. It could not work a single day. Whatever speculators may allege, every State has recognised this fact, and proceeded accordingly. Legislation provides for both the *meum* and the *tuum* and security of person and property for all alike. There is no room in settled society for the Nihilist or the fanatic. But, as ever, so here *corruptio optimi pessima*. No good rule can be pressed to its uttermost extreme. If we forgive every offence without the natural and inevitable and appropriate punishment, or the logical result of the offence, we should strike at the very roots of all the highest things. We accept the maxim *summa lex summa injuria*, that is, we condemn justice without mercy, and, therefore, we leave a place for equity. And, on the other hand, it holds equally true and incontestable, *summa libertas summa injuria*. We see immediately the reasonableness of what Tennyson calls "the falsehood of extremes." God never was, Christ never was, a merely benevolent Deity or Teacher. Indeed, some of our Lord's best known words and acts had something ruthless about them. He did not spare the surgeon's knife, He did not shrink from amputation, so to speak, when the occasion demanded it. He preached the Gospel of the Sword no less than the Gospel of the Olive Branch. Who could have honoured or respected a Prophet of Weakness that yielded everything and pardoned every one? The side of severity to an impartial critic should be quite as clear as the merciful side of our Lord's character and conduct. The daily cross, the losing of the life to

save it, were not the doctrines of a feeble and foolish indulgence or a kindness worse than any form of cruelty. Christ always tempered mercy with justice, and thereby made love a practical and working power among men. The offending eye or hand was to be plucked out or cut off directly, without any squeamish hesitation. The cross, the knife, the scourge, and even the extreme penalty, were His instruments of discipline, as well as the cup of cold water or the kiss of reconciliation. We must judge the Gospel as a whole, in its grand and apparently paradoxical entirety, and not pick out the tender and beautiful passages that we prefer, and then ignore or endeavour to forget the remainder. And Christ practised what He preached. He deliberately chose a life of persistent self-denial, poverty, and hardship, which He advocated to others. For it was this that strengthened the moral fibre, the spiritual thews, and built up the manly man. There is no place in His love for injustice, it was rather the love that saved by slaying.

And in the light of these tremendous facts we can now see no difficulty whatever, no contradiction but that which exists in every truth fully stated, even in this monstrous and damnable war. We have all of us, the Allies and the Germans both, been worshipping Mammon and not Christ. And the issue, so vast and so terrible, is but the logical, the inexorable result of our own wilful conduct. God never punishes, but He allows us to punish ourselves by letting the consequences of our actions work themselves out to the bitter end. For many years we have been diligently cultivating our worst powers and passions in self-indulgence and every kind of selfishness, while drugging the conscience by playing now and then at philanthropy and religious revivals. And now at last the giant whom we have created with our own hands and heads, as with Frankenstein, has heard our call and risen in his diabolical might to destroy. Christianity has been too long the shabbiest of most obvious shams, and we have no honest cause for complaint if we reap the ghastly fruits of our sowing. We have sown to the wind and are reaping the whirlwind. "The house that opens not to the Poor, shall open to the Physician." And so this war is not unmerited, not unjust, not an uncaused cataclysm, but the purely natural and necessary penalty of our sins—British as well as German. We may have been unconscious and involuntary agents, but we have been agents none the less in the conditions that produced the catastrophe. The iron rod that smites us was fashioned and weighted by us. We must lay the blame on ourselves and not on our Father. And, whatever happens, let us remember always it is love that chastens, love that is not all mercy or it would not be love, but love that is cruel because it is justice. And we must hope that the end will be one universal resolve to carry out in action all the commands of our Lord and Saviour, and translate His Gospel into fact and effect and working daily life. For "all wisdom," says the Talmud, "is repentance and good works."

F. W. Orde Ward.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of The Inquirer.

Sir,—This correspondence has so far served as to show that Dr. Read and myself do occupy, as he says, "totally different standpoints." I tried to point this out, in the unmistakable way Mr. Gow advises, by calling a spade a spade and not attempting any more that facile and fatal modern fashion of reconciling the irreconcilable. It is a question of God or Baal, of religion or ethics, and the clearer the issues are defined and the contrasts marked the more resolute and decisive is likely to be the struggle. For I believe this to be *the* issue of the modern world—*Religion or Morals?* I wish that Dr. Read would present the issue in an even more sharp-cut way; he still clings to the words God and religion. Should he not abandon them both? *Spiritual* might go overboard at the same time, for would not morals, or ethics, suffice? Is it not the utter and out-and-out *independence* of morals, and man's sole redemption by man, which he is out to demonstrate and urge? His Supreme seems to hang on to this world by so fine a thread that nothing would be lost by severing it; religion and the spiritual have so cast off in his thought their other-worldly garments that a bare this-worldly ethics and morals might very well take their place.

Of course I did not wish to convey that either I myself had gone, or that Dr. Read was going, to "the bad place" when I wrote that, judging by my own experience, the way toward which he points us leads straight to hell. The personal experience I was referring to was my many years' serious study of the problem of an effective moral education in schools. I was compelled by that experience to abandon all hope of there being any such moral education, indeed, any *education* at all, apart from God and religion in the supernatural and transcendent sense in which alone I hold those words should be understood and employed. And I think I may quite modestly say that few can have made, within the measure of their powers, a more determined effort to do without them. That is a long story and cannot be told here; but when I look back upon the whole vain business, and see things in the light in which now I see them, the one way does present itself to me as the way toward hell, and the other as the way toward heaven, and I can quite frankly use the words of the so-called second Isaiah—"All our (mere) righteousnesses are as filthy rags."

Dr. Read's faith and hope are in man-made individual and social progress. But will any conceivable degree of such individual and social progress ever meet the deepest needs of the soul of man? Have we not to recognise here with Baron Fr. von Hügel "the irremediable inadequacy of even the totality of all our present earthly conditions, though improved to the utmost—in so far as these conditions do not include, or lead up to, God and His presence—to satisfy the soul's wants?" No social reform of to-day, or in the days to come, will ever wipe away all tears from men's eyes. These are only wiped away in the contemplation of a God-given inward reality which Christ called eternal life, a condition of the soul largely independent of material conditions and frequently realised when those conditions would appear, as they do to-day, to be the most adverse. Christ taught that there is an inner world in which we may even now abide, where the ideal *is* the real, where all discords are attuned, and where goodness, happiness, truth, and beauty are harmonised as in the outer world they can never be; where the moral struggle is resolved into eternal rest; and where the "insatiable exigencies" of the soul are at length fully met—not through progress but by the free grace of God. Christ's Gospel was for those who had no longer any hope in this world, for repentant prodigals who had wasted their substance, and for repentant Magdalenes the world would never again wash white. All Christ's Beatitudes are for the poor, the oppressed, the afflicted, the persecuted, for all those who are most readily crushed beneath the world's chariot-wheels. Christ did not attempt to console the oppressed with the vision of a Golden Age for their successors. He yearned to give them now and here present consolation, and joy, and peace, and rest, and eternal life.

Christ's religion is "a sufficient and satisfying religion." Dr. Read's new religion, according to his own confession, is not, for he still wishes he could believe in a beneficent fatherly providence which his heart cries out for but his head refuses. And that reminds me of a penetrating sentence of the Abbé Huvelin—I know the sceptical will scoff!—that "when we desire a thing to be true we are very near to finding it so."—Yours, &c. H. H. Johnson.

The Orchards, Croft Road, Evesham.
July 29, 1916.

To the Editor of The Inquirer.

Sir,—I think it is only fair to Dr. Read that he should know that others are thinking on the same lines as himself. The present world tragedy has compelled us to revise our beliefs, and we wish to face the problem with open eyes. Our religion must be based on our philosophy and our philosophy must cover the whole of life so far as we know it. We can all sympathise with the Rev. H. H. Johnson's position, it is consistent with the fall of man, a theory increasingly difficult to hold as the ages witness the development of humanity. To seek a solution in the thought of a transcendental world is tempting, but it leads to monasticism or the cloister, it finds safety in retreat; meanwhile, the stream of the world's activities flows on with its joys and its tragedies, and the riddle is unsolved.

To say so is not to deny the transcendental world and the mystical intimations of which Mr. Johnson speaks.

Only they must be put into a larger setting, they must be combined with the evolutionary idea. You quote a saying of Sir Rabindranath Tagore which seems appropriate. He says, "In the East we are conscious through all individual things of the infinity which embraces them—in England there was an incessant rush of just individual things; the whole atmosphere lacked the sense of infinity." I do not know why the East should have this visionary sense clearer than we, except that the stars shine brighter there; but I feel that this consciousness of an Infinity of which we form part, must be added to this striving after ethical and spiritual growth of which Dr. Read speaks.

This attitude may not give us certitude, but it feeds faith and hope, and avoids many difficulties of theological systems. To the philosophic thinker I would suggest the idea of a spiritual whole, partly immersed in the shades of material limitations, thus giving rise to struggle and imperfection, and partly free. Of course, "Why things should be so" remains unanswered.

What has impressed me more than anything else during this time of stress is the quiet nobility to be found among all classes where little or no pretence of religion is made. If to believe in the potentialities of man's spiritual nature is the way to hell, as I understand Mr. Johnson to suggest, then I feel inclined to say let me go there with my fellows rather than to heaven with "the unco' guid."—Yours, &c.

E. Capleton.

113 *Highbury New Park.*
July 30, 1916.

MEMORIAL NOTICE.

MISS LOUISA DREWRY.

I am asked to write a few words about the dear friend who has so lately left us, because I have been privileged to watch her work in schools, at the Working People's College, and at home during nearly forty-four years. I am sure many people of different temperament and class are helped, at this moment of strain and stress, by what she encouraged them to read and commit to memory, and think about, in times very different from these.

She "cast bread upon waters" various indeed, but I think few teachers of English language and literature have had a greater effect on the lives of their pupils. Her strong personal attachment to them was returned in good measure, sooner or later, by means of her quiet and well-prepared work with them in class. As one pupil, now leading a strenuous life, said, "Her keen interest in and sympathy with all right endeavour kept her so truly young; I always left her feeling braced afresh for effort and cheerful endurance," and I have heard teachers say the same who heard her in class. She was able to interest even the simple in literature which would seem beyond their comprehension. As was once said of Mrs. Kemble, she "had that touch which makes others feel akin to qualities greater than any they are conscious of in themselves."

Her weekly Readings at home with old students of the Working People's College were continued till the spring of 1915. She was a pupil of Dr. Gottfried Kinkel—a refugee from Germany in 1848 or '49, and she always said she gained her enthusiasm for teaching from him. Her other master was Prof. Francis W. Newman, and a sympathetic and happy home life enabled her to study for her pupils' and her own edification more than many teachers can often do. Dr. P. H. Wicksteed wrote to her in 1904, when sending her a copy of his translation of 'Early Lives of Dante,' "please accept it as a sign of life from an old colleague who is perpetually coming upon traces of the power and permanency of your work." Of late years she followed the careers of her young friends with great interest, hardly a week passed without some calling or writing to her. An illness last December weakened her, though she recovered sufficiently to go away in June. She declined shortly after her return home, and passed peacefully away on July 16. The name of her dearly loved sister, to whom she owed so much, was on her lips very near the end.

A. N.

A small pamphlet in memory of Miss Drewry, for circulation among old pupils and friends, may be prepared, for which any materials of interest, not already supplied, will be welcome if sent to Miss Norton, 143 King Henry's Road, London, N.W.

COL. W. H. TALBOT

We regret to announce the death at the age of 77 of Col. W. H. Talbot, J.P. V.D. of Whitville, Kidderminster. He was intimately connected with the public life of the town, having served as Mayor in 1896 and 1903. He was also an honorary freeman of the borough. His family had been associated for a long period with the New Meeting Church, where his loss will be severely felt. At the funeral the widespread esteem in which he was held was shown by the large attendance of his fellow-citizens. The first part of the service was held in the New Meeting Church, and was conducted by the Rev. J. E. Stronge. The interment took place in the churchyard attached to the Parish Church, the officiating ministers being the Rev. J. E. Stronge, his son-in-law the Rev. G. W. Gillingham, and Canon Sladen, the Vicar of Kidderminster. At a memorial service held on Sunday, July 23, the Rev. J. E. Stronge referred to Col. Talbot in the following terms:—"He owed his public spirit to environment, to inheritance, and to the spirit of the Church to which he belonged. His mother was known to many as a woman of great public spirit, who did a great work in connection with the political, educational, and religious life of the borough, and she did all in her power to bring the simple religion of the Master to bear upon the lives of the people. That was a goodly inheritance, and during his long life he showed he was imbued with real public spirit which worked for others and endeavoured to make the world better and purer. Another influence came from the teaching of his Church. Our Unitarian Church has always emphasised the duty of Christian service and public duty; it inspired and encouraged its members to go forth as men and women to help their less fortunate brethren and sisters to improve their spiritual and moral condition. It was in that spirit that our departed friend entered into all the public work of his life, and in that spirit did he give and render service to the community. Like most men in all churches he was not given to talk often about his religious experiences or religious beliefs, but consciously or unconsciously he influenced the religious community to which he was devoted and loyally attached, and his death is a source of deep sorrow to all the members and adherents of this church. He carried on a noble tradition, his family having been consistent worshippers in this church for the long period of over one hundred years. They gave unremitting service in the Sunday Schools, and promoted in every way the spreading of liberal Christian views on religion; it is a noble record of men and women loyal to the light of reason and the dictates of conscience, holding strongly to their own faith, but in no bigoted spirit, and always tolerant towards all other religious bodies. Our departed friend was the last representative of that old generation resident in our midst, and he entered with spirit into all the work and activities of his church. During his life he filled a great many important offices connected with our church and institutions; and as chairman of our congregation, a position which he held at the time of his death, his services were inestimable. He was mature in judgment, wise in counsel, conciliatory in spirit, peace loving, unfailing in courtesy and tact, and by those qualities he assisted in making our congregational work happy and beneficial to both minister and people."

PULPIT PARAGRAPHS.

THE KINGDOM IN THE MIDST.

The Kingdom of God, the rule of God, is here as absolutely as in any other realm of being, in this present world, which is our immediate concern; the kingdom, as Jesus said, in our midst, in the heart of man, to be made effectual in the conduct of life; and so, the life eternal, which is our inheritance, to which God, our Father, has destined us, is simply life, with its spiritual energies seen and understood in the light of God's eternity, bent upon the right aims, penetrated by the true affections, guarded against foul and evil things, striving upward and onward towards complete achievement, towards the true fellowship of the children of God.

V. D. Davis; at Bournemouth.

STANDING THE TEST.

The quality of our patriotism at the present time is the most significant and important thing about us. A hundred years from now the things done and said in this war, though they be "old, un-

happy, far-off things," will be quoted and pondered. How the men and women of England bore themselves. How their character, their traditions, their faith, stood the test of fiery trial. How all their efforts and sacrifices reacted upon their temper and spirit as a people. These will be matters of greatest interest to coming generations as they are matters of greatest moment to us and our children.

N. Anderton; at Monton.

THE SAVING POWER.

Men are saved by love. This is one of the truths that is illustrated in supreme degree by the life of Jesus. Nothing else can make men worthy of being children of God. We must learn to come nearer one another in the true spirit of brotherhood. Our Churches and Chapels, our Christian institutions, our charities and benevolent societies—these help men little unless they are dominated by the spirit of sympathy. Our peace societies, our Hague Conventions, our arbitration treaties—these will do little to end the warfares of nations unless the hearts of the peoples are transformed by a sense of justice and mutual respect.

W. E. George; at Friargate Chapel, Derby.

COMMON WORSHIP.

In the turmoil and stress of the hour, to those of us who are accustomed to meet together for common worship, Religion is the one quiet place of shelter amid the storm. Though all else fall from us, we know that the Infinite God is there, and in Him we find our peace. At a time when the call comes to all of us to do something, to take up some ministry of pity and of healing, we should not forget the silent reaches of the spiritual life. We cannot give, unless first of all we have gained.

Lawrence Redfern; at The Octagon Chapel, Norwich.

VERACIOUS PRAYER.

In these days of spiritual laziness the delusion is abroad that it doesn't matter much how you pray so long as you mean well, for God knows the heart. There is no reason, however, for believing that God will answer our prayers if we work with words and thoughts that are not true to reality. He does not give the correct result to the chemist if the chemist works with an inaccurate formula.

J. H. Weatherall; at Essex Church, Kensington.

PUBLICATIONS RECEIVED.

MESSRS. DUCKWORTH & CO.:—Russian Literature: Prince P. Kropotkin. 2*s.* 6*d.* net.

MESSRS. HODDER & STOUGHTON:—The Road to Liège: Gustave Somville. 3*s.* 6*d.* net.

MR. T. FISHER UNWIN:—The Problem of Human Peace: Malcolm Quin. 7*s.* 6*d.* net. The Future of Christianity: Reginald H. Compton. 6*s.* net.

MISCELLANEOUS.

The Cornhill Magazine. The Expository Times.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

81ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	13,522	16	6
Mr. W. Haslam (third donation)	2	0	0
Mr. Thos. Chattaway (fourth donation)	0	5	0
The Alliance of Unitarian and other Liberal Christian Women, Massachusetts, per Mrs. William Noyes (third donation)	3	8	9
Mr. and Mrs. J. H. Green (sixth donation)	1	0	0
Mrs. Frank Preston (third donation)	5	0	0
Mr. and Mrs. Chas. W. Chitty (twenty-third donation)	4	0	0
Mrs. W. G. Price (second donation)	0	10	6
In memory of H. C. (fourth donation)	1	1	0
In memory of the late Capt. A. G. Rollason, Dudley (third donation)	5	0	0
The West Grove Women's League, Cardiff, per Mrs. Fox (fourteenth donation)	0	15	0
Mr. J. M. Kelley (fifth donation)	2	0	0
	£13,547	16	9

Parcels have been received from:—Mrs. Fielding Johnson; Bessborough Road, Birkenhead Ladies Sewing Society (per Miss E. E. Hibbert); Belgian Repatriation Fund (per Mrs. Fabian Ware); The Great Meeting, Leicester, Sewing Society (per Mrs. E. I. Fripp); Mrs. and Miss Thornely (Bowdon); X.; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss E. M. Greg; Mrs. Titterton; The Camden School for Girls; Miss Sharpe (Elstree); Hale Chapel Guild and Band of Hope Sewing Circle (per Mrs. Price); Miss D. M. Armitage; Mrs. Holmes; Ullet Road Sewing Circle (per Mrs. Odgers); Miss S. Partridge; Mrs. F. Preston; Miss K. H. Greg; Miss Evelegh; Mrs. Collier; Liverpool Domestic Mission Working Party per Mrs. Lloyd Jones; Muswell Hill Congregational Church (per Mrs. Allbon); Miss Fry; Miss Heaviside; Mrs. Rawson and Miss Nanson; Mrs. Webster; Miss Florence Thompson (U.S.A.); Mrs. Brunner; Miss A. Leigh Browne; Miss Roscoe; Epsom Sewing Circle (per Mrs. Jas. Thornely); Irish War Hospitals Supply Depot (per Mrs. O'Brien); Schools' Depot (per Miss Rowe and Miss Taylor); Mrs. Dendy; Miss Rachel Fairbrother; Cedar Lawn Hospital; Miss G. A. Davis,

SPECIAL WANTS.

Pyjamas, slippers.
Shirts, socks.
Towels, pillowslips, household cloths.
Handkerchiefs for men and children.
Games, indoor and outdoor.
French books, stationery, illustrated magazines, typewriter, gramophone.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE BELGIAN SOLDIERS' CLUB AT CALAIS.

THE OFFICIAL OPENING.

THE official opening of the "Cercle du Soldat Belge" at Calais took place last Sunday in glorious weather. Unfortunately the Duke and Duchess of Vendôme had to send an apology for their absence at the last moment, and some details of the programme had to be altered, but the ceremony was a notable success. There was a great crowd of soldiers and a large group of distinguished guests. The Governor of Calais, General Ditte, and the Mayor were there in their official capacity. The Headquarters Staff of the Belgian Army was represented by General Clooten and General Le Pety du Thozé, and among others present were General Martin, the head of the Belgian Medical Service in Calais, several officers of the English staff, Mrs. Macdougall, and other members of the F.A.N.Y.; M. Meulepas, the chief Chaplain of the Belgian Army in Calais, the Aumonier von Segvelt, and last, but not least, Commandant and Madame Lageot, of whose untiring energy and skill in organising the numerous details of a large organisation it is impossible to speak too highly. The deputation of the Belgian Hospital Fund consisted of Mr. and Mrs. Bernard Allen, the Rev. W. H. Drummond (President), and Mr. W. W. Kelland (delegate in France and Belgium). Mrs. Allen was seated in the place of honour at the right hand of General Ditte.

The proceedings began with the three national anthems, Belgian, English, and French, played with superb effect by the Band of the Guides. Capt. de Dieudonné, of the Belgian Headquarters Staff, then made a short address, in the course of which he paid a warm tribute to the Belgian Hospital Fund for its great service to the Belgian Army in helping to provide this well-equipped place of rest and refreshment for its soldiers, and a magnificent bouquet of flowers tied with the colours of the Allies was presented to Mrs. Allen as a token of gratitude and admiration. General Clooten replied in a few words of thanks which were warmly applauded, and promised the "Cercle" all the official help and recognition which it was in his power to give. An excellent programme followed, the chief feature of which was the playing of the Royal Band, which recently delighted large audiences in London and elsewhere; but we must not forget to mention the rendering of "Les Provinces Belges" by the children of the school Albert-Elizabeth. The

children were grouped on the stage with flags emblematic of the different provinces of Belgium, and special airs were sung in Flemish, Walloon, and French, the whole concluding with the Brabançonne, the symbol of the unity of different provinces and dialects in one nation. It was evident that the audience was deeply moved. There was a sort of gasp of recognition as one familiar local air followed another, and the presence of these exiled children gave an indescribable touch of tenderness to the whole proceedings. It was a bit of home amid the grim realities of war.

In the evening the Band of the Guides gave a concert in the Jardin Richelieu, when thousands of people were present, and in this way the whole town was able to share in the official opening of the "Cercle du Soldat Belge." After this splendid and generous advertisement it is unlikely that any Belgian soldier will be many hours in Calais without learning that there is a place specially for him, where he will receive a cordial welcome and feel instantly at home.

The following article, which appeared in *Le Petit Calaisian* on Tuesday, will be of special interest to many of our readers.

LES FETES BELGES DE DIMANCHE.

L'INAUGURATION DU "CERCLE DU SOLDAT."

La situation géographique de notre ville, placée à quelques dizaines de kilomètres de la petite partie inviolée du territoire belge ; les commodités de ses relations avec le centre de la France et avec l'Angleterre en faisant choisir Calais comme lieu de séjour d'importants services belges, en font le lieu de passage de nombreux permissionnaires se rendant au front ou en revenant et allant chercher un repos bien mérité.

C'est à eux qu'ont pense les créateurs du Cercle du Soldat belge. Certes, nous possédions bien à Calais un "foyer du soldat" où les soldats alliés recevaient la même accueil cordial et chaleureux que leurs camarades français ; les organisateurs de l'œuvre municipale du Foyer comprennent bien que nos alliés aient préféré un local bien à eux qui serait comme un peu de la patrie belge et où, moyennant des prix modiques, le permissionnaire de même que le soldat sédentaire trouvera de quoi se réconforter, faire sa correspondance, faire quelques délassantes parties de billard, de cartes ou de quilles, se reposer en causant avec quelques camarades que la grande tourmente a éloignés.

L'Administration Municipale a mis à la disposition des organisateurs une partie de terrain s'étendant sur la place centrale, devant le nouvel Hôtel de ville, en face de la rue des Moulins.

C'est sur cet emplacement que furent édifiés les deux baraquements démontables qui sont d'un aspect extérieur des plus coquets.

Une Visite a l'Intérieur.

Ces baraquements, de même que les tables, chaises et accessoires qui les garnissent, proviennent d'une œuvre anglaise des plus génereuses, le "Belgian Hospital Fund."

Cette œuvre qui a à sa tête M. Drummond et Mme. Allen, a droit à tous nos éloges et les militaires de l'armée belge seront éternellement reconnaissants de ce qu'elle a fait pour eux.

Les baraquements reposent sur des assises en briques ; ils ont été convenablement relevés pour éviter tout contact avec l'humidité du sol. Deux grandes entrées, larges de 2 mètres, permettent par un plan incliné, de pénétrer à l'intérieur.

Tous les panneaux, les montants, poutres et solives ont été peints en blanc, des guirlandes de fleurs, faites au pochoir, courent tout autour de la salle.

La vaste salle est garnie de tables et de chaises pliantes. Au fond, une scène toute agencée ; le rideau tout simple avec le lion de Belgique et la devise de nos alliés. "L'Union fait la Force."

Derrière la scène se trouve une cabine cinématographe des mieux agencées.

L'appareil, ainsi que le groupe électrogène qui le complète, ont été gracieusement offerts par M. le duc de Vendôme.

A droite de la scène, un bureau est réservé à l'administration ; à gauche une seconde salle servira de loge aux artistes. A l'endroit réservé à l'orchestre, un magnifique billard qui les jours de représentation disparaîtra sous la scène.

Sur le côté gauche des portes ont été percées qui donnent accès sur la plaine sur laquelle va être installé un terrain de foot-ball et un tennis. Un jeu de quilles y existe déjà.

Au milieu, sur le côté droit, un comptoir où les garçons viennent prendre les commandes.

Près de cette grande salle, un second baraquement, plus petit, a été édifié. Là ont été installés la réserve du matériel, la cave au charbon et au bois, la cuisine où deux magnifiques fourneaux servent à la cuisson des aliments, le salon de lecture et de correspondance, très vaste, garni de tout ce qu'il faut pour écrire.... Le tout est éclairé à l'électricité et de nombreuses issues permettent une évacuation rapide en cas d'incendie.

L'Ouverture.

L'inauguration officielle n'eut lieu qu'avant-hier dimanche, mais à la vérité, voilà quinze jours déjà que l'établissement a ouvert ses portes. Plus de 3000 soldats y sont venus déjà faire un tour.

Les consommations qui y sont servies sont d'un prix des plus modiques ; on n'y trouve d'ailleurs que des boissons hygiéniques, tout alcool étant naturellement proscrit.

D'autre part, les soldats de passage peuvent s'y substanter à peu de frais.

Des bons numérotés valant cinq et dix centimes sont vendus par fraction d'un franc ; c'est à l'aide de ces bons que le militaire paie ; par ces temps de crise de monnaie, cela évitera bien des pertes de temps.

La Cérémonie de Dimanche.

Bien que des circonstances de force absolument majeure aient empêché M. le Duc et Mme. la Duchesse de Vendôme, de présider la cérémonie officielle de l'inauguration du Cercle du Soldat Belge, leurs Altesses Royales n'avaient pas voulu que leur absence soit un obstacle à la fête.

Celle-ci eut lieu avant-hier après-midi avec un plein succès.

La vaste salle du Cercle était absolument comble.

Parmi l'assistance, nous avons noté la présence de M. le lieutenant général Clooten, commandant supérieur la Base belge de Calais ; M. le général du Pety de Thozé, commandant adjoint ; le général Martin, directeur du service de santé de l'armée belge ; M. le général Ditte, gouverneur ; le commandant Grillet du.... territorial d'infanterie ; de nombreux officiers des corps et services de la garnison.

Le lieutenant-colonel Nicholson, commandant la base anglaise ; le capitaine Forster, commandant la base navale anglaise.

M. le major Michaux, commandant la division de cavalerie belge de G.... ; le major Christophe, chef d'Etat major du Général Clooten ; un grand nombre d'officiers des armées alliées.

MM. Morieux, maire ; Hembert et Ravisse, adjoints ; Haigneré, ingénieur en chef des travaux municipaux ; Achille Laut, président de la Section Calaisienne des Eclaireurs de France, etc.

Mme. Allen, la dévouée organisatrice du "Belgian Hospital Fund" est assise à la place d'honneur, près de M. le lieutenant-général Clooten ; le Commandant de la Base Belge de Calais a voulu ainsi prouver la grande reconnaissance de l'armée belge pour cette œuvre admirable de générosité.

Mais le rideau se lève et l'excellente musique des Guides, sous la direction de son distingué chef, M. Walpot, exécute les hymnes nationaux des puissances alliées, écouté avec un profond recueillement par toute l'assistance.

THE BRITISH-ITALIAN LEAGUE.

We have received the following programme of a proposed British Italian League :—

The union of England and Italy in arms, the splendid symbol of traditions and of interests which have long been held in common, has illumined the past and invested the future with new hopes.

Ever since the days of the Risorgimento, when Italian exiles found a home in England and British volunteers streamed out to join Garibaldi, the sympathy of England has gone out to Italy as she has ranged herself among the free nations of modern Europe. And now that Italy has flung off her alliance with the Central Powers and placed herself in line with the defenders of liberty, joining her sacrifice and suffering to theirs, that sympathy cannot but be intensified a hundredfold. It is in order to find voice for these feelings of friendship and admiration, rooted in the past and looking towards the future, that the project of an Anglo-Italian League has been launched by its promoters. Already such an organisation exists in Rome, and a Committee formed from among the friends of Italy in England feels that the time has now come to establish an affiliated society here expressing the same aims and ideals as the Lega Italo-Britannica.

We are invited by the Italian Branch to give our adherence to the following Article of their programme :—

"The object of the League is to strengthen the political, intellectual, and economic relations between the two countries, by means of meetings,

lectures, researches, and publications, and by all other suitable measures. The League will co-operate with other kindred associations tending to foster a more intimate understanding between the Italian and British peoples."

The war has opened vast new opportunities for the strengthening of the commercial relations between the two countries; the League intends to foster and encourage these. Italian and British literature and art are too little known to one another; the League aspires to make them better acquainted. Italy has long been the land of pilgrimage for Englishmen; the League hopes to encourage a still more strenuous partnership in the labour and progress of the future. England and Italy, are now united in the sufferings and the heroisms of war; we must see to it that when peace returns we are found ready to go forward side by side in the paths of peace.

Further particulars and forms of membership may be obtained from Mrs. G. M. Trevelyan, 2 Cheyne Gardens, Chelsea, S.W.

NEWS OF THE CHURCHES.

Bury (Chesham).—Much sympathy is felt with the widow and relatives of Private Stanley Bracewell who has died in the service of his country. His many friends in Chesham School mourn the loss of a good comrade.

Hull.—Park Street Church has instituted a 12-page monthly magazine entitled 'Home Fires,' for distribution amongst the soldiers and sailors who have had some connection with the church. It contains extracts from the boys' letters, Church and local Notes, Press Extracts, a monthly message from a member of the Church, also original compositions, serious or humorous, the intention being to provide bright interesting reading for the lads who are away doing their duty for us and the country and upholding the Righteous Cause.

Ilford.—The Ilford branch of the Women's League held its closing meeting of the session last Wednesday. The Secretary (Mrs. M. H. Green) reported that there were now thirty-six members on the roll. The past year had been almost entirely devoted to war-work, a number of parcels having been sent to Mrs. Bernard Allen for the Belgian Hospital Fund. The money for these had been subscribed specially for this purpose by members and friends of the League, with Mrs. C. Dupuy as Treasurer. A donation has also been sent to Mrs. Weller for her French Hospital Fund.

Liverpool: Ullet Road Church.—We regret to announce the death of Private John Arrowsmith, aged 23, of the Liverpool "Pals," who was killed in action on July 1 in France.

London: Essex Church.—The Essex Church Calendar records the loss of Second Lieut. H. F. Madders, LL.B., Royal Field Artillery, only son of John Messenger Madders, who was killed in action on July 1, in addition to Second Lieut. L. A. D. David, Yorkshire Regiment, an old Willastonian, also killed in action on July 1, to whom reference was made in a recent number of The Inquirer.

Rivington.—Among those who have fallen during the fighting of the last few weeks is Corporal Peirce, the only son of Captain Peirce, and grandson of the Rev. S. Thompson, who was Minister of Rivington Chapel until his retirement a few years ago. He was a youth of great promise, and a good soldier, displaying "great bravery and coolness," in the words of his officer, in the attack which cost him his life.

Sheffield.—We deeply regret to record the death of Pte. Reginald Lister (stretcher bearer), Yorks. and Lancs. Regt. (Sheffield "Pals" Battalion), youngest son of Mr. and Mrs. J. K. Lister, of Millhouses, Sheffield. Mr. Lister, who was twenty-four years of age, attended Upper Chapel, of which his father is a trustee. He was educated at King Edward VII. School, Sheffield, and at Sheffield University, had qualified as an engineer, and was formerly occupied at important Motor works in Derby and Sheffield. He joined the colours in August, 1914, and was killed in action on July 1 of this year, while carrying out his duties and tending the wounded in a front trench. The following extract from a letter received from one of his comrades in the regiment gives some indication of the fine qualities which won for Mr. Lister universal affection and esteem: — "The work of a stretcher-bearer is the most noble and self-sacrificing of any in the Army....It calls for constant coolness and courage, qualities which Reg. had in abundance, combined with a tenderness unusual in a man. I shall never forget the gentle way in which he carried me out of the trenches. Although shells were falling pretty freely all round, no hurry, no thought of his own danger, but only consideration for me. I am sure the Battalion will find it difficult to replace him." The Rev. C. J. Street referred to Mr. Lister's death and to the respect in which he was held on Sunday evening, July 16. Much sympathy will be felt for his relatives and friends.

Wallasey.—Two members whose names are on the Memorial Church Roll of Honour have given their lives for their country: Second Lieut. J. S. Parry, the elder son of the Rev. and Mrs. A. Ernest Parry, who was killed in France on his 21st birthday; and George Tunstall, who last attended the services on April 30 when on leave to attend the funeral of his father, Mr. George Tunstall, senior. Mr. Parry was a zealous Church worker until he joined the Colours, and had acted as junior warden, teacher in the Sunday School, and a member of Unity Club. Mr. Tunstall, who had been attached to the Sunday School from his early days, had also been particularly active as a junior warden and a member of Unity Club. Memorial services were held on July 23, when the Rev. J. Collins Odgers preached to large congregations.

Woolwich.—On Sunday evening, July 23, after the usual service, which was conducted by the Rev. J. Arthur Pearson, a well-attended congregational meeting was held in the Links Hall, Plumstead Common Road, Mr. T. T. Handcock in the chair. By a very cordial and unanimous vote it was decided to invite the Rev. D. Delta Evans to continue his "temporary" ministry for another year. Nearly three years ago Mr. Evans consented to take charge at Carmel Chapel, where the congregation then worshipped, for a few months pending the appointment of a permanent minister, and he has ever since fulfilled the ministerial duties with great acceptance to the congregation.

York.—Recent events at St. Saviourgate Chapel included a service at which Dr. Alexander Irvine, the author of 'From the Bottom Up' and 'My Lady of the Chimney Corner,' preached. Dr. Irvine is on his way to the Western Front, and has been conducting a three weeks' religious and sociological campaign at York. Mr. and Mrs. Marring entertained a Garden Party in aid of the Organ Fund, at which the members of the Young People's Guild enacted 'The King's Jester.' The Shakespeare Society gave an interesting evening for a break-up, at which the President was presented with books and cycle accessories. The last Congregational Conference dealt with the subject of 'National Control of Drink during the War.' Correspondence is maintained with absent members in khaki in Egypt and France and also with imprisoned C.O.'s. Repairs to the chapel windows, necessitated by atmospheric agitations, have now been completed. The Chapel Lending Library has added a number of modern works to its shelves. As has been the custom for many years, services are suspended during August.

NOTES AND JOTTINGS.

A Common Language.

The Common Council of the City of London has recently carried with acclamation the following interesting resolution—"That in view of the fact that England and the Allies are entering into arrangements for concerted action with regard to future trade matters, it would be of immense value if *one* language could be recognised as *the* commercial language, and taught in all schools, here and abroad. By so doing English, French, Russian, Esperanto, or any other language decided upon would form the basis of communication on business matters throughout the world. That a copy of this resolution be sent to the Board of Trade, with the suggestion that steps should be taken to place the matter before the Conference now sitting in connection with international trading."

In Memory of Robert Raikes.

We note with interest that in an article dealing with statues and memorials of pioneers and philanthropists in the British Isles published last month in *Notes and Queries*, the one erected in memory of Robert Raikes in The Mall, Notting Hill Gate, next to Essex Church, is described. It consists of "a pedestal containing a representation of a schoolboy seated and holding a Bible in his hand. The figure was sculptured by Hugh Stannus, and was removed to its present position in 1887. It formerly stood in front of the Unitarian Church in Essex Street, Strand, where it was unveiled by Henry Richard, M.P., on June 26, 1880. The pedestal contains appropriate texts of Scripture and the following inscription:—

Erected
to commemorate the Christian efforts
of the
Originators of Sunday Schools
[Members of various Churches]
from the time of
Cardinal Borromeo
1580
to that of
Theophilus Lindsey & Robert Raikes,
1780;
in gratitude to God
for His blessing on Sunday School labours
during the past century;
and in fervent hope
that the time may soon come when
differences of opinion
will no longer separate disciples of Christ
in works of usefulness.
1880

Twelve names of Sunday School originators are carved on the sides of the pedestal."

A Memorial to Mr. Alfred Lyttelton.

In unveiling the memorial tablet at St. Margaret's, Westminster, erected by Members of Parliament to the late Mr. Alfred Lyttelton, who succeeded Mr. Joseph Chamberlain as Colonial Secretary, Mr. Balfour spoke of the unique personal charm which had won for their friend such intimate affection, and made his memory irreplaceable to all of them. His whole life had been a continuous development of those admirable excellencies and qualities which were the admiration of his friends down to the day of his death. It was a unique combination of that inherent gaiety of spirits which rejoiced in everything that was lovely and of good report. But below that surface of delight in life there were the deep springs of spiritual insight fertilising and keeping fresh and green the whole source of his life. It was three years since Alfred Lyttelton was taken away from them, and two years had now been spent in the tremendous struggle which had absorbed their feelings and occupied their thoughts. One thing they were certain of: if had been spared he would have shared with them that high courage he possessed, to meet the great crises and difficulties of life. Yet they were able directly to draw from him some of that courage and some of that inspiration which he showed during the whole of his valuable life.

Animals in War-Time.

A correspondent sends us a copy of a circular letter which has been sent by the acting Chief Constable of Gloucestershire to all the Superintendents of the County calling their special attention to the need of care with regard to the treatment of animals at the present time. It is as follows: "Will you please direct the Police in your district to give special attention to the provisions of the Protection of Animals Act, 1911, not necessarily with a view to summoning offenders, except, of course, in more or less serious cases, but by giving timely warning to check any kind of ill-treatment of animals which may arise from ignorance, inadvertence, or other causes. A large number of Inspectors and others who worked for the Societies for preventing cruelty to animals are absent with the Army, and the supervision of the Societies is thereby reduced. Further, the war is having effects which may hamper their work in other ways for a considerable time. Many men accustomed to attend to horses and other animals are also serving with the Forces, and it may often happen that their places are unavoidably filled by men wanting in experience. To such men a few words of caution or advice may often be given with very beneficial results. In cases where it might be thought desirable to get the assistance of an Inspector of a Society for the Prevention of Cruelty to Animals, the nearest Inspector or Secretary of such Society could be applied to. (Signed) M. W. Colchester-Wemyss, Acting Chief Constable." It is to be hoped that the timely action of Mr. M. W. Colchester-Wemyss will induce the Chief Constables of other counties to do something on similar lines.

A Saving in Shoe Leather.

Miss Edith Sellers describes in *The Cornhill* for July a reformatory at Eggenburg, in Lower Austria, where the experiment of making the children go barefoot, to the great scandal, at first, of the officials, has had the best results. She frankly advocates our adoption of the same method for the purpose of effecting a considerable war-economy. "There is proof and to spare," she says, "that boys and girls are better off all round stronger, more vigorous, more active, without shoes than with them, unless the shoes be of better quality than those most of the respectable poor can afford to buy," and not only would the burden of the mother in numberless cases be considerably lightened if she no longer had to struggle with the problem of boots and shoes for the youngsters, but "our soldiers would many of them have much better shoes than they have." Leather is none too plentiful, and is becoming scarcer, and "it is only by straining every nerve that shoemakers can keep the men at the Front even decently well shod." Of course, the "fetish of respectability," and the very genuine fear that bad colds and ill-health would be the result of adopting such a drastic measure are obstacles which would have to be faced, and Miss Sellers is optimistic indeed if she believes that they could be overcome without a long and arduous campaign. But the doctors at Eggenburg—where consumption has always been very prevalent—were agreed that wet shoes and stockings did much more harm than wet feet, and since the children at the reformatory discarded footgear, coughs and colds have become far less frequent, the general health of the children has improved wonderfully, and even the Directress of the girls' department, who was almost broken-hearted when the change was made, is said to have been quite converted by the good that has been wrought.

Reminiscences of Farringford.

In the same number of *The Cornhill* Lady Ritchie has woven together a series of delightful letters which passed between Tennyson, his wife, and Mrs. Cameron, at one time their neighbour at Freshwater, with many personal touches which make the early days of the 'seventies seem very close to us. The two ladies were firm friends, though they were such strongly contrasted types of womanhood; the one impulsive, masterful, generous, unconventional, and warm-hearted—a very vivid personality; the other most gentle, dainty in attire, tranquil in manner, the "beloved and sweetest friend," whom Edith Sichel described in the lines:—

> Such wert thou, half a Saint
> and half a Queen,
> Close in thy poet's mighty
> soul enshrined,
> Lady of Farringford.

Of Mrs. Tennyson in those days Lady Ritchie says: "She had a gift we all felt, of harmonising and quieting by her *presence* alone; often too tired to say much, she could contribute the right word to the talk for which Farringford was always notable. I have a special memory of once dining with the Tennysons in the company of George Eliot and Lord Acton, but it was Mrs. Tennyson's gentle voice which seemed to take the lead."

* * *

The following paper left by Lady Tennyson concerning her husband must be quoted for the clear light which it throws upon the faith and practice of Tennyson: "He felt intensely the sin and all the evils of the world and all its mystery, and still kept an unshaken faith in the God of perfect love, perfect wisdom and infinite power, with that confident assurance of man's immortality which pointed to a hereafter where all would be reconciled. 'Be ye perfect as your Father in Heaven is perfect.' In the *life* of Christ he found his Christianity; undisturbed by the jarring of sects and creeds. Politics were to him patriotism, and passionately did he feel for all that concerned the welfare of the Empire. Party, as far as his own personal opinion went, was unintelligible. That all should work conscientiously and harmoniously for the common good, each with such differing powers as God has given to each, recognising the value of the difference, this was his highest idea of Empire. He honoured all honest work."

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, August 13.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., Rev. JOHN HUNTER, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. FELIX HOLT.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. GORDON COOPER, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. HAROLD RYLETT, B.A.

Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Mr. PETERKEN.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.

Highgate Hill Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR, M.P. No Evening Service.

Ilford High Road, 11, Mr. A. STEPHEN NOEL; 6.30, Mr. S. FIELD.

Islington, Unity Church, Upper Street, 11 and 7, Mr. J. HARVEY LEWIS.

Kentish Town, Clarence Road, N.W. No Morning Service; 7, Rev. FRANCIS H. JONES.

Kilburn, Quex Road. Closed during August.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD M. BURTT.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. W. J. CLARK.

Peckham, Avondale Road, 11 and 6.30, Mr. STANLEY MOSSOP.

South Norwood League House, 141 Portland Road, 7.

Stoke Newington Green, 11.15, Mr. G. PALLISER YOUNG, LL.B. No Evening Service.

Stratford Unitarian Church, 11 and 6.30, Mr. WALTER RUSSELL.

University Hall, Gordon Square. Closed. Services will be resumed September 17.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. GEO. S. HITCHCOCK, D.D.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. HENRY GOW, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. W. H DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. J. C. BALLANTYNE.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and

STYAL—6.30, Rev. E. A. VOYSEY.

DOVER, Adrian Street, near Market Square, 11 and 6.30.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30.

EDINBURGH, St. Mark's, Castle Terrace.—Closed during August.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Mr. ISAAC BARROW.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Mr. MARSHALL B. SKELLAND, of Glasgow.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. T. DAVIS, B.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. WILLIAM STEPHENS.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. E. I. FRIPP, B.A.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Mr. E. R. FYSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Rev. J. MORLEY MILLS. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Rev. Dr. ODGERS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30; Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. F. HALL.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30. Closed for month of August.

WARWICK, High Street Chapel, 11.15 and 6.30, Mr. E. WRIGLEY.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

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HORSLEY—FISHER.—On August 9, at Barton Street Chapel, Gloucester, by the Rev. Rudolf Davis, B.A., the Rev. Harry Charles Horsley, B.A., Minister of Acton Unitarian Church, London, W., to Vera Helen Fisher, of Gloucester.

DEATHS.

ANTHONY.—On August 6, at the Buchanan Hospital, St. Leonards-on-Sea, after an operation, Albert Evershed Anthony, of Brighton and Hastings, son of the late S. H. Anthony, formerly of Wynches, Hadham, Herts., and Louisa Anthony, of Highfield, Hastings, aged 51.

CANE.—Killed in action on August 2, 1916, Lance-Sergt. J. N. Cane, beloved nephew of Mr. and Mrs. E. C. Abbott, of Essex Hall.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

OUR recent tour among the Belgian Hospitals revealed an interesting fact, which we want to ask our readers to lay to heart. We came across more than one case of a society or committee which had been called into existence by enthusiasm for some special need, and when we asked what it was doing now we were told that it had ceased to exist. The effort had been maintained effectively for a short time, but afterwards, when the case had lost a little of its urgency, money and personal service had fallen away. Fortunately the work of the Belgian Hospital Fund has not suffered in the same way. Its supporters have realised the importance of going on quietly in this work of doing good to which they have set their hands, without the stimulus of sensational reports or frantic appeals; and, if we may venture to say so, its administrators have known how to adapt their methods to changing circumstances. They have never been simply a committee working in London. They have been in close touch with the doctors in the hospitals. The success of their work has depended upon ties of mutual friendship and confidence and the constant teaching of experience, which keeps the mind alert for fresh opportunities of usefulness.

* * *

NOW it is undoubtedly true, and we say it with unfeigned pleasure—that many of the urgent needs, which touched our hearts so deeply many months ago, have been supplied. Everything connected with the effort of the Allies is better equipped and better organised, and the Belgian Hospitals are no exception to the rule. Most of the cramped and unsuitable buildings in Calais and elsewhere have been given up, and wooden huts of an excellent design have been erected. Order and cleanliness reign in place of the crowded and unsuitable conditions with which we were familiar in the early days of our work. There is also a fairly numerous staff of Belgian nurses who have been trained in King Albert's Hospital in London. All that has been accomplished reflects the highest credit upon the "Service Sanitaire" of the Belgian Army. With very slender resources they have done wonders, and there is ample evidence to show that our Fund has been of no small assistance.

* * *

BUT all this does not mean that the Belgian Hospital Fund has finished its work, and may now gracefully retire. Far from it. For the last few months there has not been much pressure on the resources of the hospitals; but as soon as the great offensive extends to the Belgian front—and that may occur any day—they will be crowded with wounded men, and then the rapid wastage in instruments, clothing, and stores of every description will begin again. For that emergency and for the winter's demands for warm clothing we must be ready. The relations which we have established with the hospital staffs, and the gratitude and admiration which our work has won from them, lay that obligation upon us. Until the hospitals are firmly established on Belgian soil and surrounded by their own people, there is no other body of whom we can say, this is their work. We have made this branch of war service in a special sense our own. We must still be on the look out for fresh needs as they arise, turning our rich fund of personal and local knowledge to good account, and supplying that element of generous friendship which does so much to humanise hospital life for patients and doctors alike.

* * *

A CROWDED and enthusiastic meeting was held in the Queen's Hall on August 4 to emphasise the unshaken resolution of the country as it enters upon the third year of the war, and to celebrate the strength of the Alliance. The Prime Minister and Mr. Bonar Law were the principal speakers, and the following resolution was adopted :—"That on the second anniversary of the declaration of a righteous war, this meeting of the citizens of London records its inflexible determination to continue to a victorious end the struggle in maintenance of those ideals of liberty and justice which are the common and sacred cause of the Allies."

* * *

THERE was nothing new in the speech of the Prime Minister. In the circumstances there could not be, for the reasons which justify our policy in this war remain as they were at the beginning, broad-based upon the national conscience, and unassailable in their moral strength. What we need is not to discover new arguments, but simply to keep in mind, untarnished by the lapse of time and the varying fortunes of the fight, the instinctive faith in freedom and goodness which sent us as a united people into the war. What that faith is cannot be better expressed than in Mr. Asquith's words :—

> When, therefore, the glove was thrown down two years ago to-day,

and was taken up by the Allied Powers we very soon recognised—and we know it well to-day—that we had reached one of those epoch-making issues in which the contest is not between one Power and another, nor one group of Powers and another, but in which the contest is between separate and irreconcilable ideals; between, on the one side, the forces which stand for freedom, for variety of type and of organisation for the unfettered progress of humanity, and on the other side the forces which are bound, sooner or later, to suppress and to sterilise all the possible deeds that transform and regenerate the world. I think there is a growing consciousness that this war is something more than a mere clash of arms, and that that accounts for the new spirit which has been breathed into our nation. It is that spirit, tempered and strengthened by the ordeal of two years of stern and searching discipline, that to-night on this momentous anniversary fills every class of our fellow-subjects in every quarter of His Majesty's dominions.

* * *

The speech concluded with a noble definition of the idea of public right. It is this which has filled the Allied armies with a crusading spirit and makes our daily sacrifices for the cause the most stimulating moral experience we have ever known.

Early in the war [Mr. Asquith said], I quoted a sentence which Mr. Gladstone used in 1870. "The greatest triumph of our time," he said, "has been the enthronement of the idea of public right as the governing idea of European politics." Mr. Gladstone worked all his life for that noble purpose. He did not live to see its attainment. By the victory of the Allies, the enthronement of public right here in Europe will pass from the domain of ideals and of aspirations into that of concrete and achieved realities. What does public right mean? I will tell you what I understand it to mean—an equal level of opportunity and of independence as between small States and great States, as between the weak and the strong; safeguards resting upon the common will of Europe, and, I hope, not of Europe alone, against aggression, against international covetousness and bad faith, against the wanton recourse in case of dispute to the use of force and the disturbance of peace; finally, as the result of it all, a great partnership of nations federated together in the joint pursuit of a freer and fuller life for countless millions who, by their efforts and their sacrifice, generation after generation, maintain the progress and enrich the inheritance of humanity.

* * *

The revival of German frightfulness has produced a crop of utterances of varying merit from the platform and the press. That they should all be animated with a spirit of indignation is natural and right. It is impossible to ignore the existence or to palliate the gravity of these things. But indignation must be tempered with dignity and political wisdom. There is little but the desire for shallow emotional satisfaction in the cry for reprisals, and we are sorry to see the names of some men, from whom we expect better things, associated with sensational appeals for vengeance. We honour the feeling of outrage which has stung them into protest, but they have been caught off their guard. It is only in our hot moods that we expect to find moral relief in a game of tit-for-tat. For us as a people there can be no competition in frightfulness.

* * *

The announcement that it is the deliberate policy of the Government that responsible men in Germany must be held to strict account for these crimes after the war stands in an entirely different category. It is an expression of the respect for public justice which is the condition of all civilised government. Beyond this point we cannot at the moment safely go. No indication has been given to us of the methods which are to be adopted when victory has put the power into our hands. But responsible men would hardly speak as they do on this subject, if they had not certain definite measures in mind for carrying their resolution into effect. For example, Lord Robert Cecil must have meant something more than a pious expression of opinion when he used these plain words at the Mansion House last week:—"Though we must not do anything in the spirit of revenge we must say calmly and decidedly that for the crimes perpetrated by Germany reparation and punishment must be exacted. That was not mere anger or vindictiveness—it was a vital part of the cause for which we were fighting. We were bound to exact punishment if we ever wished to establish among nations respect for those principles of law and justice on which international relations ought to rest." Meanwhile, Viscount Grey has asked the United States Ambassador in Berlin to supply him with full particulars concerning the trial of Capt. Fryatt, including the names of the officers who constituted the court and sentenced him to death.

* * *

As recent discussions have shown the question of War Pensions is one of considerable difficulty. There is a widespread desire in the country to be generous, and the present allowances, together with the supplementary grants for disabled men and other dependents which have just been announced, are on a much higher scale than anything which has been attempted before in this country or elsewhere. The difficulty arises in the case of men whose industrial efficiency has been impaired but not entirely lost. Nothing ought to be done to encourage the idea that having served their country in the war they ought to live on a minimum of effort for the rest of their days. Innumerable war heroes maintained in idleness would soon become a terrible burden to themselves. What they want even more than money is power to help themselves and to use their lives to the best advantage. To give them the right kind of industrial training and then to provide them with an opening for the profitable exercise of their skill would be far more valuable to them than a handsome pension. It is very disappointing to find the Trade Unions so insistent in their demands for money grants, while they do nothing to encourage the disabled soldier to qualify as a skilled workman.

* * *

The proposal that women of experience should be allowed to speak in parish churches in connection with the National Mission has given rise to an extraordinary situation. In several cases the bishops have refused their permission. The Bishop of London, however, is prepared to allow it, provided the approved "Women Messengers" speak only to women and girls, and refrain from speaking from the pulpit, lectern, or chancel steps. Even these hampering restrictions are not enough to silence High Church scruples. The clergy of the diocese of London are being invited to sign a protest and to withdraw from association with the Central Council of the Mission. The protest declares:—"We believe that to grant permission to women to preach in our churches is contrary to the teaching of Holy Scripture and to the mind and general practice of the whole Catholic Church. Still more we believe that such permission will be an encouragement to those women who publicly claim their right to be appointed to the priesthood and episcopate of the Church, which claim is heretical." It is hard to believe that men who claim to be religious leaders of the people, can be so deaf to the teachings of experience. The slaves of ecclesiastical routine, they have lost all elasticity of mind and think chiefly of honouriug their tradition at a time when they ought to give life itself for the weightier matters of the law, justice, and mercy and faith.

MR. CLUTTON BROCK ON ENGLISH EDUCATION.

A small book by Mr. Clutton Brock called 'The Ultimate Belief' has come recently into our hands. We want to commend it to the serious attention of our readers. It is a highly individual piece of writing and contains many statements and opinions, which, being the product of a keen and original mind, will challenge discussion or dissent. But taken in its broad outlines it strikes us as the most suggestive essay on the purpose and scope of education, which the study of German errors and English defects under the search-light of the war has produced. No one can rise from an intelligent perusal of its pages without being convinced that the problem with which we have to deal goes much deeper than the improvements in technical training and the application of science to industry, which have suddenly been thrust upon public attention.

Mr. Brock has the courage, like most intrepid thinkers, to begin with first principles. He insists upon asking questions about the purpose of education, and this leads him to demand some clear statement, based upon right reasons, of the object of life.

> "We are generally agreed [he writes] that a man's main object should not be to get money; but how many of our teachers could explain clearly and convincingly to their pupils what object he should have in life and why? The German teacher would tell his pupils that their main object in life should be to make Germany strong, and he seems able to convince his pupils of that. The Germans despise our education because our teachers seem unable to convince their pupils of anything; and they have some reason for their contempt. We may not teach a false philosophy as they do, but we teach no philosophy at all; and the consequence is that many of us acquire a false philosophy without knowing it. If the great evil in Germany is the conscious worship of Germany, the great evil in England is the unconscious worship of money, and against that our boys and girls have no philosophical protective."

Most religious people would probably meet this objection with the statement that all our boys and girls are taught that they ought to be good and to do their duty; but Mr. Brock is ready with the answer that it is very seldom that any explanation is given to them of the reason why they should do what they are told to do. "Just as they learn Latin grammar without knowing why, so they learn conduct without knowing why; and always they want to know why." And failing a rational appreciation of the true reason, popular teaching adulterates the love of goodness with false motives, making it a matter of rewards and punishments, of prosperity in this world or happiness in the next. But goodness is really an ultimate desire of the spirit, a thing which can never be explained in terms of something other and lower than itself. It changes its nature if it is pursued for any ulterior end.

Perhaps this may strike some of us as not very original, though we shall agree that in a world ruled by commercial standards and maxims of prudence it is still for many people a counsel of perfection. But Mr. Brock refuses to leave the enlightened moralist in peace with his prescription "goodness for goodness sake" as though righteousness were the only concern of the human spirit as it stands face to face with the mystery of life and God. It is in his criticism of our serious English habit, sadly lacking as it is in spiritual imagination, of reducing everything that matters to morals, and his bold plea for the acceptance of Truth and Beauty as cardinal loyalties of the soul, that he breaks new ground. Here are the two passages which contain the pith of his argument.

> "The common belief of most teachers and moralists in England is that there is only one activity of the spirit, the moral—that we must do good for the sake of doing good and for no other reason—but that the intellectual and æsthetic activities are subsidiary to the moral, and not really spiritual at all. It is implied, if not actually taught, in most of our education that truth is to be sought because it is useful, and that beauty is to be produced or experienced because it gives pleasure. The moralist, if he is really a moralist, rightly assumes both utility and pleasure to be subsidiary to righteousness; but he is wrong when he tests truth by its usefulness, or beauty by the pleasure which it gives. The intellectual activity often is useful, and so is the moral; but neither can be rightly exercised if utility is their aim. The æsthetic activity often does give pleasure, but so does the intellectual; yet neither can be rightly exercised if pleasure is their aim. Not one of the three spiritual activities is itself, unless it is exercised for its own sake. And unless we understand this fact we cannot exercise the spiritual activities nor teach others to exercise them."
>
> "We must realise, and teach, that the value of truth is absolute no less than the value of goodness, and that the value of beauty is as absolute as the value of the other two. This is not a mere theory to be argued about by philosophers. It is a plain fact of immediate importance to every one, and therefore to be taught in all education. Unless I value truth for its own sake I cannot discover truth. Unless I value beauty for its own sake I cannot see or hear or in any way experience beauty. The moralist may wish that it should be otherwise; but he cannot alter the nature of the universe or the mind of man to suit his own purposes."

Mr. Brock's object is to quicken our sense of the value of these spiritual absolutes and to claim a larger place for Truth and Beauty in ordinary teaching, because without them the spirit of man can never be satisfied. In the course of this book he points out with many shrewd comments the price we have had to pay in movements of rebellion, and a growing divorce between ordinary religious teaching and intellectual and artistic activity, for a concentration upon morals which has been narrow and one-sided. The war has revealed a strong current of inarticulate religion in the country. With all its splendid capacity for sacrifice and self-devotion it remains outside the churches, and neither speaks nor understands their language. How far is this due to a widespread failure to realise that spiritual education must be an education in "moral, intellectual, and æsthetic disinterestedness"? Mr. Clutton Brock certainly sees a good way into our problem when he bids us remember that it is our business not to stamp our opinions upon the minds of the young, or to drill them in habits of unreasoning obedience, even though our standard be the precepts of Christ himself, but to help them to discover "the threefold romance of goodness, truth, and beauty" in their own lives.

The Ultimate Belief. By A. Clutton Brock. London, Constable & Co., 2*s.* 6*d.* net.

Good Thoughts for Evil Times.

THE HAPPY LIFE.

How happy is he born and taught
That serveth not another's will ;
Whose armour is his honest thought,
And simple truth his utmost skill.

Whose passions not his masters are ;
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame or private breath ;

Who envies none that chance doth raise,
Nor vice ; who never understood
How deepest wounds are given by praise ;
Nor rules of state, but rules of good ;

Who hath his life from rumours freed ;
Whose conscience is his strong retreat ;
Whose state can neither flatterers feed,
Nor ruin make oppressors great ;

Who God doth late and early pray
More of his grace than gifts to lend ;
And entertains the harmless day
With a religious book or friend.

This man is freed from servile bands,
Of hope to rise or fear to fall :
Lord of himself, though not of lands,
And, having nothing, yet hath all.

Wotton.

Aristotle is too severe, that will not allow us to be truly liberal without wealth, and the bountiful hand of fortune ; if this be true, I must confess I am charitable only in my liberal intentions, and bountiful well wishes. But if the example of the mite be not only an act of wonder, but an example of the noblest charity, surely poor men may also build hospitals, and the rich alone have not created cathedrals. I have a private method which others observe not ; I take the opportunity of myself to do good ; I borrow occasion of charity from my own necessities, and supply the wants of others, when I am in most need myself ; for it is an honest stratagem to take advantage of ourselves, and so to husband the acts of virtue, that where they are defective in one circumstance, they may repay their want, and multiply their goodness in another. I have not Peru in my desires, but a competence and ability to perform those good works to which the Almighty hath inclined my nature. He is rich who hath enough to be charitable ; and it is hard to be so poor that a noble mind may not find a way to this piece of goodness.

From 'The Religio Medici' by Sir Thomas Browne.

O LORD, increase in us faith and devotion, replenish our hearts with all goodness, and by Thy great mercy keep us in the same. Give us godly zeal in prayer, true humility in prosperity, perfect patience in adversity, and continual joy in the Holy Spirit. Amen.

SINGING IN OUR STREETS.

Dolly Gray is a Chanter, a member of that strange guild of wandering minstrels that float like bubbles upon some of the more obscure streamlets of life in Ireland. One sometimes fondly fancies them to be a survival from the ancient and highly honoured order of Irish Bards who flourished in the days of old

When Malachi wore the collar of gold. . .

who were a power at the courts of kings ; who were historians as well as poets ; who, if they did not actually make laws for their country, helped to cast them into lasting form, for they exist in verse to this day.

How degenerate are Dolly and her congeners ! They don't care a tinker's curse who makes the laws of their land, or the ballads either, provided only that they may sing these last. And yet, after a fashion they, too, reflect in some measure the events of the passing hour. Thus Dolly Gray is so named from her persistent renderings of that well-known ditty of the Boer War—and how remote, how dwindled in importance that story is to-day !

Full of movement and variety is the life of a Chanter, and, therefore, not without its attractions, as long, that is, as you and your voice are upon the bloomy side of 30. At least, so it struck me when first I beheld Dolly, a leggy, laughing, quick-eyed slip of a girl in her teens. One could scarcely describe those young days of hers as halcyon, rather were they breezy and gleesome.

"Hur-rooks, Brigeen ! here's Little Ginger !" she was shouting to her comrade-girl, and then I saw two shawled heads jostling their way through a surging crowd upon the platform of a railway station in the West. Their objective became apparent then ; a little farther down the train, leaning from the window of a smoker, was a short, horsey youth, discernible at once to their questing vision. He was on his way, clearly, to a race-meeting at some distance. His tight-lipped mouth relaxed into a grin of recognition as the girls approached. You saw why he was called "Ginger" when he took off his hard bowler hat, not in salutation, but as he explained carefully, after ostentatious examination thereof, "Betimes I do be afeard of it going a-fire and it resting down on my red head."

Further sarcasm from Dolly being thus deprived of point, an interchange of milder civilities ensued, ending with, "Well, good-bye and good luck ! I suppose I'll not see you now till I'll see you the next time."

That next time for me was some years later, at a street corner in Dublin, close to a pub. Dolly, considerably the worse for time and weather, was singing 'Mick McMilligan's Dauther, Mary-Anne,' who, you were told, had

A hand and fut upon her like a man. . .

It was a mere simple social strain of everyday life. No great international happenings were then in progress. A crowd had gathered to listen. Some dispute arose. Instantly Dolly became prominent. She is one of the many who always must be in the centre of the picture. "Hit me, deu ! and the child in me ar-rums !" she vociferated. But before the challenge could be taken up, a big Peeler appeared, and the wild, excited faces dispersed like straws before a strong wind.

That child ! Dolly used to make rather a hit of dancing a few jig-steps between the stanzas of her lay, with him "in her ar-rums." I share the general view, that the Dollies and Brigeens are a worthless lot ; yet from those hard, defiant eyes is sometimes shed a look of amazing tenderness upon the baby in that position ; a merely fugitive thing, whiffed away in a moment.

By degrees the "child" attained to the condition of detached existence. He could beg for himself, could sell papers, programmes at race-meetings, matches, and so forth. And further, when Dolly's whilom glorious voice grew hard and apt to crack disconcertingly, he could take part in her efforts. The performance became antiphonal, the Chanter and her son taking alternate lines, or even sometimes singing together with fine effect.

But open-air vocalism, under all weathers, and at any hour out of the twenty-four, isn't exactly a picnic. Indeed, Dolly is now a rather pathetic figure ; a sorry sight and hearing, too, when, late of an evening, perhaps, under sluicing rain she is still hard at it. The high notes, having got so woefully out of hand, are occasions of merriment to her audience. Some of them jeer good-humouredly :—"Give it the nose, Doll !" But very few pay any attention. If a copper is flung to the Chanters, it's done in the hope of "getting shut of the row." Yet they sing on with a perseverance that is half bravado, half despair. Sure, Chanters must knock out their bit as well as another ; and what else are they able for, the creatures !

It was thus that I heard them some months ago standing singing among a crowd upon the muddy quays, waiting to see a regiment depart. The soft grey of the Dublin atmosphere that sheds such an elusive charm over her streets and laneways, had here intensified to a leaden, threatening gloom. A persistent drizzle was falling, everything and everybody was sodden and depressed. It was a relief when the wailing song of the Chanters was drowned in the oncoming military music. The men swung into sight to the strains of 'Tipperary,' the artless air that has lent spirit to so much high-hearted youth entering upon the Great Adventure. Steadily they come on, full of youth and vigour, confident, serious. The crowd chafes against the barrier erected to keep their way clear for the soldiers ; there are many outstretched hands with gifts.

"Good-bye, Larry ! God send you safe !"

"Oh, Daddy, Daddy!" from Dolly's child. But Daddy doesn't hear, maybe doesn't want to, just marches past without looking round, and Dolly bursts out crying as the packet of Woodbines is lost in the crowd before it could reach her man. The steamer moves away with stately speed. The band has ceased; the glamour, what there was of it, is over too. An inarticulate moan goes up from those left behind as Dolly takes up again the interrupted ballad:—

God be wid ye ould Ireland! we're all going away;
Reserve and mileetia men bound to obey.
When we're out on the ocean it comes to our mind
God be wid ye ould Ireland we're laving behind.

K. F. Purdon.

CORRESPONDENCE.

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of The Inquirer.

Sir,—I shall be glad if you can kindly insert a reply to Mr. Johnson's criticism of my letter of July 29 in your present week's issue. I can understand Mr. Johnson's religious position, though I can no longer agree with it, for forty years ago my religious beliefs were practically the same as he now holds. But when the doctrine of evolution began to displace that of "the Fall of Man"—the evidence for the former appearing to me irresistible, and the latter as the baseless fabric of a vision, I was compelled to leave that comfortable inner sanctuary in which Mr. Johnson finds such happiness and peace, where all discords are attuned and the moral struggle is resolved into eternal rest, and reconstruct my religious ideals in harmony with our modern conception of the universe and the origin of man. Belief is not a matter of the will, it is a question of evidence, and by the exercise of my reason I have been led to my present religious beliefs (for I claim to use the word *religious* still and deny altogether Mr. Johnson's right to restrict the meaning of the word to his own narrow interpretation of it).

Let me appeal in this matter to an authority, I suppose, Mr. Johnson acknowledges—the Bible itself. "Come now," says the prophet Isaiah, speaking in the name of his Deity, "and let us reason together," and the Apostle Paul commands us to "prove all things"; but how we are to do this apart from our reason I fail to see. Also, Bishop Butler (in part ii. chap. iii. of his works) says, "Reason is, indeed, the only faculty we have wherewith to judge concerning anything, even Revelation itself." I am in good company therefore, when I claim to use my reason in readjusting my religious beliefs. Having said this much in justification of my present religious position, further discussion between Mr. Johnson and myself on this matter would seem to be useless. But there are one or two points in his letter concerning the question of morals, which I think ought not to be allowed to pass without notice.

At the outset he says:—"It is a question of God or Baal, of religion or ethics. I believe this to be *the* issue of the modern world—*religion or morals*," as though there were some essential antagonism between the two; and further on he asks, "Is it not the utter and out-and-out *independence* of morals which he (Dr. Read) is out to demonstrate and urge?" That is so; but lest my own statement of the case might not carry much conviction to Mr. Johnson's mind, I will quote the authority of the late Dr. Martineau, whose opinion he will no doubt respect. In an article contributed to one of the reviews, now many years ago, in a 'Symposium' upon 'The Relation of Morality to Religious Belief,' Dr. Martineau says: "A sense of duty is inherent in the constitution of our nature and cannot be escaped till we escape from ourselves. It does not wait on any ontological conditions and incur the risk of non-existence should no assurance be gained with regard to a being and a life beyond. Even though we came out of nothing and returned to nothing we should be subject to the claims of righteousness so long as we are what we are. Morals have their own base, and are second to nothing." And further on he says: "Theology cannot supply a base for morals that have lost their own." Here, then, I think, the absolute independence of morals is clearly and forcibly demonstrated, and this being so it follows that morals can be taught and enforced on their own ground alone, and that when Mr. Johnson says he has "abandoned all hope of there being any effective moral education, indeed, any *education* at all apart from God and religion in the supernatural and transcendent sense of the words," he is merely stating his own opinion, but if Dr. Martineau's view of the basis of morals be correct, he can have no reasonable ground for it. Assuming, for the moment, however, that Mr. Johnson's view of the matter is the true one, and that a moral education is impossible without supernatural sanctions, I should look forward to the future with fear and dread, expecting a state of moral anarchy ultimately to develop, when a belief in the supernatural, which is fast passing away, had ceased to have any influence on the national life.—Yours, &c.

Charles Read, M.D.(Lond.).

Hampstead,
August 8, 1916.

ANNOUNCEMENTS OF SUNDAY SERVICES.

To the Editor of The Inquirer.

Sir,—Will you kindly allow me to appeal through your columns to some of our Church Secretaries or responsible correspondents? I warmly advocate the advertisement of Sunday Services and Preachers in The Inquirer Calendar, and in the lists of Saturday papers, but the notices should be correct and truthful. Some churches never vary their notices all the year round, quite irrespective of whether the pulpit will be occupied by the minister or not. Repeatedly I have seen the name announced as usual, when I have known privately that the minister was absent through illness or taking his holiday, or exchanging pulpits with a brother minister. Frequently, in the last case, he is advertised to conduct the services at two different places at the same hour on the same day! This is misleading and very disappointing to friends coming from a distance, who visit churches to hear certain preachers. Besides, it is an act of great discourtesy to the exchanging minister or layman to omit forwarding his name for insertion in the Saturday lists, or only to mention him as "Supply." When it is known that an alteration is to be made in the press calendars, notices of the change in the preacher's name should be sent to the publishers' as early in the week as possible, in case of forgetfulness. Business methods should be employed quite as much in church affairs as in the conduct of daily work. Emergencies occur only occasionally.—Yours, &c.

Caroline Titford.

Islington, August 8, 1916.

[We warmly support Mrs. Titford's plea. The business manager of The Inquirer does his best to make "Our Calendar" correct, but alterations are sent in sometimes too late for insertion. They should be forwarded early in the week, on a postcard, to the Publishing Office, 13 Bream's Buildings, Chancery Lane, E.C., and not to the Editor.—Ed. of Inquirer].

MEMORIAL NOTICES.

MR. HAHNEMANN EPPS.

We regret to have to record the death on August 1, in his 74th year, of Mr. Hahnemann Epps of Upper Tulse Hill, S.W., who till prevented by illness, some years ago, was one of the best known attendants at our London meetings. A son of Dr. George Napoleon Epps, he entered business life, after education at University College School, with the important firm of which he ultimately became chairman. As an employer he won the esteem and attachment of the work people, and a large number of them who had been many years in the firm's employ attended his funeral last Saturday. Mr. Epps was brought up a strict Baptist, but a visit to Rosslyn Hill Chapel when he was about 30 (Dr. Sadler being then minister) revealed to him that he was already a Unitarian. He heartily avowed his sympathy with the new type of faith, loyally supported its worship, and himself occasionally took service as a layman. He was a zealous member of the London District Unitarian Society, sharing vigorously in its missionary work, and after some years' duty as secretary he became President for 1905–6. Mr. and Mrs. Epps would have celebrated their golden wedding in September next, and a large family share with her a bereavement lightened by the assurance that his upright character, kindly sympathies, and citizen worth had won for him widespread esteem. His family connections added many interests to a life otherwise immersed in business, and he fully enjoyed the atmosphere of music, art, science, and literature which thus surrounded his

home. One of his sisters became the wife of Sir Lawrence Alma-Tadema, the artist; another is Mrs. Edmund Gosse. At the largely attended funeral service at Norwood, which was conducted by the Rev. W. G. Tarrant, a deputation was present from the Brixton congregation.

MAJOR A. A. CADDICK.

We regret to announce that Major A. A. Caddick, a prominent member of the Unitarian Church, West Bromwich, has been killed in action in France. At the evening service last Sunday the Rev. F. A. Homer referred to the great loss which they had sustained in his death. It brought home to them, he said, in a very personal manner the heavy cost at which alone victory can crown our efforts. Major Caddick was the son of one of the founders and constant and most generous supporters of Lodge Road Church. And as was the father so was the son. He ever placed his legal knowledge and experience at the free disposal of the church; he was a regular contributor to the church funds, and no appeal was ever made to him in vain for any special object. And now he had gone from them. They would miss him greatly, but they would ever be proud of the manner of his passing. He was, indeed, a most gallant gentleman and patriot, and he (Mr. Homer) was sure he had met death as he would wish to meet it—fighting for the country he loved at the time of her greatest need. Mr. Homer said two things remained to be done. They must send a message of sympathy to Mrs. Alfred Caddick and his near relations, and they must cherish Major Caddick's memory, and let it be a further stimulus to them to do their utmost, each in his or her measure, to complete the work he was engaged upon. Before moving the resolution of sympathy Mr. Homer read an extract from a letter written to Mrs. Caddick by the Acting-Adjutant of the regiment at the front, testifying to the high and noble character of the deceased, and the great esteem in which he was held by the regiment. "He lived to the last, as he had lived all his life, with us, brave and fearless, energetic and conscientious, clean and good living, in fact, a pattern in every way to the whole Warwickshire Brigade." The resolution of sympathy was then moved by Mr. Homer, and carried by the congregation in silence and standing during which Mr. Arthur Cooke played the Funeral March by Chopin. Mr. Homer moved a similar resolution at the afternoon Sunday School.

Mr. F. Bingham, the Business Manager of The Inquirer, who attested under Lord Derby's Scheme, has now been called up for active service. Our best wishes go with him for good fortune in his brave adventure, and a safe return to his wife and children. Arrangements have been made for supplying his place at the office.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

82nd List of Subscriptions.

	£	s.	d.
Already acknowledged	13,547	16	9
Mrs. Buckton (ninth donation)	5	0	0
Miss Swaine (eighteenth donation)	2	0	0
Mrs. Roscoe (twelfth donation)	10	0	0
Miss E. M. Davies (second donation)	1	10	0
Miss Colton and the Misses Gillespie (fifteenth donation)	0	7	6
X. (eighteenth donation) ..	1	0	0
Mr. Geo. Banks (nineteenth donation)	1	0	0
Mrs. Winser (nineteenth donation)	1	0	0
Mrs. Thorneley (eighth donation).	5	0	0
Mrs. William Tangye (fourteenth donation)	5	0	0
Miss M. Dowson (second donation)	1	0	0
Monthly Collection at Highgate Unitarian Chapel, per the Rev. A. A. Charlesworth (ninth donation)	4	15	0
Northgate End Chapel, Halifax, per Mr. J. Teal (second donation)	1	16	9
Northgate End Sunday School, Halifax, per Mr. J. Teal (fifth donation) ..	0	13	9
Mr. W. N. Martin (seventh donation)	0	7	6
Mrs. Brunner (third donation)	10	0	0
Miss E. C. Harvey (seventh donation)	3	0	0
Miss A. Fryer (sixth donation)	3	3	0
The Rev. and Mrs. T. Bowen Evans (ninth monthly donation)	1	0	0
Z. A. (tenth donation) ..	10	0	0
Mr. Chas. W. Chitty (twenty-fourth donation) ..	10	0	0
A. J. A., Deal (eighteenth donation)	0	5	0
The Rev. J. Harwood (fifth donation)	1	0	0
	£13,626	15	3

Parcels have been received from:—Miss D. Roscoe; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Kessler; Monton Women's Union (per Miss Leigh); Mrs. Williamson; West Grove, Cardiff Branch Women's League (per Mrs. A C. Fox); Ilminster Branch Women's League (per Mrs. Holmshaw); Finchley Branch Women's League (per Mrs. Blake Odgers); Mrs. F. E. Baines; Miss M. Preston; Brixton Branch Women's League (per Mrs. Stevens); Mr. John Chivers; Miss Kensett; Mrs. Lee; Altrincham District Hospital Supply Depot (per Miss Rigby); Mrs. Dowson; Schools Depot (per Miss Rowe and Miss Taylor); Mrs. Leys; Acton Branch Women's League (per Mrs. Sceats); The Misses C. A. and A. M. Wilkinson; Mrs. Edmund Grundy; Brighton Branch Women's League (per Mrs. Mellor).

WEEKLY REPORT.

Mrs. Allen writes from Calais:—"I have just spent a week in Calais, and during that time have revisited nearly all the Belgian hospitals in and near the town. They are all now in excellent condition and ready for anything, and I think we may take some of the credit for this state of things to ourselves. On Monday, July 31, the first cinematograph performance took place in the Hut. There are already 150 hot dinners served every day, and the buffet and suppers are most popular. When the soldiers from the front are again allowed leave, it is expected to serve 300 more dinners, and apparently it can be done, but it needs a great deal of organisation. Dr. Lageot, who so ably superintended the building, is appointed "Administrateur" by the Conseil, and Madame Lageot presides over the kitchen arrangements, which she does most efficiently and economically. There are orderlies to help in the kitchen and hall, a librarian for the books and reading room, and other offices for various duties. Already a profit is being made, though prices are very low, and this money will at first be spent on improvements, and the many little things still wanted. It will probably be possible to lower prices again soon. To-day, Thursday, there was a cinema show for patients from the hospitals, and the school children came as an end-of-term treat. They all had a cake and some sweets after, and enjoyed it greatly. I am now going down to the West of France to visit some hospitals for about ten days.

Rose Allen.

SPECIAL WANTS.

Pyjamas, slippers.
Shirts, socks.
Towels, pillowslips, household cloths.
Handkerchiefs for men and children.
Games, indoor and outdoor.
French books, stationery, illustrated magazines, typewriter, gramophone.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE CAMBRIDGE SUMMER SCHOOL.

THE SIGNIFICANCE OF RUSSIA.

It is difficult to realise that a year has gone already since we met under Oxford's dreaming spires to recall the great days of Greece and their meaning for the world. The shadow of horror lay over us then, and still the vast conflict rages on; we still grope through the night of war, and we survivors stumble over countless graves, and grow accustomed to horrible deeds which three years ago we scouted as impossible. Accustomed, yes; but never for a moment unconscious in the great sane heart of the nation of the wonders to which these deeds have given rise, and the personal greatness they have discovered and called forth. The unity of ourselves and our Allies in the passionate realisation of those things which are worth any sacrifice—the thought of this is like a divine illumination shining over the serried ranks of those who having something great to offer freely offered it, and went forth to the uttermost end of sacrifice for us and for the world. And never for a moment do we, resting behind the shield of them in our unviolated land, where every stock and stone and tree and meadow takes on a new dearness as of that which was ineffably precious and nearly lost, forget the miracle wrought among us by those "who lived and stood upon their feet, an exceeding great army" who, living or dying, have attained immortality.

Gathering in the Examination Hall for the Inaugural Lecture on the fourteenth of these occasions held at Cambridge, it was impossible not to glance back to the fateful time of 1914, when the Summer Meeting coincided with the outbreak of the war, and the various students of many nationalities found themselves in difficulties. Cambridge then rose finely to the occasion, however, and lays herself out once more to maintain her traditions for the five hundred and odd members who represent the Allied nations in her midst—with the addition, it is said, of three neutrals.

It is peculiarly appropriate that this year we should turn our faces from the past, and study the present and the future in the soul of Russia, that mighty participant in the world-drama of which we know so little and to which we owe so much. Russia's achievements since the outbreak of the war, particularly the greatest of her achievements, the liberation of herself as a nation from selfish materialism in strongest contrast to the coarsely material creed of Germany, give a challenge to attention which the whole world will have to meet no less than ourselves. As the Vice-Chancellor said in introducing the lecturer to a large audience, glowing with academic scarlet in the front seats, "We have never looked with greater sympathy and astonishment at our great Ally than now, in that advance of hers like the sea, which nothing can stop," and the opportunity of hearing her distinguished representatives is one to be prized indeed.

The Vice-Chancellor stated in a few simple words of sorrow and pride the contribution of Cambridge to the present controversy of ideals. There are 12,000 Cambridge men serving in the Forces; of these 1,047 are killed, 1,400 are wounded, and 141 are missing. In the place of this army of students, cadets are training and wounded heroes are recovering from their ills. "The authorities," said the Vice-Chancellor, "are proud of these men, of their character, their training, and their work. Do not forget that it is owing to the bravery and sacrifices of these very men that you are enabled to sit here in accustomed comfort and safety." He touched slightly, in a voice that, in spite of himself, trembled a little, on some of the ills that these men were bearing, and their manner of bearing them.

The Inaugural Lecture was given by Lord Robert Cecil, who made no claim, he said, to expert knowledge of Russia, either regarding her life or modes of thought. He had ventured to accept the invitation because of the absorbing interest he felt in everything Russian, and his consciousness of the great force, the enormous power, which Russia symbolised. Those who had organised this scheme for giving better acquaintance with this great entity had performed a patriotic duty. He remembered a legend in the Talmud which showed a man seeing in an individual advancing towards him first a monster, then a man, then a stranger, then his brother; which illustrated in a way the degrees of our cognisance of Russia. We needed, and should have to get closer to Russia. Speaking of the alleged difficulty of the Russian language Lord Robert pointed out that one hundred years ago the German language seemed no less strange to us than the Russian does now. We had surmounted that difficulty and should the other—with more spiritual profit to ourselves. He knew nothing, he said, of Russian, yet he had a few words to say; unnecessary as it was for him to praise the Russian genius or the Russian army, whose courage, tenacity, self-sacrifice, and chivalry had at last become household words among us. To her hard-pressed Allies Russia had over and over again been the saviour. We hardly realised this enough. Her diversion in East Prussia at the beginning arrested the march of the Germans in France; her late astonishing offensive aimed at relieving the pressure on her Italian Allies. Neither did he feel that he had anything to say about the replacing of German capital with ours in her vast natural resources. He felt drawn to that much bigger subject, touching the life and well-being of both Russia and England: the contribution Russia can make to our mental and spiritual education. We have, indeed, much to learn from her, though we are—or were—fond of talking of our material progress. But are these things in which we have progressed the great things? "Kultur" worships "efficiency" by which it understands a machine admirably devised to secure the best practical results from a disciplined population, making ever greater the power of the State. It has also produced the self-surrender of the individual to the State, and the unrest which is brought about by contempt of Christianity, morality, and religion. Against this view of "Kultur" what does Russia say? The lecturer remembered the incident given in the 'Life of Florence Nightingale,' a visit to her in 1898 of the Aga Khan. To her recital of progress in sanitation and such things he asked curiously, "Do you think you are improving the world?" German "Kultur" and its prophets have introduced many material benefits and a perfect war-machine, and they have destroyed man. Their offspring are brutes and their soldiers mere machines and food for cannon. The aim of "Kultur" is material not spiritual. It disclaims spirituality. Now Russians, said Lord Robert, are human beings, and there are all sorts of them like the rest of us. But when we speak of the ideals of Russia we speak of that which their best minds teach and that which seems to them, as a nation, admirable. The Russian, unlike the Prussian, sees the realities of life in the things of the spirit. Russia has shown this by her enormous self-sacrifice, as, for instance, in that far-reaching sacrifice at the start, of vodka. The point to be emphasised is her almost universal acquiescence in and acceptance of this. The Russians thought this measure right, and so they acquiesced.

Lord Robert further illustrated the astonishing power of self-sacrifice in the Russians, which shows how with them the things seen are temporal, the things unseen eternal. They have, he said, grasped this truth in a way we seldom seem capable of doing. Their realisation of religion, not as a fact but as *the* fact, is unparalleled here; their troops march under the uplifted Cross. Religion in Russia is an objective fact with which all must reckon. To Dostoievsky Turgeniev's desertion of his country was part of his atheism: "What has your civilisation done for Germany?" he cried. What indeed?

There are faults in Russia's political system; but they have much to teach us. We are not Prussianised in spite of what some few say; we are not all commercialised; we are not sunk in materialism. *The war has refuted all that.* And from us Russia may learn something by our conceptions of political justice which, in their way, are fine things. Russian government is autocratic, with the faults of autocracy, yet Russians are free where Germans are slaves. For two centuries the Prussian has looked to Government to regulate his life in minute details, and nearly everything is *verboten.* Readers of the admirable 'Elizabeth and her German Garden' know how tyranny enters even into the sitting on a sofa rather than on a chair, and social life like the rest is enslaved by petty but iron laws. "Keep out of political life in Russia," it is said, "and you may do what you like." Socially the Russians are far freer than we, and Russian visitors laugh at our claim to be a democratic country. They are not socially in cliques and sections, and brotherhood there is a real thing. The servants break in unrebuked on conversation, and there is astounding freedom of discussion. Interest is wide, topics are widely various; especially interesting are those which touch the spiritual side of man. For better or for worse, Russian institutions are not ours, but Russia has that profound consciousness of *equality of soul* recognised by Christianity, which makes Christianity the most democratic of religions.

The lecturer refused to speculate on the political future of Russia. We are not, he said, now so insular as to believe that freedom is the monopoly of parliamentarian government. If we have something to offer to Russians of political science their point of view is enormously important to us. This war was forced on us, all reluctant as we were, and we are going to pursue it to the end. We are paying a great price, not only in our most precious and finest lives, but in other things never to be forgotten—terrible things, looming behind our fighting: slaughter in Armenia, starvation of Christians in Lebanon, sufferings of the Belgians, of the Poles, of the Serbians, and so many more; casual horrors we may call them, touching the Lusitania, Louvain, Edith Cavell, Capt. Fryatt, and last, though not least, Lille, to mention only a few items of the dreadful list in the long tale of human misery written by this hideous war. A man is a criminal indeed if he makes no effort towards his part in the great cause against these things, and if he does not try to prevent such a horror from devastating the future. Can we erect barriers against future war? We do not know. But if we are to free civilisation from its most dire disgrace we need the strong co-operation of the spirituality of Russia. Men and empires come and go, but high ideas remain and better the world. To rescue the world from international anarchy Russia has worked unavailingly before the war. We and she must work together after it for international civilisation, to get rid of the horribly false ideas against which the Allies fight, and to spread those high ideals which Russia sees in clearer vision, it may be, than we.

A vote of thanks to the lecturer was moved by Dr. A. C. Benson, and seconded by Miss Montgomery, Assistant Secretary to the Cambridge Delegacy.

F. Roberts.

HOME CAMP NOTES.

At a recent meeting of ministers I was asked to point out ways in which the work among our men in the Home Camps could be assisted. Now that so many wounded men are being brought to home hospitals, their names and addresses ought certainly to be sent to ministers in the towns where we have churches. The Rev. H. E. Perry, for example, writes that several hospitals have been opened in Stockport, and he is willing to visit any of our friends who may be in them. His desire and willingness are shared by all our ministers, and we can do a good deal for the sake of our invalided heroes by letting them know of all cases needing attention. Or if names are sent to me at Essex Hall they shall be promptly forwarded.

It may be useful also to give the names and addresses of some of our ministers in districts where large bodies of soldiers (and sailors) are usually stationed, and who have been co-operating with me from the outset. Names and addresses sent to them direct will receive attention, or, again, they can be communicated through me.

Plymouth and Devonport.—The Rev. W. H. Burgess, 4 Ladysmith Road, Plymouth.

Portsmouth.—The Rev. G. W. Thompson, Francis Avenue, Southsea, Portsmouth.

Ipswich.—The Rev. J. W. Saunders, 19 London Road, Ipswich.

Norwich.—The Rev. L. Redfern, 17 Cecil Road, Norwich.

Whitchurch and District.—The Rev. J. Park Davies, 87 London Road, Nantwich, and the Rev. G. Pegler, 139 Nantwich Road, Crewe.

Preston.—The Rev. J. W. Bishop, 4 River View, Ashton-on-Ribble, Preston.

Sheffield District (Sheffield, Doncaster, Barnsley, Rotherham, Worksop, &c.).—The Rev. T. Anderson, 44 Hampden Road, Mexboro, Rotherham.

Bedford.—The Rev. Rowland Hill, Rosenlaui, Pemberley Avenue, Bedford.

From ministers who are at the front offers to visit men in their neighbourhood have also been received. We are, however, unable to supply the information, owing to the fact that particulars as to the whereabouts of the men are not divulged. Several ministers have been willing to offer their services as temporary chaplains at the Front, hoping that they might be able to visit men from their own churches and schools. So far as we know this very desirable object cannot be achieved; the difficulties in the way of visiting individual men abroad naturally are far greater than at home. Unitarians, if appointed chaplains, as has been suggested, would be allotted to definite areas for general work, but could not hope to carry out specific duties among our own men in more than the area to which they were appointed. The participation in the general work of the army chaplain would be all to the good, but that is a matter for quite separate determination.

The work in the Home Camps of course, has been on a very small scale compared with that of the great denominations. But our men have shown that they appreciated it to the full. "It is splendid that we are not forgotten," says one in a letter from abroad, "it's one of the nicest things our Church has done." And so though it is small, one can, at least, say that nothing is lost by these visits; the men will be not less loyal and sincere for them. In some ways they will be benefited. It is unwise to dogmatise upon the alleged demoralising of men by the army life. It has that effect in some instances, no doubt: the rough conditions, and the mixing with all sorts and conditions must have a disastrous effect upon some from decent homes. But if you allow the very worst that can be said upon that side, it is not the whole. If the evil deteriorates, the good ameliorates, and what has impressed me has been not the low tone that you might expect, but the high tone that you would scarcely believe could obtain. The better influences are the bigger. And this should bring encouragement. It seemed to me in the early days that the army was doing for some of these men what the churches and the schools apparently had failed to do. Perhaps, however, the juster estimate is that the good seed sown in school hours is now springing up, and in unwonted conditions, bringing forth its thirty, sixty, and its hundredfold. "The child takes in far more than we are apt to imagine." I have found men wanting to talk over serious subjects, unburdening themselves, revealing themselves, though ten minutes before we were strangers to each other. I have never sought these confidences, and have tried to avoid any suggestion of professionalism in approaching our men. "Go, if you can, as a friend," was my instruction, and at least I have had the feeling that I came away as a friend. So that this work will always remain a grateful memory for me. I have been permitted to engage in a few things that have seemed to me well worth while. I never had deeper occasion for thankfulness that I was a Unitarian minister than in the experiences of these last few months; nor deeper cause for thankfulness that in some of our schools our teachers have seen to it that our boys were instructed in the faith; that they devoted those precious Sunday hours to the inculcation of the religious principles of citizenship, and the suggestion of a manhood that avails. Because of that many of these men knew exactly where they were, and had a clear vision as to their duty to the State, the home, and God. Incidentally, too, I have had much intercourse with men of other faiths, and it is curious that in practically every instance these men were looking in our direction. There must be something more than coincidence in this; it is not a mere chance that I have met only men of this sort, and have missed all the rest. It indicates that where men are thinking, they are thinking along rational and common-sense lines, and that they are realising the insufficiency of many of the old standards. That, too, is not without its encouragement.

Thos. P. Spedding.

Essex Hall, Essex Street, Strand, W.C.

SOUTH WALES UNITARIAN ASSOCIATION.

ANNUAL MEETINGS.

The Annual Meetings of the above Association were held at Rhydygwin, Cardiganshire, on Tuesday and Wednesday in last week. Advantage was also taken of the meeting to give a formal welcome to the new minister, the Rev. D. Cellan Evans, late of Merthyr. The weather was glorious, and the chapel could not nearly contain the people who had come together. All the Welsh Unitarian ministers were present, together with the Rev. T. Lloyd Jones of Liverpool, and the Rev. E. Gwilym Evans, B.A. of Dukinfield, Messrs. L. N. Williams, J.P. of Aberdare, Gomer Thomas, J.P. of Merthyr, and a large number of delegates from all the churches belonging to the Association. Two sermons were delivered on Tuesday evening by the Rev. J. C. Davies and E. R. Dennis. On Wednesday morning the President, Mr. Josiah Jones, Garthowen, who was re-elected for another year, took as his subject 'The Christian's Post-War Duties.' He expressed his fears that his subject might appear premature, but he consoled himself by reflecting that the consideration of one's duties on the morrow is never untimely. Neglect of prevision on the part of the Scribes and Pharisees had drawn on them the censure of Jesus, and it behoved the Christian churches to anticipate the difficulties

of the future and to devise means for surmounting them. The seeing eye of that eminent Welshman—the Secretary of War—has already perceived the dawn of peace, the harbinger of the glad morrow of war and devastation. But the gladness of that day would be marred by the sight of the gaping wounds, and the widespread sorrow and distress would provide unique opportunities for the churches to exercise the healing influences of Christianity, and to give religion a wider and more real significance than it had in the pre-war period. Mr. Jones divided the post-war duties into three heads—the material duty, or that of the hand and the purse; the moral duty, or that of the head and the intellect; and the spiritual duty, or that of the heart and the spirit. When humanity lies wounded and stripped of its raiment, "kind words" will be of no avail; material "first aid" will be the indispensable requisite—the hand to bind its wounds, and the purse to provide the means of procuring the healing oil. The critical "first aid" period being past, the language and conduct of Christian men and women should again be that of the Good Samaritan—"Take care of him, and whatever thou spendest more, I will repay thee." Care must be taken lest the clear stream of the unanimity with which the country's debt to the returned warriors is now acknowledged, should after all be swallowed up in the sluggish bogs of inaction.

The restoration of peace, Mr. Jones continued, will see the return to this country of millions of men who will have weathered the storms and hardships which make or mar the Christian character. The strain and self-sacrifice which war imposes have sometimes been succeeded by dissoluteness and self-indulgence. The puritanical restraint of the Commonwealth was followed by the libertinism of the reign of Charles II. Lest anything similar should occur again, it will be our duty to study the trend of every movement, and to see that the height of the dykes of morality is such as to make it impossible for them to be overwhelmed by any sudden flood of reaction. On the other hand, if the future movements tend towards freedom and justice, it will be the moral duty of every Christian to abandon the conservatism of tradition and to accelerate his pace in consonance with the new order of things. Having profited by the lessons of the past, and been made wiser by its failures, we should endeavour to render fewer and fewer the pitfalls of sin on the paths of succeeding generations. The third Christian duty, the spiritual one, rests in the truth contained in the verse, "There is no peace, saith the Lord, unto the wicked." Peace is the fruit of the tree of virtue. "A corrupt tree bringeth forth evil fruit." Only good people can be peaceable people. Peace is not a state that can easily be reached and maintained. Almost every country had its established church or churches, and yet instead of being a garden of love and peace, and an example to the other continents to imitate, Europe was to-day a desert of hate and bloodshed. Her great churches had sold their spiritual freedom for an unwholesome mess of pottage—State establishment. Peace in Europe will never be secure until the churches are free. Given spiritual freedom the churches could then set to work with axes of truth on the trunks of the huge growths of ambition and injustice which now overshadow and enfeeble the fair plants of brotherly love. An uplifted and enlightened people acting through a democratic government could then ensure peace. In the words of Shelley, "There is one road to peace, and that is truth." The address was followed by a thoughtful discourse by the Rev. R. J. Jones, M.A. of Aberdare.

At the afternoon meeting, which was presided over by the President, a formal welcome to the ministry of Rhydygwin and Ciliau was given to the Rev. J. Cellan Evans. Representatives of the two churches gave him a very cordial welcome while delegates from Caeronen, where Mr. Evans was brought up, gave him God speed in his new sphere. The Rev. W. J. Phillips brought the greetings of the South East Wales Unitarian Society. Two local Congregational ministers took part. This meeting was followed by a sermon by the Rev. T. Lloyd Jones of Liverpool. The Rev. Gwilym Evans was also to have preached, but as the meeting had nearly run to the time for the evening meeting to commence this was abandoned. In the evening the Revs. Simon Jones, B.A. and D. G. Rees preached, which brought to a close a very successful series of meetings.

At the Committee Meeting important matters relating to the denomination came under consideration, and it was decided to give a very hearty welcome to the B. and F.U.A. to hold a portion of their autumnal meetings in Cardiganshire. The work of making the arrangements was delegated to the Executive Committee. T. A. T.

NEWS OF THE CHURCHES.

Horsham.—A meeting to welcome the Rev. N. J. Hawthorn Jones and Mrs. Jones was held at the Free Christian Church on Tuesday, August 8. After tea the chair was taken by Mr. Tarring, and the proceedings began with a selection of music under the direction of the organist, Mr. Price. Speeches of congratulation and good wishes on the new settlement were made by the Revs. J. Harwood, W. H. Drummond, T. P. Spedding, and H. Jones (Congregationalist). The welcome of the congregation was given by the Rev. J. J. Marten, who said that they desired to look upon their new minister as their friend and leader and expressed his earnest hope that the ministry just begun might be fruitful and happy. The welcome of the Sunday School was spoken by one of the scholars, and a bouquet of flowers was presented to Mrs. Jones on behalf of the children. The Rev. Hawthorn Jones replied, and spoke briefly of the aims which he hoped to keep before him in his ministry.

Leeds.—The issue of the Mill Hill Chapel Record for August is the 200th number. In commemoration of the event the acting-editor has been successful in securing a number of messages of congratulation from well-known ministers, including Dr. Hargrove, Dr. J. E. Carpenter, Prof. G. Dawes Hicks, the Rev. H. E. Dowson, and Principal Mellone. The same number contains the following letter from the minister, the Rev. R. Nicol Cross, who is at present on active service in Egypt with the R.A.M.C.:—

Egypt, July 10, 1916.

My Dear Friends,—Regulations impose brevity, but it will be a matter of common knowledge that I have been detailed for a hospital in Egypt. We left England on June 4, and arrived here on June 16. I survived an epidemic of sea-sickness in the Bay of Biscay, and in due course saw for the first time in my life the coasts of Spain, Portugal, and Africa, with their long lines of dark hills. Gibraltar was only visible from a distance, as we hugged the African side pretty closely. The view obtained as we entered the Straits was disappointing, but looking back from the Mediterranean side, it stood up in the afternoon light a great bifurcated mass of dark rock. The cruise through the Mediterranean was uneventful, except for some fine sunsets and the still more beautiful nights on the moonlit seas. On the morning of the 16th we found ourselves off a very low, barren-looking sandy coast line. It was Egypt, and how different from the dusky hills of Morocco and Tripoli! As we approached Alexandria, there opened up a wide and spacious harbour, full of shipping, its quays all astir with commerce. The city itself is typically Continental, with its brightly coloured flat-roofed buildings, of varied architecture, its magnificent train service and beautiful gardens. It is wonderfully cosmopolitan, having Greeks, Italians, French, English, Egyptians, niggers, &c., making up nearly half a million of population. You can imagine how picturesque the scene must be with the different colours and modes of dress. The coast is studded with palatial residences, interspersed with Egyptian quarters, the most dilapidated hovels I ever set eyes on.

Since its arrival our unit has been at the base here doing fatigues and grovelling in the sand, getting acclimatised to a heat which keeps one in a melting perspiration all day, but which is succeeded by refreshingly cool, though very damp, evenings. There has not been a drop of rain since leaving England, and we left it dripping. I have visited some ancient Roman catacombs, underground passages, about 9 feet high and 3 feet wide, where that great people deposited in vases the ashes of their dead after cremation. I have seen mummies stated to be three thousand years old; they are but dust in human form.

We are all impatient, however, to get to our proper work, and the indications are that we very soon shall. My chief joy is the good luck of falling into good company. I lay me down, one of ten in a tent, between a successful young New Zealand solicitor, who is giving up excellent prospects to join the Church, and a young Londoner who is going forward to the Congregational ministry. I have met rationalist and orthodox school-teachers, and under our canvas have taken place ardent theological discussions. As a result of the machinations of an apostolic Anglo-Catholic into whom I have poured my latitudinarian doctrine, I have twice in the last week addressed services in the Church Army Hut, where this modern Timothy exercises influence, though he detests the Low Church doctrine it represents. These experiences have persuaded me that with opportunity I could do excellent religious work among the intelligent class of soldiers, but there is no liberal religious agency with any institution here—the more is the pity, for the breadth, richness, and masculinity of our appeal is just what would find a response among these youths. It has found a response.

I am in very good health, and enjoying the good news of the Allies' successful offensive. May it continue, and finally lead to an end of this struggle of antithetic ideals and ambitions, an end such as will fill with joy all those who have suffered or

been bereaved in the common cause of humanity.—I am, Yours sincerely,

R. Nicol Cross.

London : Kilburn.—The Rev. F. Munford, B.A., will terminate his ministry at the end of August. A well-attended Farewell Soirée was held in Unity Hall on July 24, when an album containing the signatures of members and friends, together with a cheque, was presented to Mr. and Mrs. Munford "as a token of a broadminded and thoughtful ministry, also in recognition of the personal qualities which have made them the friends of all, and of the energy and devotion with which they have carried on the work under difficult circumstances."

Maidstone.—The Rev. A. Farquharson writes from 41 Camden Square, N.W.: "We have at Maidstone about two hundred copies of the early edition of the Essex Hall Hymnal—most of them well preserved. If you happen to know any place where they would be of use, we shall be glad to send them on payment of carriage."

Newport, I.W.—The Anniversary Services in connection with the Unitarian Sunday School were held on Sunday, July 23, and were conducted by the Rev. Victor Moody of Southampton. Special hymns were sung by the children and collections were taken on behalf of the Sunday School funds.

Nottingham.—A Service of Consecration in Memory of the Faithful Dead was held at the High Pavement Chapel at noon on Friday, August 4, conducted by the Rev. J. C. Ballantyne. In the course of a short address Mr. Ballantyne made a special reference to Lieut.-Col. L. A. Hind, commanding officer of the Robin Hoods, and other officers and men belonging to the congregation, nine in all, who have lost their lives in the war. Referring to the beginning of the third year of the war, he said that they must enter it in the spirit of these men who have died, leaving behind sadness, pain, anxiety, and death, and pressing on to victory and a peace when life should be shot through and through with justice and the spirit of true brotherhood. The relations of each of the men killed in action were presented with white flowers and a commemoration card which had been prepared for the occasion. The service was felt to be in an unusual degree helpful and uplifting by all who were present. The chapel was beautifully decorated with white flowers.

NOTES AND JOTTINGS.

Judge Greenhow.

We are informed, says *The Yorkshire Evening News* of August 3, that Judge Greenhow, Judge of the Leeds County Court, has sent in his resignation to the Lord Chancellor, with a request that it shall take effect during the Long Vacation. Judge Greenhow who, for nearly forty years has been County Court Judge for Leeds and Wakefield, is the oldest County Court judge in the country. He was born in Newcastle in 1831, and is, therefore, 85 years of age. He was educated at Birmingham and the University of London, where he was the contemporary and friend of many notable men. He joined the famous old Northern Circuit in its palmy days. Lord Russell of Killowen, Sir John Davidson, Sir John Karslake, Sir Frank Lockwood, Sir John Holker—these men, and such as these, formed the circle in which he moved at that time. When the Northern Circuit was divided he joined the North-Eastern Circuit, where he was leader of the Junior Bar, at the time when, in 1880, the Lord Chancellor appointed him judge of the courts of Leeds and Wakefield. That is now thirty-six years ago, and for over thirty-four years he was never absent from his seat, except once for half a day on account of illness.

* * *

One who long practised before him once said :—"To say that his Honour is respected by all who came in contact with him professionally, both in Leeds and in Wakefield, is to use too mild a term. His familiar figure, with its well-preserved jaunty air, in spite of the winters that had snowed upon his head, is as much loved as respected. Even unsuccessful litigants found it impossible to bear him ill-will. He is so entirely human. Indeed, in view of his long connection with the Circuit, it may be said of him that he is regarded less as a judge than as an institution." Judge Greenhow is a member of the congregation of Mill Hill Chapel, and on his mother's side a nephew of Dr. Martineau.

A Prophet in Nigeria.

References have been made recently to the appearance in Nigeria of a religious prophet who calls himself Elijah II., and is said to preach a kind of pseudo-Christianity which has caused the authorities to regard him with some suspicion. According to information communicated by the Church Missionary Society, Bishop Johnson, a native of West Africa, in an address delivered as President of the Niger Delta Church Board, has given a more sympathetic account of this teacher, whose utterances he appears to criticise chiefly on theological grounds. It appears that the "prophet" is a member of the congregation of St. Andrew's Church, Bakana, in the New Calabar District. His real name is Garrick Sokari Braid. Faith healing is prominent in the movement originated by him, which has influenced considerable numbers among the natives, and won for him the reverence of the chiefs and the common people alike. A confession of sins is required before healing, and what is practically the confessional has been established. The intention is to win the heathen to Christianity, though "the requisite prominence is not given to the gospel of redemption through the atoning death of Christ," and the people are led to cultivate the spirit of prayer. One very excellent result is recorded by the Bishop : "It is inducing a very large number of persons," he says, "to give up using spirits entirely, and many native traders to withdraw themselves from the traffic. We are told how very many interior natives would not buy any class of gin in any of the markets where it had been before the chief article of trade, and that this measure of success has been sufficient to alarm several European traders and cause them to be very anxious for the future of the trade in this line." Garrick has a band of disciples, or subordinate teachers, who call themselves "sons of the prophet," and are helping to spread his teaching.

Irishmen in the Army.

In an Appendix to the Minutes of Evidence of the Royal Commission on the Rebellion in Ireland, which have been issued as a Blue Book, two interesting tables produced by Sir Matthew Nathan are printed. The first shows that of the 150,183 Irish N.C.O.'s and men serving with the military forces of the Crown on April 15 last, 89,706 were Roman Catholics and 60,064 were Protestants. The second table shows that of the reservists and recruits who joined or rejoined from Ireland between the outbreak of the war and April 15 last, 30,161 were National Volunteers and 29,617 were Ulster Volunteers, the balance of 57,863 being men who were not known to belong to either force.

Non-Alcoholic "Houses for the Public."

In view of the State restrictions on the sale of liquor the National People's Palaces Association Limited, 1 Arundel Street, Strand, W.C., has helped to inaugurate a non-alcoholic public house in Oxford, known as "The Three Feathers." It is in the neighbourhood of twelve public houses, and has already proved a success. The cheap bedrooms are a boon, the baths are increasingly popular, and workmen can bring their dinners and obtain refreshments, while there are rest rooms for women employees and for the country folk who come in to do their bit of shopping. Encouraged by its experiments at Oxford and Highbury the Association is arranging to open a third "people's palace" in the Euston Road, for which funds have been publicly subscribed, and many proposals for further "palaces" have been received which will be dealt with as resources permit.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, August 20.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. H. Burgess.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. Priestley Prime.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Lawrence Redfern, M.A., B.D.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Harold Rylett, B.A.

Forest Gate, Upton Lane, 11, Mr. S. Franklin; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Mr. Percy Shawyer.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Lawrence Clare.

Highgate Hill Unitarian Christian Church, 11, Rev. F. Hankinson. No Evening Service.

Ilford High Road, 11 and 6.30, Mr. E. R. Fyson.

Islington, Unity Church, Upper Street, 11 and 7, Mr. E. Capleton.

Kentish Town, Clarence Road, N.W. No Morning Service; 7.

Kilburn, Quex Road. Closed during August.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss Maud M. Burtt.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. Davis.

South Norwood League House, 141 Portland Road, 7.

Stoke Newington Green, 11.15. Mr. Ion Pritchard. No Evening Service.

Stratford Unitarian Church, 11 and 6.30, Mr. S. F. Pagesmith.

University Hall, Gordon Square. Closed. Services will be resumed September 17.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. Geo. S. Hitchcock, D.D.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. Rudolf Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. W. H. Drummond.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Mr. J. Harry Smith.

Clifton, Oakfield Road Church, 11 and 6.30 Dr. G. F. Beckh.

{Dean Row, 10.45 and
Styal—6.30, Rev. E. A. Voysey.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. G. A. Fergusson.

Edinburgh, St. Mark's, Castle Terrace.—Closed during August.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. S. Burrows.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Mr. W. Redfern.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Mr. Marshall B. Skelland, of Glasgow.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Charles Peach.

Leicester, The Great Meeting, 11 and 6, Rev. Harold W. Stephenson, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11, Mr. W. Newall; 6.30, Mr. C. Sydney Jones, M.A., J.P.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. E. I. Fripp, B.A.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Mr. A. Stephen Noel.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Mr. J. White. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. W. H. Lambelle.

Newport, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College. Chapel closed.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30; Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. F. Summers.

Torquay, Unity Church, Montpellier Road, 11 and 6.30.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30. Closed for month of August.

Warwick, High Street Chapel, 11.15 and 6.30, Mr. E. Wrigley.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

QUIETLY and without any parade the King has visited the scenes of the recent fighting on the Somme. His presence among the troops, with all its pleasant human touches, has given great pleasure. At the close of the visit he issued a message to the men of all ranks, expressing his pride in their achievements and his confidence in victory.

> I have realised not only the splendid work which has been done in immediate touch with the enemy—in the air, under ground as well as on the ground—but also the vast organisations behind the fighting line, honourable alike to the genius of the initiators and to the heart and hand of the workers. Everywhere there is proof that all, men and women, are playing their part, and I rejoice to think their noble efforts are being heartily seconded by all classes at home.
>
> The happy relations maintained by my Armies and those of our French Allies were equally noticeable between my troops and the inhabitants of the districts in which they are quartered, and from whom they have received a cordial welcome ever since their first arrival in France.
>
> Do not think that I and your fellow-countrymen forget the heavy sacrifices which the Armies have made and the bravery and endurance they have displayed during the past two years of bitter conflict. These sacrifices have not been in vain; the arms of the Allies will never be laid down until our cause has triumphed.
>
> I return home more than ever proud of you.
>
> May God guide you to Victory.

* * *

THE past week has been a very good one for the Allies. The news of our growing mastery of a difficult situation has been received with deep satisfaction, but there has been nothing noisy or boastful about it. And that for two reasons. For us as a people this contest is too serious for the ordinary ebullitions of feeling. We are conscious not only of the heavy burden of our duty, but also of a feeling, it may be dimly perceived but none the less present in most of our minds, that we are being used by a Power greater than ourselves and that our sacrifices are fulfilling some divine purpose in the history of the world. Men who believe this can be confident and brave and a deep gladness mingles with their personal sorrows; but they do not lose their self-control or boast of their own strength. If the enemy had the power of understanding human nature he would find something terrible in our quietness.

* * *

AND mingling with this there is the conviction that though to-day's news is excellent we are still a long way from the end. We hardly even ask ourselves how much longer the war is likely to last. Fanciful schemes of peace do not interest us for they have no relation to any real situation with which we have to deal. We and our Allies have first of all to create the situation in which a just and lasting peace will be possible. It is not the mere cessation of hostilities that inspires our hope, but the possibility of a victory which will vindicate our cause and inflict stern judgment upon public wrong. How that victory will come it is at the present moment vain to speculate; but we know that it depends upon a tremendous concentration of energy and a refusal in moods either of satisfaction or of weariness to take our eyes off the distant goal.

* * *

OF course all this involves a good deal of disturbance to our normal habits. We can no longer go about our own pursuits just as we like. A country that has found it necessary to mobilise all its available citizens for self-defence must recognise this governing fact in every department of its public and private life, and accept with good temper the special measures of safety which the situation demands. On the whole, apart from the call upon men of military age, the interference with our ordinary habits of life has been extraordinarily small, and we owe this in large measure to our insular position and the protection of our fleet. There are indeed a few people who are never tired of warning us that all our liberties are being filched away from us by an autocratic Government, but they are quite unable to prove that they have more capacity for conducting a great war to a successful end, or are more loyal to the noble traditions of English freedom, than the statesmen who carry the heavy burden of the country's fate in their hands.

* * *

HERE and there some of the special measures that have been taken may bear hardly upon individuals, and there is always the possibility of some inequalities in administration, but the measures themselves are designed to protect freedom and not to injure it. There is no question of trying to dragoon men into agreement with the opinions of the Government but simply of compelling them to behave in face of the enemy in a manner consistent with the public safety. It is fortunate for the general welfare that most of us have enough common sense to realise that willing obedience and the avoidance of irritable criticism is the best service we can render to the cause of freedom while

our country is in the midst of the deadly perils of war.

* * *

Similar considerations apply to our political life and enforce the wisdom of postponing important decisions about purely domestic affairs which might revive sleeping controversies or tempt us to squander our energies over too wide a field. For this reason we hold that the Prime Minister is entirely right in his refusal to be entangled with the question of an extended franchise at the present moment. This is a constitutional question affecting the whole future of the country, and it is impossible just now to bring it effectively before the bar of public opinion or to claim for it the calm consideration of the best minds. It is also well to remember that emotional decisions, while the country is in a state of intense excitement, seldom make good politics. As *The Westminster Gazette* said on Tuesday, in the course of an eminently reasonable and well-balanced article on the whole subject, "What we have to realise is that the state of war creates conditions which are fatal to the normal working of political machinery, and that no conceivable ingenuity will harmonise the two."

* * *

It is, however, quite clear already that the war has introduced profound modifications into our ordinary habits of political thinking. Much of the bitterness of old controversies has disappeared, and the common tasks of patriotism have created a desire for closer mutual understanding. Some of this is no doubt temporary. We neither expect nor desire to see all men in the same political camp after the war. But in many respects the situation has been changed in ways that are unalterable, because an entirely new experience has been brought into play. We are much nearer than we were to adult suffrage, and the prospect of the enfranchisement of women is brighter than it has ever been before. On the latter subject the words of the Prime Minister in the House of Commons last Monday are so important that we quote them in full.

> I do not think [he said] I shall be suspected of having any special desire or predisposition to bring women within the pale of the suffrage, but I am bound to say that I have received representations from those who are authorised to speak for them which present not only a reasonable but an unanswerable case. They say they are perfectly content, if you do not change the qualification, to abide by the existing state of things, but if you do, if you are going to bring in a new class to the electorate, upon whatever grounds, they point out—and none of us can possibly deny their claim—that during this war the women of this country have rendered as effective service for the prosecution of the war as any other class of the community. It is true they cannot fight in the gross material sense with guns and rifles, but they are doing work that men performed before; they are serving the State and are aiding in the prosecution of the war in the most effective way possible; and what is more, they say when the war comes to an end, when these abnormal, and to a large extent transitory, conditions, cease to be, when the process of industrial reconstruction is to be set on foot they will have special claims to a voice in the many questions which will arise directly affecting their interests and possibly meaning to them large displacements of labour. I say to the House quite candidly, as a lifelong opponent of women's suffrage, that I cannot deny that claim.

* * *

The resignation by Mr. Henderson of the office of President of the Board of Education gives an opportunity of appointing a man of real eminence in the educational world to fill the vacancy. There is probably no Government department which needs the guidance of a man of sympathy and vision so much as the Education Office. The country is prepared for its educational machinery to be overhauled; it is becoming conscious in an alarmed and not very intelligent way of its defects; but without the leadership and the strong controlling hand of a master mind it will probably go blundering on, burdened with the old controversies, and unable to cut itself loose from methods and traditions which have had their day and ought to cease to be. The name of Dr. M. E. Sadler has been mentioned in many quarters as the right man. The suggestion serves at least to mark the high standard of character and personal experience which the post demands. Certainly the choice ought not to be limited to Members of Parliament, though the only way to get over the Parliamentary difficulty would be to make the new Minister a peer.

* * *

Failing an appointment of this kind we may be faced with the danger of crude tinkering with the educational machine in the interests of scientific industrialism. That there ought to be enormous improvements in the teaching of science and its application to the ordinary affairs of life goes without saying; but we do not want our schools and universities turned into technical institutes, where scant attention is paid to the humanities and the education of character and the training of the imagination are regarded as out of date. Our aim must be the fully developed citizen, whose mind is wide open to the meaning of the history and religion of his country as well as to the use of science for its industrial development. This larger view is expressed in a noble passage of the inaugural lecture by the eminent physicist the late Prof. Clerk Maxwell given at Cambridge in 1871. Prof. Case has done well to call public attention to it in a letter to *The Times*. The passage is as follows:—

> Fortunately there is no question here whether the university should continue to be a place of liberal education, or should devote itself to preparing young men for particular professions. Hence, though some of us may, I hope, see reason to make the pursuit of science the main business of our lives, it must be one of our most constant aims to maintain a living connection between our work and the other liberal studies of Cambridge, whether literary, philological, historical, or philosophical. There is a narrow professional spirit which may grow up among men of science just as it does among men who practise any other special business. But surely a university is the very place where we should be able to overcome this tendency of men to become, as it were, granulated into small worlds, which are all the more worldly for their very smallness. We lose the advantage of having men of varied pursuits collected into one body if we do not endeavour to imbibe some of the spirit even of those whose special branch of learning is different from our own.

* * *

The controversy on 'Shall Women Speak in Church?' has waxed rather furious in the Press during the past week. The Bishop of London has intervened to pour oil on the troubled waters, and pleads for a truce to all protests and counter-protests. Evidently, he says, his "limited concession has been widely misunderstood, and must be reconsidered. Nothing must be allowed to harm the Mission; the Devil is, no doubt, working for some way of doing it, and he must not be allowed to succeed." He also expresses his conviction that the high-minded women who will be entrusted with the responsibility of speaking in connection with the Mission "will only wish to act as is thought best for the Church and the Nation at large." All this has the appearance of retreat at the bidding of an extreme section among the clergy. But now that the question has been raised it cannot be laid to rest without reasonable arguments which appeal to the ordinary mind. There must be a large number of people in the Church of England who cannot regard the question as in any sense one of fundamental principle. A Church which allows its clergy to marry after ordination must in any case be very chary of forbidding any relaxation of ancient practice solely on the ground of universal Catholic tradition.

FROM THE HUMAN END.

The Principal of Manchester College has done a wise thing in providing us with a cheap issue of his essays and stories at the present time. There is an appetite for good reading and stimulating thought among the men in the trenches, and no doubt it has spread to many people at home. In the intellectual vigour, the whimsical humour, and the virile human sympathy of these pages some of them will find exactly what they want. For it is a mistake to think that our best medicine is the syrup of forgetfulness. Those who live among great events and see with their own eyes the most shattering tragedy of history have little use for the weaver of magic spells. Fairyland is too remote to exercise any charm. All our concern is with the real human world, where men love and struggle and die, and any writer who has the power to stimulate our sympathy for the strange variety of human life, to reveal to us the wide range of its excellence, and to deliver us from slavery to mental forms into the freedom of real thinking, is worthy to be called a benefactor.

Among the stories we remain faithful to our first admiration for Mad Shepherds and the unforgettable Snarley Bob. The others all suffer a little by comparison. In any case the odd human figure is placed here in the spacious setting of the lonely shepherd's life, and the author's love for an absurd situation is never allowed to disturb the tender faithfulness of the portrait. Events which have happened since this book was written have given new impressiveness to the picture of a life surrendered to its duty under a sense of divine urgency without any reference to the ordinary forms of religion. We are thinking specially of the chapter which describes Snarley Bob's intercourse with his Invisible Companion, as he wandered by day and night over the waste places of the downs, thinking only of his sheep.

> "Throughout these communings there was scarcely a trace of moral reference in the usual senses of the term. One rule of life, and one only, Snarley professed to have derived from his invisible monitor—that 'the good shepherd giveth his life for the sheep.' This rule, also, he accepted in a strictly literal sense, and considered himself under orders accordingly. Thus interpreted, it was for him the one rule which summed up the essential content of the whole moral law. I am not able to recall any notable act of heroism or self-sacrifice performed by Snarley on behalf of his flock; but perhaps we shall not err in regarding his whole life as such an act. When, in his old age, physical suffering overtook him—the result of a life-time of toil and exposure to the elements—he bore it as a good soldier should bear his wounds, sustained by the consciousness that pain such as his was the lot of every shepherd 'as did his duty by the sheep.'"

How much of the cheerfulness of our men in the field, or when they come back wounded, is due to a similar sense, seldom expressed in religious language, that they are under orders, and to be willing to give their lives for others and to bear discomfort and pain without grumbling is only playing the game. This statement may not satisfy the theologians, and we have heard that many of them deplore the lack of positive religion in the army, but it is a very ordinary human way of expressing a divine truth. Indeed, if in these matters practice weighs heavily in the balance, many a reckless young soldier who has gone to the battle may be nearer to the kingdom of heaven than the anxious and painful divines, who have never done anything dangerous or heroic in their lives.

In all these writings and from whatever side he approaches the interests and occupations of men Dr. Jacks proclaims himself an uncompromising humanist. He has before his eyes the spectacle of a world dominated more and more by intellectual theories and scientific regulations. Theology begins with certain propositions about God and his relation to the world, and by a process of logical inference imposes its conclusions upon the whole sphere of religious thinking. Morals attempt to state the whole duty of man in a series of prohibitions and commands, and then proceed to regulate human conduct on a uniform plan. Social reform constructs a scheme of Utopia and makes a bold attempt to carve men into the correct type of citizen. In all this there is the tyranny of mechanism, and its triumph is seen in modern Germany, the country which, above all others, has pursued the method of regulation and created intellectual machinery of marvellous logical precision. "Once the most creative of nations, she has now become the least," as Dr. Jacks remarks. "Nowhere else is psychology so much studied and human nature so little understood." The following passage describes in a vein of pitiless realism the kind of thing against which both his heart and his intelligence rise up in strong protest:—

> "The breath of heaven rarely stirs her philosophy. As for Nietzsche, it is no exaggeration to say that many of his doctrines were well known in the Neolithic age; and there is no nuisance more ancient than the superman. The German output of theology and Biblical criticism leaves other nations hopelessly in the rear. She has introduced more theoretical improvements into Christianity than all the rest of the world combined. She has reduced Christian doctrine to its purest essence. She has analysed Christian ethics, penetrated to the ultimate source of moral law, and invented innumerable systems of morality. She has indulged herself in a veritable orgy of theoretical idealisms. But she has broken her plighted word to Belgium, sacked Belgian cities, massacred their inhabitants, and lost her sense of right and wrong. And her philosophers, theologians, and Biblical critics defend what she has done, thereby proclaiming to the world that her soul is the servant and not the master of the mighty mechanism she has called into being."

It is against this perversion, and the danger is common to the whole of Western civilisation, that Dr. Jacks takes up his parable, using every keen-edged weapon in his mental armoury and all the resources of his native wit and imagination in the contest. He holds up its poor victims before our eyes in all their naked absurdity, he riddles them with his sarcasm, or with playful and tender humour reveals the human heart which still beats behind the machine and claims its right simply to be itself. What he gives us is not new dogmas for old, but a fresh method of approach to the mysterious problem of living.

Writings by L. P. Jacks. Vol. I. Mad Shepherds. Vol. II. From the Human End. Vol. III. Philosophers in Trouble. London: Williams & Norgate. 2*s.* 6*d.* net per volume.

The striking and happy phrase, "From the Human End," will linger in our minds long after some of its present applications have passed away. But it is now, in this stirring conflict of policies and duties, that it is receiving its supreme vindication. Our country is great at the present moment because it has cut itself free from the bewilderments of abstract moral logic, and done the thing which all our deepest vital impulses proclaim to be noble and right. No formula about the duty of non-resistance and the wrongness of all wars can get rid of the fact that for us this war is right, or of this confirming experience, that the men who have accepted it as right and are bearing its hardest burdens are without question the noblest and the happiest men in the world to-day.

Good Thoughts for Evil Times.

All the hills and vales along
Earth is bursting into song,
And the singers are the chaps
Who are going to die perhaps.
O sing, marching men,
Till the valleys ring again.
Give your gladness to earth's keeping,
So be glad, when you are sleeping.

Cast away regret and rue,
Think what you are marching to.
Little live, great pass.
Jesus Christ and Barabbas
Were found the same day.
This died, that went his way.
So sing with joyful breath.
For why, you are going to death.
Teeming earth will surely store
All the gladness that you pour.

Earth that never doubts nor fears,
Earth that knows of death, not tears,
Earth that bore with joyful ease
Hemlock for Socrates,
Earth that blossomed and was glad
'Neath the Cross that Christ had,
Shall rejoice and blossom too
When the bullet reaches you.
Wherefore, men marching
On the road to death, sing!
Pour your gladness on earth's head,
So be merry, so be dead.

From the hills and valleys earth
Shouts back the sound of mirth,
Tramp of feet and lilt of song
Ringing all the road along.
All the music of their going,
Ringing swinging glad song-throwing,
Earth will echo still, when foot
Lies numb and voice mute.
On, marching men, on
To the gates of death with song.
Sow your gladness for earth's reaping,
So you may be glad, though sleeping.
Strew your gladness on earth's bed,
So be merry, so be dead.

[From Marlborough and other Poems, by Charles Hamilton Sorley, who was killed in action in France, on October 13, 1915. Cambridge at the University Press, 3s. 6d. net.]

In ancient art Demeter and Persephone are characterised as goddesses of the corn by the crowns of corn which they wear on their heads and by the stalks of corn which they hold in hands. Theocritus describes a smiling image of Demeter standing by a heap of yellow grain on a threshing-floor and grasping sheaves of barley and poppies in both her hands. Indeed corn and poppies singly or together were a frequent symbol of the goddess, as we learn not only from the testimony of ancient writers but from many existing monuments of classical art. The naturalness of the symbol can be doubted by no one who has seen—and who has not seen?—a field of yellow corn bespangled thick with scarlet poppies; and we need not resort to the shifts of an ancient mythologist, who explained the symbolism of the poppy in Demeter's hand by comparing the globular shape of the poppy to the roundness of our globe, the unevenness of its edges to hills and valleys, and the hollow interior of the scarlet flower to the caves and dens of the earth. If only students would study the little black-and-white books of men less and the great rainbow-tinted book of nature more; if they would more frequently exchange the heavy air and the dim light of libraries for the freshness and the sunshine of the open sky; if they would oftener unbend their minds by rural walks between fields of waving corn, beside rivers rippling by under grey willows, or down green lanes, where the hedges are white with the hawthorn bloom or red with wild roses, they might sometimes learn more about primitive religion than can be gathered from many dusty volumes, in which wire-drawn theories are set forth with all the tedious parade of learning.

J. G. Frazer.

FATHER of Lights, Giver of every good and perfect gift, we thank Thee for thy bountiful kindness to us and to all men; for life and all its blessings, for health and prosperity, for brotherly love and the means of doing good; above all, for thy grace and truth, and for our hope of life eternal. Increase, O Lord, our knowledge, and multiply thy grace upon us, that no ignorance or sin may rob us of thy blessing. Give us such a sense of thy goodness, that we may ever devote ourselves to thy service, in word and deed; and, praising Thee both with our lips and in our lives, may go on, through thy mercy, to the joy of the life everlasting. Amen.

THE PEACE OF CHRIST.

The desire for spiritual peace finds expression in every age, and is felt in every heart. We feel the need of it all the more to-day when there is war without. Even Jesus himself sought this gift of God. In the gospels we come across many passages which tell of his retirement from the crowd to find peace in solitude. He withdrew again into the mountain himself alone. There he sought and there he found the peace of heart which he was able to communicate to others.

The innermost soul of man has been compared to a mountain tarn secluded among the heights remote from the multitude, and reflecting the serene light of the skies. So Dr. James Drummond writes in his Johannine thoughts—

O silent, lonely tarn,
Asleep within the mountain's breast,
Thou seemest from the world so far withdrawn,
To dream of rest.

So, deep within my heart,
There is a silent, lonely cell,
Where I may rest, and worship God and feel
That all is well.

Two instances of this quest for peace have impressed me deeply. One comes from mediæval and one from modern times. In an ancient document purporting to have been written by "brother Ilario, a humble monk of Corvo, at the mouth of the Macra," the writer speaks of a meeting with a strange visitor. "When the man of whom I speak," says the chronicler, "purposed to go to the regions across the mountains and was making his way through the diocese of Luna, whether moved by the religious associations of the place or by some other cause, he betook himself to the site of the monastery named in the superscription. And when I saw him (as yet unknown to me, and to the rest, my brothers) I asked him what he sought, and wher

he answered never a word, and yet kept on gazing at the architecture of the place, I asked him again what he sought. Then he, looking round upon me and the brothers, said 'Peace.' At this I burned ever more and more to learn from him what condition of man he was, and I drew him aside from the rest, and on holding some discourse with him knew who he was." This seeker after peace was Dante in the travels of his exile.

The other and modern instance I take from the Memorials of Sir Edward Burne Jones. He had one day while staying at a farm gone over to see the Cistercian Monastery in Charnwood Forest. "Nothing," writes his wife, "can exaggerate the impression that the visit made upon his mind. Though it is doubtful whether he ever saw the place again with his bodily eyes, the thought of it accompanied him through his whole life. Friends, wife, and children all knew the under-current of longing in his soul for the rest and peace which he thought he had seen there that day. He did not disguise it from them, and in his later years often spoke of the dream which had walked step by step with him ever since of some day leaving everyone and everything and entering its doors and closing them behind him for ever."

This cry of the soul for rest is not peculiar to persons of genius. It is a longing that sighs in the heart of the humblest. We look at the mystical abode where Peace dwells; we catch glimpses of the divine architecture; but we know that it is a building of God not made with hands eternal in the heavens. We share in the yearning that is common to the cloister and the hearth, and which may be satisfied in both and in neither, because at the last it is an inward possession, and not the gift of any external conditions. To understand these words of our Lord it is necessary to grasp what he meant by that phrase "not as the world giveth." Among some Eastern peoples the wish of "Peace" was a daily salutation, just as "Pax" or "Pax vobiscum" is a kind of password among monks.

It is easy to imagine how the beautiful greeting might be profaned into a mere formula, and lose its meaning to sink at last like our own "Good-bye" from prayer of "God be with you" into a casual politeness. Some such thought appears in the words "Not as the world giveth." As Christ fell in with travellers in his journeys he would hail them with the friendly word "Peace" and they would respond. But his disciples and intimates knew that coming from him this was no conventional greeting. They felt that the presence of Christ brought with it more than the current password of society. He left not the echo of a word in the ear but the possession of a life in the heart. He gave the customary salutation, but not as the world giveth, for a gift of grace accompanied the greeting; that mystery of calming power won through moral obedience and divine communion. This was the secret of his Peace. His life of inner repose and heavenly serenity lighted his face and shone upon them through his eyes. By a contagion of sympathy it stilled and penetrated them. To be near him was to be enveloped in a pure atmosphere laden with trust and hopefulness and love. The spirit of the New Testament is the outbreathing of this experience. We have but to read in order to understand that while still regarded in a simple natural way as a man among men he was yet looked up to and revered as a visible sanctity and an embodied benediction, the bringer of peace, a being to whom the Spirit of God had given a name above every name. That was in the first century and we are living in the twentieth century. What is he to us? I am speaking now of the real Jesus not the ideal Christ. Christian art which depicts his ideal glory may move us almost like a religion. The holiness of its beauty is often indistinguishable from the beauty of its holiness. Christ comes to us then wonderfully symbolic, robed in glorious vestments studded with precious stones. We have seen him thus in the splendour of ancient mosaics and in the colour of radiant windows. We may have followed him through some of the Churches and galleries of Europe. But if this joy of art does not lead us with a new reverence and a stricter veracity from the symbol to the Man symbolised and from the Man to the real Divine Spirit revealed by the man, we shall have to confess at last that we have witnessed not his appearance but only the long and lovely but tearful trail of his vanishing. Or again we turn to contemplate the facts of our modern life. The story of Jesus and his friends still touches our life. Its romance brings a sudden softening to the hearts of men; its tragedy moves them to tears. Its heroic strength stirs their idealism. We see how it has left its mark on history, how it has built our churches, shaped our civilisation, moulded the lives of the saints. We know that every one of us is in subtlest ways incorporate with the Christian life. We may ignore it or formally renounce it. War may shriek with bursting shells against it. But we cannot cease to be in it even when we are not of it. For Christ's life is still preserved and perpetuated among us. He lives in the very stones of our architecture, he legislates in our laws, he prays in our liturgies, he sings in our hymns. Not the "Church" merely but the whole higher life of western civilisation is thus "the perpetuation of the Incarnation." But a doctrine of development true and valuable though it is, may destroy more than it fulfils. It may soften and blunt the edge of particular facts. It may dull the soul of veracity. It may justify the errors and superstitions of the Church by evaporating the historic personality of Jesus into a vague spiritual ideal. The actual prophet of Nazareth is lost as a man by being dissolved into an influence. He is repudiated as a teacher in order to be organised into a Hierarchy. No small part of the functions of modern Liberal Christianity is to withstand this disintegrating influence. It falls to it to rediscover the historic Jesus in all his manly heroism and divine holiness to bring vividly and impressively before the imagination the Palestinian carpenter, and the Man of Galilee. This is a work that is now being done by the constructive labour of students more and more effectually every year. But now suppose that this historical work were completed; assume that the task of the critics is finally achieved. Jesus of Nazareth stands again before us as he did before his disciples. In imagination we touch his hands and look into his eyes and hear his voice. Does he now bring "Peace" to our souls? If we cannot in sincerity and in truth say "yes" is not all our humanising work religiously unfruitful and, except as a historical and scientific achievement, utterly vain?

But we who are Liberal Christians claim in the measure of our faith to have found this peace in Jesus. In a thousand ways he lifts our lives into tranquillity. He brings to our unquiet heart the gift as well as the greeting of Peace. In his victory over the world and its tribulations we are exalted. His idealism inspires us to conquer our cynicism and despair. His faith redeems us from our atheism and cowardice. In a humble spirit but with a glad heart we take our place in his fellowship and would follow loyally his leadership. More and more we want to be worthy of being called his friends and of sharing his own wonderful life of trust, of obedience, of joy in God. He has been called the Friend of Man. In mockery he was called the Friend of Sinners. Such indeed he was, and there is no presumption in our calling ourselves friends of Christ and in desiring to grow more intimately into his heart. He has given us words of immortal wisdom, messages of imperishable grace. Many of his principles partake of the timeless character of eternal truth. He quickens our consciences, and fires our hearts with their finest ardours. In our despair of goodness he lifts up our heads again into the power of a victorious trust. He restores the shattered dreams of our youth, gives us grace to say the things we want to say, though we are unworthy to utter them. He prepares us to enter into mystical union with God whose will is our Peace. It is well to acknowledge our indebtedness and the world's indebtedness to Christ. For some of us the road of life is short and immortality beckons. For some youth is keen and the young may wander far and mortal struggles will be strong. For all the way has perils and encounters; but there is not one difficulty which cannot be met and lightened in the spirit of Christ. The hard duty, shall it not become light when we remember that it is his invitation, and that he has made it his easy yoke? The pains and disappointments shall we not bravely endure them seeing that they were mingled in the cup which he drank. Loneliness of spirit or the coldness of the world—shall we not find holiest company, seeing that he was not alone, for the Father was with him. And at this time when peace appears so impossible to our hearts, shall he not help us to look through shadows to the Eternal Light.? In our world is tribulation, but we may yet be of good cheer, for he has overcome the world. Because he lives in peace we may live there also. High above the storms, deep below the waves, far inward within the mystical heart of reality sounds a gracious voice of benediction, "Peace I leave with you, my Peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be fearful."

J. M. Lloyd Thomas.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of The Inquirer.

Sir,—Any one chancing upon Dr. Read's last letter in your issue of the 12th inst. under the above heading, would gather that I am committed to a belief in an essential antagonism, not only between religion and science, but also between religion and morals. I believe, on the contrary, that there is and can be, no such antagonism either between religion and science or between religion and morals. The conflict which exists is, on the one hand, between religion and modern scientific (?) philosophy, and on the other hand, between religion and that independent morals which severs itself from its parent stock.

1. *As to Science.*—Of course I welcome and accept every fact of science—why Dr. Read should dub me an anti-Darwinian I cannot imagine!—and I am no less resolved than is Dr. Read himself to adjust my "religious position" to these facts. But one who believes, even after Darwin, in the supernatural and transcendent is not necessarily, therefore, to be regarded as void of reason. It is even conceivable that he might out-rationalise the Rationalist on his own plane. Where Dr. Read and I differ is that whereas he will only accept as evidence in religious matters scientific facts, I am compelled to admit further evidence of an altogether different order, evidence which a New Testament epistle calls "of things unseen." I am a Rationalist; but I trust I am also much more than a Rationalist.

2. *As to Morals.*—In my first letter I quite explicitly stated that the fruit of the spirit (of religion) is inevitably truth, righteousness, love, and holiness, so that, here at least, there was no excuse for Dr. Read's misunderstanding of my position. Here, too, I agree with him up to a point. Just as I would use the intellect to the utmost limit of its powers, so, too, I would utilise every natural and human motive and sanction for the moral life. But it is with morals as it is with the intellect—"Hitherto shalt thou come and no further, and here shall thy proud waves be stayed!" Both morals and the intellect have to transcend themselves in order to prove really efficacious to man. We need a philosopher in the moral world to do what Bergson has done for the intellectual world—a philosopher of moral rather than of intellectual limitations—a moralist who shall prove much more than a moralist. I am the more concerned as to the *moral* issue. Let me confine my remaining remarks to that.

The French have for a generation and more made an heroic effort to supply an *independent* morals for schools. With what result? With the result that one sanction after another to which they appealed has been riddled through and through by critical and scientific acumen, and been left with not a leg to stand upon. First the appeal was to the moral sense of the child, then to *la raison*, then to a sense of social solidarity, and so on. The result is, in the minds of the young, a very anarchy of morals. Has Dr. Read never read Nietzsche? Has he never yet chanced upon a *moral* scepticism, or rather, a scepticism as to morals? Indeed, is not that scepticism which fails, as Dr. Read appears to do, to discover love at the heart of things the final scepticism, and very near to moral scepticism and anarchy all the time?

I am afraid Dr. Read's quotation from Dr. Martineau does not help him. Dr. Martineau was certainly not committed to an independent morals in the sense in which Dr. Read appears to be. Of course, morals has its own base and is self-sufficing in its own sphere, just as the intellect has its own base and is self-sufficing in its own sphere. But neither morals nor the intellect make up the whole of man, and we should do well to follow the counsel of the wise Goethe and live resolutely, not only in the good and the true, but also in the beautiful and in the whole, of which even the good and the true and the beautiful are but aspects. Any independence of that whole must, in the long run, spell disaster and ruin.

That seems an awful sentence Dr. Read quotes from Dr. Martineau—"Even though we came out of nothing and returned to nothing we should be subject to the claims of righteousness so long as we are what we are." But I would call Dr. Read's attention to those closing words, "so long as we are what we are." For, if we believed that we should *not* remain what we are. Some of us would then cease to be at the very earliest moment, and have done with this "sorry scheme of things entire."

Dr. Read's hope is in *unaided* man. I know that he must fail. I know the fate of all Titans, Prometheuses, and Babel-Builders. There is, indeed, now a "new opportunity for religion," but it will derive its power from a source other than that of man and will command in other ways than man commandeth. It will speak with the voice of the Eternal and not of time, and science will only be a handmaid among the pots, doing the very necessary and urgent kitchen work of the world, but subservient to a far higher authority and serving other ends than the merely apparent and obvious.

I confess that if I thought the world was wending the way Dr. Read would have it go I, too, should despair and look to the future with fear and dread. But I have a strong faith and hope and conviction that the utter disinterestedness of which we have to-day such evidence did *not* issue out of nothing and will continue to return to that Source from whence it came for perpetual renewal. That Source, I believe, is Christ, and His organ that Free Catholic Church of which some of us dream.—Yours, &c.

H. H. Johnson.

The Orchards, Croft Road, Evesham.

August 15, 1916.

A COMMON LANGUAGE.

To the Editor of The Inquirer.

Sir,—I am much interested in your notice in your issue of August 5 under the head of 'Notes and Jottings' regarding a common language, wherein you mention that the Common Council of the City of London has recently carried the following resolution, "That in view of the fact that England and the Allies are entering into arrangements for concerted action with regard to future trade matters it would be of immense value if one language could be recognised as the commercial language, and taught in all schools here and abroad. By so doing English, French, Russian, Esperanto, or any other language decided upon would form the basis of communication on business matters throughout the world." It is impossible to overestimate the importance of this suggestion from a commercial standpoint. The fact that the suggestion that a common language should be adopted amongst civilised nations has been made before does not detract from the merit of the suggestion, but only goes to show that there are difficulties in its accomplishment. When the different languages are compared from a commercial point of view, the English language offers such overwhelming advantages that it seems almost imperative that the nations of the world should adopt it; not only is English already the commercial language over nearly the whole of her immense empire, but also in the United States of America (whose importance in the commercial world is possibly increasing more rapidly than any other country), and it is also spoken to some extent in many other places. How is it then that English has not already been adopted universally? The answer is that on account of our system (or want of system) of spelling, the universal adoption of the English language is practically impossible. There is a considerable percentage of the inhabitants of the British Isles that is not capable of spelling their native tongue, and I remember hearing about twenty years ago (when the subject was to the fore) that Mr. C. W. Armstrong, a relative of my own, who has been in South America for thirty years, and has a large and successful school at San Paolo in Brazil, said that his Portuguese pupils could learn to speak English very easily, but they could *not* learn to spell it. Why not alter our system of spelling? This fearful war has amongst other things shaken up our ideas as regards education. We have not room now for so much pedantry, and if our boys and girls spend less time in trying to learn to spell their own language they will have more time for other studies. The correct spelling of his native tongue can hardly be considered an optional subject for any youth in his scholastic career. Those, therefore, who have no aptitude are heavily handicapped, and I trust the opponents of a reformed spelling will not allow sentiment to interfere with practical utility. I am told that German has been adopted in recent years in Russia as the commercial language of the country. Now the salient point about the German language is that it is pronounced by rule; after you have learnt the alphabet and

the way of pronouncing certain combinations of letters, the spelling is perfectly simple. If, therefore, we now agree with our Allies to adopt English as the commercial language of the world, and we go to the Russians with our unphonetic spelling they will probably find it a very difficult language to learn solely on account of the spelling, although the grammar is remarkably simple. I have just been reading the June number of *The Pyoneer ov Simplifyd Speling*, published by the "Simplifyd Speling Sosyeti," 44 Great Russell Street, London, W.C., and I see a quotation from *Chambers's Journal* of April 15, 1916, in which it says that to the Englishman, on account of its unphonetic spelling, "Hiz œn langwij iz too much trubel, and his avershon tu utherz the natural konsekwens. Thus whyl the German aspyrz tu the mausteri ov aul the langwijez ov the werld, the Englishman remainz a slaiv tu hiz œn arkaiik speling." I myself cannot claim to know anything about "simplifyd speling," but I notice the President of the Sosyeti is Professor Gilbert Murray, and that they have a long and very distinguished list of "vys-Prezedents."

A short time ago I attended a lecture by Prof. Moulton on the Tercentenary of William Shakespeare. Moulton pointed out that such a work as Shakespeare required a combination of the man and the hour or opportunity. Now the resolution passed by the Council of the City of London has brought this matter of a common language within the range of practical politics, and if some man of sufficient authority were now to take it up, and get English adopted as the commercial language of the world, on condition that we reformed our spelling, then, on the top of all the other advantages that would accrue, would, possibly, be the spread of our immortal literature amongst countless millions of people who would otherwise not have been able to read it.—Yours, &c.

Oliver Lupton.

Leeds, August 9, 1916.

BOOKS AND REVIEWS.

EDWARD CARPENTER'S AUTOBIOGRAPHY.

My Days and Dreams. By Edward Carpenter. London, George Allen & Unwin, Ltd., 7*s.* 6*d.* net.

For groups of Socialists, iconoclasts, and dreamers, not to mention a considerable number of prosperous people who seek emotional relief in literary discontent, Edward Carpenter has been an important figure in modern English life. The surprising thing is that with considerable gifts and devoted disciples he has, on the whole, accomplished so little. The reason of this failure is revealed in the candid story of his life and opinions, which he has just given to the world. As a literary artist Carpenter has often been compared to Walt Whitman. 'Towards Democracy,' his best known and in some ways his most original book, has the weakness of all imitative work. It is Walt Whitman without his volcanic energy and his splendid pride. Though his friends have cast upon him the mantle of a prophet, he has little of the prophet's glowing vision and noble absorption in his message. His autobiography leaves the impression that for him life has been a series of experiments, in which the search for self-satisfaction has been the leading motive. In the end he comes to the moderate counsels contained in the following passage.

> "After all, all life means a denial of *part* of oneself. It is obviously impossible to find a situation which will satisfy *all the demands* of one's nature—million fold complex as they are. Some must be sacrificed. To moan over that necessity or to pose as a martyr is absurd. All one can reasonably do is to find a situation which will satisfy the *root*-demands and the *rooting* demands—those that have the power of growth in them. Then the seed, though it seem to die in the prison-house, will assuredly find its outlet and quicken into a new life."

This is hardly the faith of a crusader. The truth is that Edward Carpenter represents an extreme type of individualism, which has gone astray in the Socialist camp. He acknowledges that it was not the faith of Socialism but its discontent, which attracted him.

> "I do not know," he writes in describing his first experiments as a Socialist lecturer, "that at any time I looked upon the Socialist programme or doctrines as final, and it is certain that I never anticipated a cast-iron regulation of industry, but I saw that the current Socialism afforded an excellent text for an attack upon the existing competitive system, and a good means of rousing the slumbering consciences—especially of the rich; and in that view I have worked for it and the Anarchist ideal consistently." And again:—"The real value of the modern Socialist movement—it has always seemed to me—has not lain so much in its actual constructive programme as (1) in the fact that it has provided a text for a searching criticism of the old society and of the lives of the rich, and (2) the fact that it has enshrined a most glowing and vital enthusiasm towards the realisation of a new society. It is these two points which have always drawn and attached me to it. The constructive details of the future are things about which there may and indeed must be different opinions."

There is here the strange perversion which has made much of the literature of revolt in recent years thin and sterile, namely, the belief that it is good for men to be restless and discontented apart from some vision of the Kingdom of God which commands their allegiance, and the belief that Socialism and Anarchism can somehow be turned into charming bedfellows. They belong, of course, to opposite poles of thought. Carpenter was always a Socialist *malgré lui*; his real affections were given to Thoreau and the individualists, for whom life is not the service of the beloved community but a quest for personal satisfactions. As he reveals himself in these pages he is never the good comrade of the Socialist platform. There is always an element of critical aloofness, a feeling that somehow he does not belong to the vulgarities of the common life. This imperfect sympathy is seen chiefly in the harsh passages in which he describes the conventionality of his early home and his short and dismal experience of clerical work—"the deadly Philistinism of a little provincial congregation; the tradesmen and shopkeepers in their sleek Sunday best; the petty vulgarities and hypocrisies; the discordant music of the choir; the ignoble scenes in the vestry, and the resumed saintly expression on returning into the church; the hollow ring and the sour edge of the incumbent's voice; the fatuous faces upturned to receive the communion at the altar steps." Does it never occur to the writer of these words that those who would help the world must first of all love it? His scorn for the ordinary forms of religion in this country and for the people who still practise them, betrays him into judgments which are as narrow and conventional as any of which he holds clerical society to be guilty.

We have found it impossible to write about this book without speaking plainly about its self-consciousness and imperfect sympathy; but as a record of a human life, spent in unusual ways and rich in natural endowments, it is full of interest. Mr. Carpenter describes his friends with a lively pen, and his reminiscences of famous people he has met are always vigorous and not seldom amusing. Lovers of literature who care little for the gospel of revolt will turn eagerly to the description of a visit to Edward Trelawny who, at the age of 87, retained all his enthusiasm for Shelley and still read Godwin's 'Political Justice.' The two chapters on Personalities are among the best in the book, and give the impression that the quondam college tutor still finds himself most at home among educated people. With all his theoretical admiration for democracy he remains an aristocrat at heart. He is a connoisseur of good company and enjoys the banter of old friends. A short time ago Mr. Birrell wrote to him, "I have the most vivid recollection of you as Junior Tutor. The marvellous neatness of your now discarded *white tie* lives especially in my untidy mind."

A RENAISSANCE OF PRAYER.

Concerning Prayer, its Nature, its Difficulties, and its Value. By the Rev. B. H. Streeter and others. Macmillan & Co., 7*s.* 6*d.* net.

It would not be surprising if this book were found to have given the indication of the characteristic marks that will belong to the next great Revival of Religion. If the Church is fit to experience such an outburst of new life, so long and so intensely hoped for, it will be, it seems likely, by means of the return to fundamentals which has manifested itself for some years past in the pre-occupation of groups of religious men and women with prayer. In all the denominations, as at the bidding of a widely diffused yet secretly working impulse, unknown to each other, these various societies and bands have been drawn together, both to study the doctrine of prayer and wrestle with its

intellectual difficulties, and also to make adventurous personal trial of its practice and results. The present essays are another outcome of this same profound stirring of the mind of our time. They do not represent any organised "movement." Although the predominant note is that of devout Liberals of the Church of England, the writers are drawn from various communities. The Rev. W. F. Lofthouse is a Wesleyan College tutor, the Rev. N. Micklem is a Congregational minister, Prof. Rufus M. Jones is a member of the Society of Friends. The two essays by the woman writer, who has done so much to stimulate a profound spiritual criticism of conventional religion in such books as 'Pro Christi et Ecclesia,' may be mentioned as a sample of the strenuous thinking to be found here about prayer and the obstacles to it in the thought of our time. The essays by college dons—a Vice-Principal, one Cambridge and three Oxford Fellows—give help in the same direction. It is obvious that any religious revival that is to meet the needs of modern souls will have to deal frankly and effectively with a community now for the first time in history thoroughly awake to the meaning of the question, "Why pray?" No one-sided appeal to emotions of hope or fear or spiritual self-interest can now-a-days go far, until certain preliminary and obstinate, though naïve questionings, have been fairly met. How prayer is related to the world's pain, how far intercession for others, especially for their bodily and earthly needs, is rational, how far petition can properly enter into prayer, prayers for the dead—such questions as these receive in these pages much illumination. But it is not the mere augmentation of the book that makes the chief appeal. There is an intense, brooding prayerfulness in the essays that makes the reader feel himself being led to the very threshold of the experience of prayer. Take for example, the fine piece of writing by Dr. Rufus Jones, entitled 'Prayer and the Mystic Vision.' Here, upon a high level of learning and philosophical equipment we are brought into the essential graciousness of the atmosphere of the Quaker Meeting at its best. Such insight and sure spiritual touch as we find here, help us to understand the very large part which the Quakers are playing in the present revival of prayer. Already we had been prepared for it by books like that of Mr. Cyril Hepher on 'The Fellowship of Silence,' and the spread of the movement in the Church of England which leads groups of people to hold their "Silent Worship" once or twice a week after their day's work. There may even arise in the reader's mind a hope that at last—a long last—a plain and practicable mysticism may come into something like common practice, for Dr. Jones points out in one of his illuminating historical judgments, that the Protestant mystics of the sixteenth and seventeenth centuries went farther in "affirmative" mysticism than their pre-Reformation predecessors who had dwelt so much in the region of the "negative way" and "renunciation." Learned writers on mysticism have of late dwelt so much in a certain technical jargon of the "mystic way," and have been at so little pains to relate it to the religion of the plain man, that the whole subject has assumed a forbidding aspect. Dr. Jones shows us how deep calleth unto deep in every true experience of prayer, however simple, and so helps to bring us back to the broad highway of human religion. Here, at last, we may be excused for hoping, we are in sight of that common platform of thought and expression upon which, if at all, there can come a really powerful return of our nation to a sense of God and spiritual realities such as we associate with a true Revival. May we not even hope that in our own Free Churches this spirit may be caught? Could we not, at least, prepare ourselves by some joint effort of all members of our churches in a league of discipline—that is, of spiritual self-discipline and daily prayer—in which all thoughts of sectarianism might be laid aside (as in this book) for the sake of one most precious end?

W. Whitaker.

Messrs. Duckworth & Co. have seized the right moment for adding Prince Kropotkin's standard book on Russian Literature to their half-crown Readers' Library. Originally published in 1905 it deals with the writers of assured position at that date, and the author has decided that it was too heavy a task to attempt to describe recent literary movements within the compass of a supplementary chapter. In a new Preface, written at Brighton, he refers to some of the causes of the prevailing sadness of Russian literature, and then passes on to express the hope that the quickened interest in Russian life and ideals in other lands will not be limited to an acquaintance with the great novelists. "It will be extended, I hope, to our 'folk-novelists' and their ideals, as well as to some secondary novelists mentioned in this book; to Russian art, which worked hand in hand with our literature; and also to Russian history and science altogether." For this wider study we have already an admirable introduction in Mr. J. W. Mackail's recent brochure, 'Russia's Gift to the World.'

Joshua Rowntree filled a distinctive niche in his own neighbourhood and the public life of England. He possessed the Quaker instinct for citizenship, and though a man of peace was a fearless fighter with tongue and pen against oppression and public wrong. He was a prominent figure in the anti-Opium crusade, and his book on 'The Imperial Drug Trade,' published in 1905, had a distinct influence in forming public opinion. All this is told in Miss Robson's simple biography, together with charming glimpses of him in his home life. The excitement of controversy never disturbed his inner tranquillity or robbed him of his delight in books and friends and life in the open air. The quiet impressiveness of his character is described by Mrs. Arthur Acland in the following words:—"His unfailing and supporting cheerfulness—cheerfulness which was full of a quaint calm and a humorousness which was like sunshine on a deep pool—was very impressive.... In the House of Commons and in home life, he was a person who was sought out, some one to whom it was natural to turn, who was sure to have wise thoughts and high thoughts, always anxious to get to the bottom of a question, and certain to throw fresh light upon it." (London, George Allen & Unwin, Ltd.; 4*s.* 6*d.* net.)

MEMORIAL NOTICE.

CAPTAIN WALTER WILLMER.

General regret, says *The Liverpool Daily Post*, will be felt in Birkenhead at the death in action of Capt. Walter Willmer, of the Liverpool "Pals." He went into action on Sunday the 30th ult., and died from wounds sustained as he was leading his company. His death will be mourned by a large circle of friends, who admired him as a gallant young officer. He joined the "Pals" in 1914, and he was one of the most popular officers of the battalion. Capt. Walter Willmer was the eldest surviving son of the late Mr. Charles W. Willmer of Birkenhead, and Mrs. Willmer of Ramsey, Isle of Man. He was married to Miss Braithwaite Cooke, B.A., daughter of the late Mr. James Cooke of Bristol and Mrs. Cooke of Liverpool, in September last. He was associated with the firm of Messrs. Willmer Brothers, proprietors of *The Birkenhead News*, and he was a very promising young business man. His uncle is an ex-Mayor of Birkenhead, and the young widow and the members of both families are plunged in grief at their bereavement. His cousin, Capt. Harvey Thew Willmer, son of Mr. A. W. Willmer, has been wounded. The late Capt. Willmer was home on leave in June, and when he left to rejoin his regiment he was in high spirits, and expressed confidence in the success of the Allies.

Capt. Willmer was an active member of the Unitarian Church, Birkenhead. He was the Secretary for the Church Calendar, and took a deep interest in everything that concerned the life of the congregation and the Sunday School. A Memorial Service was held in the church last Sunday evening, August 13, conducted by the minister, the Rev. J. Ewart Jenkins.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent

Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

83rd List of Subscriptions.

	£	s.	d.
Already acknowledged	13,626	15	3
Sir W. B. Bowring (sixth donation)	10	0	0
Miss M. Worsley (third donation)	3	3	0
Miss M. F. Bartlett ..	5	0	0
Collections at Unitarian Church, Stephen's Green, Dublin, per Mr. A. H. Varian ..	5	15	0
R. B. (fourth donation) ..	50	0	0
Mr. Arthur Gimson ..	1	0	0
Miss Swaine (eighteenth donation)	2	0	0
Mrs. Brown (sixth donation)	2	0	0
Mr. Henry Marsden (nineteenth donation)	1	0	0
Miss Emmeline Rawson (ninth donation)	2	2	0
Bootle Free Church, August Collection, per Mrs. Yates (fifteenth donation) ..	1	1	0
Anon	0	10	0
R. L. (eleventh donation) ..	0	2	6
Mr. F. W. Oldham (second donation)	2	1	1
A Grateful Lover of Belgium (first of two equal instalments)	25	0	0
	£13,737	9	10

Parcels have been received from :—Miss Brown; Miss A. Fryer; Park Street Chapel Sewing Society, Hull (per Mrs. Wilkinson); The Winder Children; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Mrs. Rolleston; Miss Leigh; West Grove Women's League, Cardiff (per Mrs. A. C. Fox); Miss Ashton; Mrs. A. J. Gimson; Mrs. Harrison; The Octagon Girls' Guild of War Workers, Norwich (per Mrs. Tilling); Miss C. Rawlins; Mrs. and Miss Carter; Mrs. J. H. Green and Family; Miss Long.

SPECIAL WANTS.

Pyjamas, slippers.

Shirts, socks.

Towels, pillowslips, household cloths.

Handkerchiefs for men and children.

Games, indoor and outdoor.

French books, stationery, illustrated magazines, typewriter, gramophone.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

ENGLISH PRISONERS IN SWITZERLAND.

At Rougemont, just inside the border line between the cantons of Vaud and Berne, are some of the English prisoners for whom there was not room at Chateau d'Oex. There are fifty, and another fifty or so arriving in a week. We went over there to-day as it was Sunday, and we had heard a clergyman was coming to hold service for them from Chateau d'Oex. There are two English ladies from Vevey who are staying in Rougemont who have collected enough money to have a kind of club room where they give the soldiers unlimited tea, books, lessons in basket work, &c., anything to keep them out of the cafés. One of these ladies and some of the boys met us at the tiny station, and the hotel where they are lodged is on the platform, so they hurried us straight in for service, which was held in a big dining-room. The clergyman who held it was a Mr. H——, whom we had not seen since the never-to-be-forgotten Sunday of August 2, 1914. He is a very, quiet, elderly man, with the gentlest manner, who has, oddly enough, been a missionary in the wildest parts of China and Africa. On *that* Sunday he held service at Blonay, and the little church was crowded with English who, like ourselves, were very anxious and upset, and I don't think any of us will ever forget how, after never mentioning public affairs, he quietly said at the close of service: "Let us pray, especially for peace, as there seems to be some *curious commotion* going on in Europe!" To-day he was just as dreamy and gentle, but spoke very nicely indeed to the men. There were about five and twenty present, the rest being too ill to leave their rooms, and just as when they arrived first from Germany, we were struck by their trim tidiness, as compared with the French and Belgians. It *was* good to hear their English voices roaring out the hymns, and a big sailor amongst them, who had been taken prisoner at Zeebrugge, sang 'Eternal Father, Strong to Save,' with all his heart and soul.

When service was over, we had some time to wait for our train, and had much talk with them. They are very proud of their club, and very anxious we should come and see it. Their chief, a Sergeant-Major T——, such a nice fellow, with a bad wound still unhealed in his side, told me a good deal about his difficulties, and how much the Club has helped him. It seems that many of the men have money, and in a little place like Rougemont, where their hotel is *the* café, it is almost impossible to keep them from it, especially for a man suffering as much as he still is, and the only one with full responsibility. The peasants' one idea is to "treat" the prisoners, and they treat them back, and with what sad results may be imagined! Poor Sergeant T—— was most unhappy about it. A Swiss law is that one man being reported means the whole community are punished, and that seems so unfair that the Sergeant's position is often most uncomfortable. Three boys, very youthful and apparently healthy, were the ones I talked to most, and they are only too ready to chatter. They are very comfortable, they say, the food and rooms excellent, and when it is fine and they can get out, they are very happy. The ones who are healthy are kept pretty busy. The house only provides a cook, and four boys are told off every week for kitchen orderlies, four more as "housemaids," and others to tend the sick. When almost all have been badly wounded, and most are lame, or with only one hand or arm, it leaves the able-bodied pretty busy, and the cheerful Swiss landlady says she *never* had her house so nicely kept before. "What I miss most is my lady," one boy said to me, "I had to leave her outside Ypres after getting her splendid through the Marne!" I found he was in the artillery, and his lady was his gun. I gave him the day's French paper, and he began translating it fluently to the men on each side of him, and when I complimented him on his good accent, he said he had always liked "other folks' tongues"—he was from Chester—and knew quite a lot of Russian he had picked up from the prisoners as well. They begged us to come again next Sunday, and to come and see them in the week as well. I only wish we were nearer, and could help more with their club. They stood at salute, and waved to us most cheerily when our train came in, as pleased to see us as we were to see the English khaki.

Florence Lawford.

August, 1916.

NEWS OF THE CHURCHES.

Halifax.—The Notes of the Minister, the Rev. W. L. Schroeder, on passing events are an interesting feature of the monthly calendar of the Northgate-End Chapel. The August number contains the following comments on the War:—

"The emotions generated by the happenings of war clash at times in violent and painful fashion. Gladness and sorrow, fierce joy and tender pity, a sense of satisfaction and a sense of irreparable loss, move together in conflict and opposition. While we rejoice at the advance that is being made, we sorrow with those for whom the movement has meant the loss of their beloved. Every step forward is marked by the sacrifice of precious lives; every victory adds to the burden of the national grief. Our faith in the righteousness of God's law would be shattered if we estimated the war and all the agony and distress it brings in terms of immediate value. So little of good and so much of evil is present in the immediate effects. But we cast our minds forward, we try to interpret the present in the light of future possibilities, we widen our conceptions of the sphere of vital influences, and when we think of the issues of the war, and of the moral and spiritual ends already professed, and of the beauty of the life we believe the soul to enjoy in God's nearer presence, our regrets are toned. Not that we sorrow the less, but that we know our sorrow is not in vain. Life is bigger than it seems to be. Personal existence is linked up with the life of a spiritual universe, in which the values are not merely quantitatively reckoned. It is the quality of life that matters most; and in the hourly heroism of our soldiers and sailors, life is taking to itself great meanings and adding vision and perspective to existence. And in the death that so many of our men have met, on the battle-field and amid the waste of waters, the death that brings undying sorrow to those who remain, we may see the greatest triumph of all over self and earthly desire. The saying of Jesus is lighted up with new meaning, 'the kingdom of heaven suffereth violence, and the violent take it by force.' Soldiers of the cross, indeed, our men may be. God help them in all their doings, and bring them to eternal joy."

Liverpool.—Owing to delicate health the Rev. C. Craddock has resigned the pulpit of the Ancient Chapel of Toxteth. The congregation has done everything in its power to retain his services, but Mr. Craddock feels that he cannot alter his decision

and will retire in November. Under his inspiring influence the Ancient Chapel has provided a place of peaceful worship and stimulating spiritual thought, none too common in these loud and bustling days. Those whom he has helped and guided during several years of happy fellowship realize how difficult it will be to fill his place.

Nantwich.—As the Unitarian Church, Highgate, Whitchurch, is without a minister, the Rev. J. Park Davies, Stapeley, Nantwich, will be glad to receive the names of men in training at Prees Heath, or one of the neighbouring camps, and of any wounded soldiers who may be at one of the three Red Cross Hospitals in Nantwich and district.

NOTES AND JOTTINGS.

Religion in the Army.

In a recent sermon preached in Westminster Abbey, which was reported in *The Challenge* last week, Bishop Gwynne, the Deputy Chaplain-General, had some interesting things to say about religion in the army. "I am certain," he said, "that many of our fighting men in France are catching a new spirit, finding out the true value of things, and seeing visions of Christ and the meaning of His Cross, to a greater extent than our people at home. There is much in war that is brutalising. It is idle to pretend that in our great army in France there is not vice and iniquity and indifference to religion, but, thank God, one cannot help seeing also a wonderful power of redemption and regeneration at work. What gives me more confidence than even the full-grown, well-equipped, well-manned British army—now, for the first time, meeting the German army on more equal terms—is the fact that our leaders, for the most part, beginning with the Commander-in-Chief himself, are Christian men, who believe in God and prayer, and who see behind this great material war a spiritual war waging which will eventually decide the issues. Many of us deplore the fact of the failure of our Church to bring the majority of our men into personal contact with the living Christ. There are many of us chaplains who begin to see that our methods want remodelling and our out-of-date systems examining; and that it is not always due to the indifference of our flocks that they are not within the fold."

* * *

"At the same time," Bishop Gwynne continued, "we ought to remember that Christianity has had an indirect influence on the British soldier. There are some characteristics he possesses not products of the mere animal man or paganism, for which I put in a claim for the teaching of Christ as one of the causes. Take that remarkable trait of "grousing"—grumbling—when he has everything he wants; yet when he has to bear real discomforts—the mud, the slush of the winter in the trenches—or is called out to face the hell of machine guns, he does it with the utmost cheerfulness. There is also the absence of all bitterness and hatred. Behind the lines, where thousands of prisoners have passed through after the recent fighting, I have witnessed myself the kindly attention and generosity they like to pay to the conquered. Then there is a sense of fairness he calls 'playing the game'—even to the enemy—which his self-respect will not allow him to discard. I give you an example of this. In a wire fence to which the German prisoners were first brought out of the fight I saw only a fortnight ago a German officer—a professor from one of their universities—standing apart from the others under a guard. He was accused of murdering his captor with a bomb, after holding up his hands, and then disappearing into a dugout. The officer in charge thought he ought to be shot, but it was decided there must be a trial. His life was spared because there was not enough evidence to prove that he was the man who threw the bomb; and all the while, a short distance away, the fiercest battle of the whole war was being fought."

No Atheists in the Trenches.

An opinion similar to the one which we have just quoted from Bishop Gwynne is expressed in the following passage from a "Soldier's Letter," which has been printed in *The Yorkshire Observer*:—"I fell in the other day with a sergeant of artillery who has been 'somewhere in France' since the early days of the war. His term as a Territorial had expired, and he had come through without a scratch, but on renewing his service after a month's rest he got badly hurt by a horse within nine hours of his rejoining his battery, and has now been an invalid for nearly two months. I was interested by the two things which, he said, struck him most forcibly, not because they were new, but because they were good and served to confirm widespread testimony. The first was that home and all that it means had become a more real and dearer thought to all the men. The second was expressed in the words, 'there are no atheists in the trenches.' It is not, of course, that language is any less unrestrained or coarse in the trenches than in the camps; but one can easily understand men not being themselves in the stress of the front line. My sergeant was impressed by the men he had seen on their knees in prayer, and especially by one who had told him that there was a church in the town he came from which had hitherto been only a landmark to him, something by which to guide inquiring strangers. But already it stood for something more, and he would know it from the inside as well as from the outside if ever he got back. Our ministers can do no greater service, with or without question of results, than by keeping in touch with the men who have gone abroad and with the homes from which they have gone."

A Native Tribute to the British Flag.

The following letter has been received by the Secretary of the Anti-Slavery Society, from Native Headmen at Aden, expressing their high appreciation of the assistance of a British naval force in repelling a recent hostile attack. The letter is in the form passed by the Chief Censor of the Admiralty:—

"We two the undersigned (1) Sultan of Lascoray, the Headman of the tribes of Warsangalies and (2) Haji Aden Ali, the Headman of the Somalies at Aden, most respectfully beg leave of your honour to express our heartfelt gratification and our sentiments of high esteem and appreciation of the splendid and timely help displayed by the British authorities of Aden and the Commander of H.M.S. —— in driving out Mad Mulla when he recently attacked Lascoray. It was when Mad Mulla attacked and captured Lascoray, he was about to destroy the place and was killing the inhabitants and all that he came across, that the timely and brilliant help came from H.M.S. —— The Commander opened fire from the naval guns on both sides, which was so accurate that 300 out of the Mad Mulla's forces were killed, and several wounded. Thus the enemies were dislodged, and the continuance of fire was most effective and so terrible that the brute Mad Mulla had to run away from his fortified position and we believe he will no more try to come back to the place. Surely we have found in the Commander a saviour of our place and people. God may give him long life and prosperity to enhance such heroic works. Our people and we are quite satisfied that we can get such timely help to save us from any trouble, and it has created in the minds of us and our people wonderful faith and loyalty to its full strength, in the Idealistic British Rule. Praise and gratification have been in the mouth of us all since the success achieved by the genius and talents of the Commander. The results of his success are truly colossal for us. We take this opportunity of expressing that we are under the greatest obligations to the British Rule and receive its boons. May God keep the British flag for ever over us; under its shelter we are happy and thriving in content. Also we wish the British and the Allies success and thorough victory in the Great European fight for freedom and justice."

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, August 27.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 7, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. H. Burgess.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. Chas. F. Lodge.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Lawrence Redfern, M.A., B.D.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Harold Rylett, B.A.

Forest Gate, Upton Lane, 11, Mr. S. Franklin; 6.30.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. W. H. Drummond.

Highgate Hill Unitarian Christian Church, 11, Rev. F. Hankinson. No Evening Service.

Ilford High Road, 11 and 6.30, Mr. A. Stephen Noel.

Islington, Unity Church, Upper Street, 11 and 7, Mr. Walter Russell.

Kentish Town, Clarence Road, N.W. No Morning Service; 7, Mr. John Begg.

Kilburn, Quex Road. Closed during August.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. W. Gale.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. T. P. Spedding.

Peckham, Avondale Road, 11 and 6.30, Rev. W. H. Stephenson, B.A.

South Norwood League House, 141 Portland Road, 7.

Stoke Newington Green, 11.15. Mr. Howard Young, LL.B. No Evening Service.

Stratford Unitarian Church, 11 and 6.30, Mr. Stanley Mossop.

University Hall, Gordon Square. Closed. Services will be resumed September 17.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Mr. C. E. Piper.

Wood Green Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. C. M. Wright, M.A.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. F. Munford, B.A.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

{Dean Row, 10.45 and
Styal—6.30, Rev. E. A. Voysey.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. William Cope.

Edinburgh, St. Mark's, Castle Terrace.—Closed during August.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. S. Burrows.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Mr. Isaac Barrow.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Mr. Marshall B. Skelland, of Glasgow.

Leeds, Mill Hill, 10.45 and 6.30, Rev. E. I. Fripp, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. Harold W. Stephenson, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liscard-Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Priestley Prime.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Mr. John Kinsman.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Rev. C. Travers. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Richard Lee, M.A.

Newport, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College. Chapel closed.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11, Rev. C. J. Street, M.A.; 6.30, Rev. J. W. Lee.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. F. Summers.

Torquay, Unity Church, Montpellier Road, 11 and 6.30.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30. Closed for month of August.

Warwick, High Street Chapel, 11.15 and 6.30, Mr. E. Wrigley.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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MARRIAGES.

Laslett—Scott.—On August 18, at Hale Barnes Chapel, by the Rev. Matthew R. Scott (father of the bride), Temp. Captain William H. Laslett, M.B., Ch.B., R.A.M.C., elder son of Dr. T. Laslett, Farnworth, Bolton, to Dorothea Eliot Scott, "Tryfan," Warwick Drive, Hale, Cheshire.

Golden Wedding.

Sutcliffe—France.—At Christ Church, Woodhouse, Sheepridge, near Huddersfield, on August 26, 1866, Henry, third son of Edward and Elizabeth Sutcliffe, of Pudsey, Yorkshire, to Caroline, youngest daughter of Joseph and Hannah France, Sheepridge, Huddersfield.

DEATHS.

Bartram.—Killed in action, August 14, Alan, Second Lieutenant Royal Berks, youngest son of the late Richard Bartram and Mrs. Bartram, Fern Lea, Kelross Road, N.

Cox.—On August 9, at the battle of the Somme, Harry Bouverie Cox, son of the late Henry B. and Gertrude Cox, and grandson of the late John Hibbert, solicitor of Hyde.

Fretwell.—On August 22, at a Nursing Home, Southport, Alice, second daughter of the late William and Anne Fretwell of Leeds.

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A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

WE have had some stirring speeches from Mr. Lloyd George during the past week, and they have been like a breath of air from his own Welsh hills. It is true that they did not tell us much which we did not know before, but they were charged with emotion, which Mr. George has the gift of imparting to others. In a long and difficult struggle it is what may be called the personal mood of the nation that matters. There is all the difference between doing a stern duty reluctantly because we must, and doing it because we feel the glory of it. Nothing can alter the reality of the duty itself. The decision has been taken and none but moral weaklings will look back. It is the sense of its nobility which may fade, and with it some of the gladness of our service. There is no one in the country who surpasses Mr. Lloyd George, with his gifts of imagination and moving speech, in the power of restoring to us our vision, and making us respond with alacrity to the call, "Quit you like men: Be strong."

IN his address at the Kinmel Park military camp last Sunday Mr. Lloyd George made an interesting reference to the religious differences existing in the army, and pleaded that "all faiths, though flowing in different courses, are making for the same great ocean, the same great eternal home." The recognition of this fact he described as the first lesson in tolerance. At the same time he made the interesting statement, that one of his first acts as Secretary of State for War was to set up an inter-denominational committee in the War Office to advise the Secretary of State and the Army Council as to the best way of making religious arrangements suitable for the needs of the new army.

> We never had an army like this before [he said]. This is an army of citizens; this is a real national army—men coming from not merely every county and locality, but men of all faiths, men of all sects, men of all creeds, men of all conditions of life, of endless variety. It is a real national army, and it is essential above all in an army of that kind to recognise, fairly and justly, the great variety of creeds, opinions, and faiths among those who have formed it. There never was an army whose success depended more upon *moral*. Owing to the exigencies of the war we can only have a short training for a prolonged trial, and *moral* is more essential than ever in an army of that kind. You don't improve the *moral* of a people by snubbing their shrines. That is why I feel it essential that you should have fair play for all creeds and all sects and all faiths, and I am very glad to be able to say, after consultation with the leaders of all religious faiths of this country, that there is a real anxiety on their part that every denomination shall receive equal freedom.

* * *

IN the rest of the same speech the Secretary for War spoke straight to the hearts of the soldiers. It was an appeal to them to be true to their religion and to realise its value in the trying circumstances to which they are going. Many reading the following words will feel that in the success of the statesman we have lost a great preacher; but in the circumstances they gain tenfold in force because they are unprofessional:—

> There has never been for the nation, and certainly for the soldiers of the nation, a greater need for the comfort and strength which religion alone can give. You soldiers will be facing experiences when all the human emotions will reach a pitch which you have never felt before. Under those conditions you will require more than ever the comfort, sustenance, and the strengthening power of religion. It is too often forgotten that the best disciplined army, and I think, on the whole, the best army that this country ever saw, was a religious army. There are some people who think its objects were bad. I refer to the Ironsides. We could not all agree about its objects, but I have never met a soldier yet who did not envy the discipline and cohesion, the iron strength of that great army, and that undoubtedly was an army that was animated by a strong religious belief. History teaches us that nations that make sacrifices in the course of time get requited for that sacrifice; but religion alone teaches us and gives us an assurance that the sacrifices of the individual man shall be recompensed. There is no greater human service that can be rendered than that given by our men to-day. Whatever a man soweth that shall he also reap, and that comes from religion alone.

* * *

WE are aware that for many high-minded people the thought of any estrangement existing after the war is one that gives them deep distress, and they persuade themselves that it is within our power by the exercise of kindness and magnanimity to blot out the hideous pages of cruelty and public wrong which have been written by our enemies. It is not, if they will allow us to say so, the vice of military passion in our blood or a fatal tendency to exaggerate the crimes of those who are against us, which makes

us doubt the validity of many of their arguments. They seem to move in an unreal world, where facts cease to exist simply because they are too ugly or disturbing to be true. For ourselves we are convinced that we can do little for the future peace and happiness of the world unless we have the moral courage to be utterly truthful in our dealing with facts. We must have the faith to take up the tasks that await us without expecting that a few short months will produce a friendly *status quo*. The work of repentance is bitter, and mutual trust that has withered at the roots can only be restored when the slow-moving years have done their work. We are not thinking here of political arrangements, but of those deeper relationships of the spirit which are the concern of religious men.

* * *

Sir Frederick Pollock has the reputation of being a man of open mind, sound in judgment, and humanitarian in his ideals. His strong negative attitude towards the suggestions of Mr. Lowes Dickinson in *The Manchester Guardian* about the settlement after the war carries exceptional weight. If we understand Mr. Dickinson aright he believes that it would be in accordance with fair dealing and afford the best guarantee of future peace if the territorial losses of Germany are reduced to a minimum, and apparently he thinks that this should be the aim of our own statesmanship. To this position, which is urged with all Mr. Dickinson's urbanity and unselfish devotion to ideals of human fellowship, Sir Frederick Pollock replies in the following terms :—

> He [Mr. Dickinson] seems to think it would be a light matter to restore the old *status quo*, or something very near it, after the war. I would suggest that he should hold a little conversation with General Botha about South-West Africa, with General Smuts about East Africa—or with Mr. Schreiner, who is probably acquainted with their views—and perhaps have a word or two with a Belgian and a Portuguese. Next he might ascertain, if he has not done so, what Australians and New Zealanders think about the Pacific. Or does Mr. Lowes Dickinson really think that our Dominions are to have no voice in the disposal of what their arms, not an expedition from Great Britain, have won? Then he may persuade a Frenchman, if he can, that Alsace-Lorraine can be restored to Germany consistently—I will not say with military security, but with the most elementary justice to its inhabitants. Perhaps Mr. Lowes Dickinson believes that the stories of German dealing with recalcitrant populations are exaggerated. It has been my painful duty to verify them as regards Belgium, and I say that it would be not only a mistake but a crime to let Germany hold one square foot of French-speaking country after the war if we can prevent it. For my part I do not like discounting victory which is still far from complete; therefore I will only add, as to colonies, that I see no reason whatever for being squeamish about taking them from a Power which has left in South-West Africa, and probably elsewhere, ample evidence that it cannot be trusted to make an honest use of them.

* * *

The clergy who are determined to keep women in their place in religious work have done their own cause a very ill-service. In raising their voices against the very modest scheme of the Bishop of London they have started a big public controversy on the whole question, and probably some of the most intelligent of them are already alarmed at the prospect of having to justify their attitude by sensible arguments. This week the Bishop of Chelmsford has issued an explanation of his attitude, showing that he believes the qualified permission which he had given to be in the real interest of religion. It was his wish that "in the quiet of God's house a woman should speak to her sisters of the love of their common Lord." But he has resolved to yield to the agitation and to allow the protesting clergy to have their way, as any other course involved risk to the success of the Mission. It seems to us an extraordinary failure in wise, spiritual leadership. Clamour has won its victory, and it will press its demands more fiercely next time. Does Dr. Watts-Ditchfield expect the world to honour the Church, or the Church itself to enjoy the blessings of tolerance, sympathy, and loving-kindness, when he addresses his clergy in these ironical words: "I have therefore decided that during the Mission I shall not sanction any woman telling her sisters of the Saviour's love in any church in the diocese of Chelmsford."

* * *

The Bishop of Birmingham has adopted a much bolder attitude. He points out that it is becoming customary to allow laymen to speak in churches on special occasions, and confesses that while he rejoices that Lord Hugh Cecil has been giving addresses at St. Martin-in-the-Fields it would not grieve him if a woman like Mrs. Creighton were permitted to do the same.

> It is a little dangerous [he says] to quote St. Paul without bearing in mind the world of his time and without consideration of all the circumstances. The position of women in the Apostle's day bore no resemblance to that of the present time, and it is unlikely that he would have approved of her present share in secular or religious life. Surely we may be allowed to believe that St. Paul was not laying down in all his counsels judgments which circumstances could not modify. Some of us feel that St. Paul was the very man of all others who would see that new things are important in the life of the Church. The St. Paul of the first century would not have approved of women having an influential part in Church life except as handmaidens, but were St. Paul here to-day I doubt his giving active support to the great rigidity of some who claim him as their leader on this sex question. But we are not asked to add greatly to the scope of woman's work in church at the present time, and whilst I frankly confess that there are not very many women I would wish to hear speaking in the churches of my diocese (because there is need for training for such work), still, this does not mean that I consider men are as a rule better equipped for the purpose. I shall feel obliged, unless the Episcopal Body come to some practically unanimous decision, to judge any application made to me upon its merits, and, whilst jealously guarding the position of the ordained clergyman, I shall not read layman in church work as necessarily excluding lay woman.

* * *

It is a cheering fact that there has been a reduction in insanity during the period of the war. This has been most marked among women and cannot accordingly be set down to the fact that men of weak mind have been called to the Colours. Dr. William Graham, the superintendent of the Belfast District Asylum, draws attention in his annual report to the effect of a more interesting and purposeful life upon the prevalence of neurotic diseases. Men who have never known before what it is really to live, have escaped from the bondage of neurasthenic weakness and incapacity "Only when summoned to a possible surrender of life they have learned how wonderful life is." The effect of the discipline of work is, in his opinion, even more marked among the women of the middle classes. "These sheltered daughters of the merchant or the professional man, victims of mid-Victorian traditions of gentility, are now falling into line with their sisters of the upper and humbler social ranks, and are discovering that life is something greater than the latest novel from Mudie's or a game of tennis or even the tepid gossip of a church sewing society. Idleness and ennui have lost their hold; healthy and unselfish activity is now the prevailing fashion. The war has enfranchised women, for it has set them free from the benumbing conventionalities that threatened to stifle their psychic energies, and so far it has contributed to soundness of mind and nerve."

WHY SHOULD HER CHILDREN NOT SING?

We can afford to be grateful to the unknown correspondent in *The Times* who complained that the Welsh people were keeping their national festival of song in the day of battle. He has had his reply in golden words from the lips of Mr. Lloyd George. "Why should we not sing during this war?" he asked. "Why especially should we not sing at this stage of the war? The blinds of Britain are not down yet, nor are they likely to be. The honour of Britain is not dead, her might is not broken, her destiny is not fulfilled, her ideals are not shattered by her enemies. She is more alive, she is more potent, she is greater than she ever was. Her dominions are wider, her influence is deeper, her purpose is more exalted than ever. Why should her children not sing?" We quote these words because we want to claim them for the whole British race. They have in them the right note of defiance to the spirit of gloom. They also remind us that personal suffering and sorrow in a noble cause are not inconsistent with a nation's joy. For those whose hearts are attuned to song there is no sacrifice without its triumph, and even the dirge has in it the sound of victory. It is only when their hopes are dead and the dark night of shame has fallen that they can sing no more.

If we listen to the words of some of our religious leaders we might almost suppose that this dismal fate has happened to us. There is in them no strong confidence in God, no vivid joy. Everything about our religion is a little subdued, and it has become the proper thing to talk about penitence instead of singing Te Deum. We doubt whether more than two or three people in a hundred respond sincerely to this note of plaintiveness. To the rest it is unreal and they turn away, finding an outlet for feelings, which need full-voiced praise for their satisfaction, in the excitements and passions of the world around them. The men as they go marching past overflow with happiness and high spirits. The worshippers as they bow their heads in the presence of God meditate on suffering and tears. Between the two there is a great gulf fixed. The marching men and all whose feet keep time with theirs think with pride of their country; they rejoice in the strength of their manhood; they see their duty undimmed by either scruples or fears; and for them God and his worship must be large enough to include these things.

We believe that if only our hearts are big enough to be worthy of these fateful days there will be in our religion the high abandonment of joy natural to men who are called to embrace great duties, and find grace given them to be faithful. It all depends upon the point of view. If it is suffering and blood and tears that occupy our minds then we may be exiles from the joy of God's presence, sad suppliants in the outer courts of his house, till the cloud is lifted and the dark mystery drifts away. But for those who see how all the forces of the spirit are strengthened to meet the onset of evil days, and stand amazed before the daily miracle of human goodness, there is a deep instinct to praise God, even in hearts which never praised Him before. This is no matter of theory. We can put it at once to a practical test. In the course of our reading this week we came across three incidents which we feel certain will have precisely the same effect upon the minds of our readers which they have had upon our own. The first is a story told by an army chaplain:—

> Up there near Trônes Wood I found a man with a badly injured foot who had been ordered back to get his foot dressed. He had heard, or fancied he heard, a faint sound of moaning from a shell-hole, out beyond the trench in which he was injured. He had crawled out there on his belly, and found there a wounded man who had lain in that hole for three whole days and nights, utterly helpless, chilled to the bone by night, scorched and blackened by the pitiless sun in the days, with foul earth caked about his lips, and never a drop of moisture of any kind. The man with the injured foot had secured the fill of his own water bottle to help him on his limping way down to the dressing station. What does he do now? He used the whole of his treasured drink to cleanse the mouth of the man in the shell-hole, and for that poor chap to drink; then, with infinite labour, dragged him back to cover and, when I found him, was carrying the man pickaback, and limping along with him to the dressing station, his own right foot being really badly injured.
>
> I have seen things like that during every single day of this offensive. Nobody had told the man with the injured foot to do anything but look after himself. He was entirely unconscious that he had done anything in the least out of the way, and could not for the life of him see what I could find to admire in his action, any more than I should admire him for the loan of a match. Our fellows are doing this kind of thing all the time, often using abominably bad language while doing it, and always taking such things with a laugh and a joke as an ordinary part of the day's work. If this is not true Christianity what is it?

The second incident occurs in a book written by a soldier describing his experiences in the prisoners camp at Wittenberg. It would be hard to beat it as an illustration of cheerfulness in hideous surroundings. The writer is describing their Sunday meeting for worship:—

> We asked a civilian if he would conduct it, as he was an Oxford man, so he consented. So we used to meet on Sundays at ten and have prayers and sing hymns. Me and a chap of the Leicesters used to write them out. We only had about fifteen turn up the first Sunday, but after, we used to be about one hundred and fifty, and we used to give the hymns socks—sing to the top of our voice. The Germans used to come outside to listen. We had a cornet and flute for our music. Some one sent to England for books, and we had them out in November; it was better then. I should like to have had a photo of us at church—I mean the sight we looked in our rags, crutches, and heads shaved. We looked a funny lot.

Our third quotation is from a letter by a Frenchwoman describing the horrible torture which she and her friends endured during the recent abductions from Lille. Her greatness of heart and her scorn of wickedness fortify her against any desire for revenge. "Above all things," she writes, "let our soldiers, when they get there, not revenge themselves by committing similar deeds. To do so would be to sully the fair name of France. Let them leave such evil deeds and crimes to God's vengeance." And then she closes on this proud note, worthy of some antique Roman matron: "We are in no way downhearted; all of us remain firm and courageous, and

none of them have had the satisfaction, in spite of the pleasure which it is said to give them, of seeing women and girls in tears."

These are some of the miracles of human virtue of which we speak, and the world is crammed with them to-day. Men are brave and dutiful and good; women hide their tears and bear their yoke of sorrow and labour with a proud smile of triumph on their lips; and slowly the cause, which means more to us than life itself, moves to victory. Why, then, should our people not sing?

Good Thoughts for Evil Times.

THE SHELL.

See what a lovely shell,
Small and pure as a pearl,
Lying close to my foot,
Frail, but a work divine,
Made so fairily well
With delicate spire and whorl,
How exquisitely minute,
A miracle of design!

What is it? a learned man
Could give it a clumsy name.
Let him name it who can,
The beauty would be the same.

The tiny cell is forlorn,
Void of the little living will
That made it stir on the shore.
Did he stand at the diamond door
Of his house in a rainbow frill?
Did he push, when he was uncurl'd,
A golden foot or a fairy horn
Through his dim water-world?

Slight, to be crush'd with a tap
Of my finger-nail on the sand,
Small, but a thing divine,
Frail, but of force to withstand,
Year upon year, the shock
Of cateract seas that snap
The three decker's oaken spine
Athwart the ledges of rock,
Here on the Breton strand!

Tennyson.

That wherein God himself is happy, the holy angels are happy, in whose delight the devils are unhappy;—that dare I call happiness: whatsoever conduceth unto this, may, with an easy metaphor, deserve that name; whatsoever else the world terms happiness is, to me, a story out of Pliny, an apparition or neat delusion, wherein there is no more of happiness than the name. Bless me in this life with but the peace of my conscience, command of my affections, the love of thyself and my dearest friends, and I shall be happy enough to pity Cæsar! These are, O Lord, the humble desires of my most reasonable ambition, and all I dare call happiness on earth; wherein I set no rule or limit to thy hand or providence; dispose of me according to the wisdom of thy pleasure. Thy will be done, though in my own undoing.

From 'The Religio Medici' by Sir Thomas Browne.

O GOD, our Heavenly Father, gladly we answer the call of thy spirit; and here, for a little time, we wait, that we may know what word thou hast to speak to our souls. We lay down, at thy feet, our burdens and our cares. We rest in thine unfailing love. Thy strength is sufficient for us. This day is a gracious gift from Thee. Help us to find in it divine meanings and new opportunities of service. Our trust is in Thee. Grant us thy grace that we may do thy perfect will. Amen.

AN OLD MEETING HOUSE.

It is Sunday—in the country. The only unorthodox Meeting House within reach is "Closed for August"! But I have been to service, nevertheless, without stirring from my house, and have found myself in the spirit truly on the Lord's Day. For under the historical guidance of its minister, and with the pictorial assistance of a well-known artist, I have been spirited over weald and ridge and rolling downs to a little shrine in Sussex, an old Meeting House at Lewes.* And it has been a great joy to read its story. Those who seek the Lord in this sanctuary to-day may now point back proudly to the spiritual rock whence they are hewn and the good ground whence they are digged. They can trace back their ancestry continuously to the bravery of Black Bartholomew's Day and the eternal roll of the Ejected Clergy.

Amongst the seventy ministers ejected from Sussex the most famous were Francis Cheyne, D.D. of Petworth and his assistant Richard Stratton, Edmund Thorpe of Saddlescombe, a considerable scholar, Matthew Woodman of Slinfold, universally beloved, and Edward Newton of St. Anne's, Lewes. Newton was ejected, silenced, and persecuted for ten years until the Indulgence allowed him to fit up a house for service and obtain a licence as the teacher of a congregation of the "Presbyterian Perswasion." From a valuable and original "Narrative of Proceedings against several Peaceable People in and about the town of Lewes," illustrations are given of the local working of the Conventicle Act showing on the one hand the harsh spirit in which its terms were enforced, and on the other the noble and even cheerful zeal with which the Dissenters suffered distraint of their goods rather than pay the fines.

Our author pictures Mr. Newton, in knee breeches and buckled shoes, going up by coach to London—the London of Pepys, and Dryden, and the aged Milton—to obtain his licence from Lord Arlington and return with the precious permission. But the licence proved invalid, and not until the Declaration of 1687 was he allowed openly to exercise his ministry. Eight years pass on, and then he is provided with a colleague in Thomas Barnard. For six years they worked together until an unfortunate difference as to the need of a new meeting house drove them apart, and separate congregations were the sad result. The younger pastor secured a larger tabernacle—the one now known as Westgate Chapel.

This commodious but unbeautous place—which many will remember with its plain Puritan interior—had descended from the giddy eminence of a Tudor town house to the humble but useful function of an annexe to the Bull Inn! Its transformation into a sober conventicle was managed well, and those who are curious to learn how it was done will find all the particulars given! Mr. Newton's congregation lived on in separation until 1759, when it at last joined up with Westgate. But long prior to this date a union had come about between the Presbyterians and the Independents, and the ministers became joint pastors.

The history of the Independent ministry up to this date—through Gwalter Postlethwaite, John Crouch, Joseph Whiston, Comfort Star, and John Olive—is interesting throughout, and reflects distinction on the "Congregational Judgment." But Mr. Connell is just in laying chief emphasis on the Presbyterian origin of the Church. "If Mr. Newton was the Moses of the congregation leading it out of bondage and through many trials in the wilderness, Mr. Barnard was its Joshua, for it was he who....achieved its settlement at Westgate."

The subsequent ministry runs to twenty-four names, and all needful

* The Story of an Old Meeting House. By J. M. Connell. Illustrated by Edmund H. New. Longmans, Green & Co. 1916. 5*s*.

particulars are given in each case. It is a long list owing to several short terms; but three ministers each served for over ten years. These were Thomas Walker Horsfield (1817–27), the historian of Sussex, an event of much consequence both to the congregation and the town; under him the General Baptists in East End Lane joined the Westgate Meeting; Charles Porteous Valentine (1828–40), amongst whose pupils at Chailey was Henry W. Crosskey; Thomas Carter (1856–67), whom some still remember, and to whom Lewes gave his wife and helper.

The congregation of to-day has not belied its history. Three years ago the interior of the old building was entirely altered and renovated from designs by Mr. Ronald P. Jones, the fabric being divided up into a beautiful and devotional little chapel, an excellent and useful hall, and a most sociable vestibule. To worship or preach in this panelled Meeting House, already enriched with generous gifts in perfect taste, is a great delight to the spirit. It would surely be unfair to say that the beauty of holiness which brought this Puritan Church into existence should not now put on the holiness of beauty in this later, wider day. May it add ere long a better organ.

The minister of Westgate Chapel is to be congratulated not a little that he ministers in such a building, that he has now become its happy historian, and that his volume is given such a worthy form in keeping with its theme. Our own collection of chapel histories, extending now to many volumes, displays too many warnings, in print, paper, and cover of how *not* to give pleasure to the possible reader. This history should be a joy to every member of the congregation, to its Chairman, to its Provincial Assembly, and to every one who, in his heart, shall agree with the Free Trust catholicity of reluctant Nonconformity. The love of liberty *and of unity* was the inner motive of the ejected Clergy, and also of their laity.

We hope that this first edition may be sold out ere long, and that the second may contain an index and be charged a lower price. Mr. Edmund New's quaint and delicate illustrations add much to the value and delight of the book, but they have not come out quite so well as they might. We hope, further, that the publication of this volume may hasten the appearance of other chapel histories which are already on the stocks, *e.g.*, those of Horsham, Billingshurst, and Ditchling. Our Sussex chapels are the most numerous and interesting south of London and Sussex itself is the most beautiful of our southern counties beyond question. Lewes is one of our most historical and interesting county towns, lying as it does in the sheltering arms of a great amphitheatre of hills—Firle Beacon and Mount Caburn, Cliff Hill, with its Martyrs' Memorial, Black Cap, and Mount Harry—on which last Simon de Montfort and his barons routed Henry III. and his army in one of the most momentous battles in British history. There has also been a battle for religious liberty, and in this our Lewes Meeting House has borne its part worthily.

F. K. F.

NOT PEACE BUT A SWORD.

Peace is an endless activity of the whole hierarchy of the virtues. Like Liberty her price is eternal vigilance. We had conceived of her as of a recumbent figure. She stands erect. We had thought her voice gentle and soothing to sleep. She will not speak until we have finally awakened from our dream of sleep and girt on the full armour of God.

We have not yet deserved Peace, for "there is no peace apart from the triumph of great principles." The way of Peace is the way of the Cross—of the triumph of Christian principles in every land. Heaven and earth may pass away but not His words. We witness the passing of Europe in their justification.

The so-called Peace that permits every man selfishly to pursue his own ends, that permits the increase of class rancour, the mockery of party politics, the stark selfishness of commercialism, the gross materialism of Socialistic creeds—such peace is infinitely more stultifying to the soul of man and more destructive than this war which could save us.

In the union of suffering in a common calamity we are beginning to realise a common humanity. A dim consciousness of what brotherhood means is dawning. We are awaking to a strange realisation that we are really members of one human family, that the aspirations of the far Serb may be even more imperative than the demands of our own miners.

We see the indissoluble bond and know that the way of Peace lies along the path of renunciation of personal, party, and national selfishness.

The war is as deep-rooted as the aggressive self in every individual life. No political system or creed, no mere patriotism is great enough to guarantee that world peace which we are so eager to predict. Only the self-abnegating faith of Jesus, personally and nationally embraced, will ever bring world peace.

Until that final triumph men will not wholly sink in lethargy of ease or materialism on the one hand, nor wield the power of tyrant might on the other, for war will recur in the clash of conflicting principles—war, the veritable "scourge of God," will still show us of what heroic mould He has made man, and for what selfless ends the soul is capable of sacrifice.

Towards the consummation of a true Peace this war is the noblest thing we have yet done. In the Lethe of these sorrows, individual souls and collective nations may well lose the bitter memories of past selfishness.

It may be that Peace will be the beatific state in which His Will will be done on earth as in Heaven. Before it is ours we must have welcomed into our separate lives and into our great commonwealths every other attribute of the Christian life.

There are times when the spiritual vision is strong enough for a man to cry, "O Evil, be thou our Good—Sorrow, be thou our Joy—War, be thou our Peace." Such a vision should surely be ours now. We "reach a hand through Time to catch the far-off interest of tears." We feel "the Future in the Instant," and know why He came to send not peace but a sword.

Till the chasing out of man's last vice
The flesh was fashioned but for sacrifice.

Ella Freeman Sharpe.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A NEW OPPORTUNITY FOR RELIGION.

To the Editor of The Inquirer.

Sir,—I am glad to find Mr. Johnson repudiates the idea that there is or can be any antagonism between religion and science or between religion and morals, but his words, "It is a question of religion *or* ethics—religion *or* morals," naturally led one to suppose that he held that view. My criticism was therefore, a fair one from the plain meaning of the words themselves—the one *or* the other. I am glad also to find that he admits the independence of morals. He says, "Of course morals have their own base and are self-sufficing in their own sphere." This was all I contended for. It follows that they can be taught on their own merits, without the sanction of any Supernatural Authority—so far we are agreed; but when Mr. Johnson points to "the French who have (he says) for a generation and more made an heroic effort to supply an *independent* morals, the result being a very anarchy of morals in the minds of the young"—the outcome of which should naturally be a cowardly lot of self-seeking men, shirking danger and fearing death—what do we actually find? As noble and patriotic and self-sacrificing a set of men as the world has ever seen, and this is true of the women also. All honour to the morals that have produced such a result. "By their fruits ye shall know them."

I am in full accord with Mr. Johnson when he says, "Neither morals nor intellect make up the whole man, and that we should do well to live resolutely, not only in the good and the true, but also in the beautiful and in the whole" (as far as I understand what the meaning of the whole may be).

As to science, Mr. Johnson says, "Of course, I welcome and accept every fact of science—why Dr. Read should dub me an anti-Darwinian I cannot imagine!" I was not aware that I had done so, but if I have I apologise. If, however, our friend "accepts every fact of science," he has to accept some very ugly ones, along with those that are beautiful. The late Mr. John Fiske of Harvard, U.S.A., in his admirable little book, 'The Destiny of Man,' says, "That simple but wasteful process of the survival of the fittest through which such marvellous things have come into being, has little about it that is analogous to the ingenuity of human art. The infinite

and eternal Power which is thus revealed in the physical life of the universe seems in no wise akin to the human soul. The idea of beneficent purpose seems for the moment to be excluded from nature, and a blind process, known as natural selection, is the deity that slumbers not nor sleeps. Reckless of good and evil, it brings forth at once the mother's tender love for her infant, and the horrible teeth of the ravening shark, and to its creative indifference the one is as good as the other." Yet he goes on to show that "So far from degrading humanity the Darwinian theory shows us distinctly for the first time how the creation and the perfecting of man is the goal toward which nature's work has all the while been tending." Now, accepting the Darwinian theory of the development of nature and man Mr. Johnson says he is compelled to admit further evidence of an altogether different order—the evidence of the New Testament, and by its authority he arrives at the belief that Christ is "the Source from which all good comes and returns for perpetual renewal." "That Source (he says), I believe, is Christ." Now it is evident that from the Darwinian theory of man's development a supernatural and transcendent Christ cannot possibly be arrived at; but only a great religious genius and moral reformer, taking his place with all the great and the good, that are like shining lights in the history of the human race, but endowed with no Supernatural Authority. However, as the New Testament is appealed to, to the New Testament let us go. The supernatural and transcendent Christ is by the Anglican Church and all orthodox churches held to be the logical outcome of the doctrine of the Fall of Man, and is distinctly related to it as cause and effect. After the "Fall" the incarnation of Christ is necessitated—the Atonement then follows, then Justification by faith, and Heaven or Hell as the consequence of accepting or rejecting the offered salvation. Now the doctrine of man's fall from a perfect state and the Darwinian doctrine of man's slow progress towards it, are radically opposed to one another, but Mr. Johnson says he holds *both;* this he cannot do, he is bound to give up one or the other.

The Apostle Paul in his Epistle to the Colossians, chap. i. v. 15, adopting the Platonic conception of the Logos or active thought of God, as fashioning the universe, speaks of Christ as "the image of the invisible God, the first-born of every creature, for by him were all things created that are in heaven and that are in earth." But think of Christ, with his ardent love of perfection and sympathy with humanity, denouncing cruelty and injustice, and then think of him as creating a world in which the struggle for existence and its indispensable selfishness are the conditions of its continuance, and the vast majority of living creatures are formed expressly to prey upon each other. Christ impose their habits on the Carnivora! impossible thought. Yet Paul's doctrine, carried out to its logical conclusion, undoubtedly leads to this result.

Mr. Johnson says, "If I thought the world was wending the way Dr. Read would have it go, I, too, should despair and look to the future with fear and dread." Wherever does our friend think I would have the world wend its way? Towards truth, righteousness, love, and holiness, *that* is the way I would have it go. These are "the abiding things in a world of conflict" as I set forth in my first letter, and again I say, as we follow after these highest principles of our nature individually and socially, with earnest and courageous hearts, we shall surely realise the highest blessings life is capable of giving. The friendly discussion between Mr. Johnson and myself, as far as I am concerned, will now cease.—Yours, &c.

Charles Read, M.D. (Lond.).

Hampstead, August 22nd, 1916.

To the Editor of The Inquirer.

Sir,—My attention has been called to the fact that the closing sentence of my last letter—"That Source is Christ, &c."—taken in connection with what precedes it, may well be understood in a sense which I was far from intending. The letter was written in a remote country district and was only just in time for the 3.30 post, which could alone ensure its due arrival in London. In my original manuscript I find that I had written—"It will return to its one *Authority*—Christ," and I substituted "That *Source* is Christ" at the last moment without noticing the inference which, in the full context, might quite naturally follow. I had it in mind merely to express that Christ is the unique Source and Inspirer of an utter disinterestedness, but I had not the faintest idea of entering into any metaphysical realm. To avoid unnecessary misunderstanding I wish at once to make this explanation. I regret its necessity and thank you once more for the courtesy of your space.—Yours, &c. H. H. Johnson.

The Orchards, Croft Road, Evesham.

August 22, 1916.

BOOKS AND REVIEWS.

EUROPE AFTER THE WAR.

Our Ultimate Aim in the War. By G. G. Armstrong. London, George Allen & Unwin, Ltd., 2*s.* 6*d.* net.

In Mr. George Armstrong's book entitled 'Our Ultimate Aim in the War' we recognise at once the work of a mind that is able, humane, and courageous. It is appropriately dedicated to the memory of the author's father, the late Rev. R. A. Armstrong, whose vigorous style and candour it vividly recalls. There may be some readers who are not ready at present for quiet and careful study of these and similar "constructive" pages. It is difficult to set sufficiently aside the anger and detestation roused by the many outrages committed by our chief enemy, and to consider how far that enemy may conceivably have a good defence, not indeed for these crimes against international law and common humanity, but against the charge of wanton aggressiveness. It is no less difficult to forecast with sufficient coolness of judgment the period of negotiation and reconstruction which must come sooner or later. Those who feel that for them at present there is nothing for it but to put all their energies into the strenuous effort to win the war, had better spare themselves the painful attempt to hear what Mr. Armstrong has to say. Not that he is for one moment in doubt as to our duty to defeat Germany, if possible once for all. But it is just in order to make the victory final that he asks us to consider very carefully what kind of victory we have in view.

Do we, in short, contemplate in the future any sort of *modus vivendi* with the Central Powers, or are we content to aim at beating them into submission? Granted that reparations must be sought, does our prospect end there? Are we, or are we not, in accord with the Prime Minister's hope of "the substitution for force of a real European partnership, established and enforced by a common will"? If we at all share such a hope it is clearly necessary that conditions and methods should be studied in advance, and that as far as possible we may go to the international councils which must follow the war with the main principles agreed, if not with precise plans.

Mr. Armstrong writes not only as a well-wisher of peace, but as a believer in democracy. His faith is robust, we may say; but it is certainly the faith of an open-eyed observer of national and international events and tendencies. He bases his argument on the conviction that the vast mass of mankind have no desire for war, and conjectures safely, that after the present experience they will have more horror of it than ever. But the different groups evidently have so great an apprehension of violence and spoliation that they tolerate the immense burdens of militarism in order, if possible, to be protected against these greater evils; and the marvellous unanimity which has been seen among the peoples on both sides of the present conflict bears witness to the all but universal feeling that only thus can these greater evils be prevented. From this estimate of the democracy Mr. Armstrong does not exclude Germany; for, although in that Empire the popular vote counts for much less than in France or Great Britain, a mere military caste, however powerful, could not really hold down the millions of Germans if there were not deep popular instincts to which the governing class could make appeal. Could but these apprehensions be removed he believes the fire-eating bravoes, of all nations, would be placed in a hopeless minority, and become, sooner or later, as anachronistic as brigands.

With such prepossessions, Mr. Armstrong offers a survey of the conditions, political, commercial, and diplomatic, out of which—or at anyrate, amid which—the present war arose. He emphasises anew the long, slumbering fires of suppressed nationalism in one quarter and another; he exposes the fruitfulness for evil of rival tariffs, and he joins in denouncing the system by which the most fateful relationships between the nations are entrusted to an exclusive class and jealously kept from popular control. If the future is to be better here are things crying out for amendment. But how amend them? Simply smashing our enemies, supposing that can be done, does but defer war; it can only be

abolished by converting them into co-operators for common ends. Mr. Armstrong's faith is equal to believing that the vast majority of Germans, the real nation, can be thus converted. Let them be relieved of the fear of French revenge, of Russian or British covetousness; give them, along with all other nations, a higher interest in preserving order than in striking out for themselves, and Germans, too, like all other people, will (he believes) see where their greater good lies, and act accordingly.

In thus summoning self-interest to the aid of international morality, the author is, of course, following Kant, from whose memorable essay in favour of 'Perpetual Peace,' he quotes many a pregnant passage. Into the details of his proposed constitution for an international organisation it is impossible to enter here, nor can we attempt to discuss the probabilities of the give-and-take programme which he suggests as a basis for negotiation. In all these matters there is need for more than faith, however noble and amiable; a world-order is far too great a thing to be framed without immense hard work and the closest scrutiny of the business in hand. That Mr. Armstrong perceives this is evident from his patient and lucid display of the arguments pro and con, and no reader, whether he ends in agreement with him or not, will charge him with glossing over difficulties or dealing in mere generalities. He urges that Britain should lead the way in this momentous development; his book is one more evidence that some, at least, in Britain are determined that she shall do so. W. G. T.

A Companion to Biblical Studies (Cambridge, at the University Press, 15*s.* net) is the familiar "Cambridge Companion to the Bible" in a new dress. The whole work has been revised under the editorship of Prof. Emery Barnes. A few articles which were out of date have been omitted, the rest have been carefully revised, and some new ones have been added. The small print and cramped page have disappeared. In its present handsome form, with its maps and illustrations, it is practically without a competitor as a book of reference for school libraries or the private equipment of the teacher.

Messrs. Macmillan have issued a third series of Political and Literary Essays by Lord Cromer, 10*s.* 6*d.* net. The contents have appeared recently in *The Spectator* and elsewhere, but it is seldom that comments on new books and passing events bear the test of republication so well. To his scholarship and his eminent literary gifts Lord Cromer adds the unusual equipment of wide administrative experience. Essentially conservative in temper his political wisdom may often seem a little chilling to men of more ardent ideals; but it is never the conservatism of prejudice or reaction. It is the product of real thinking, and those who disagree with him most widely should be among the first to profit by coming into close contact with a mind which has had to face some of the hardest tasks of Government and has done so with steadiness and sympathy. These essays deal for the most part with the political or racial problems of the war, but an article on Shakespeare and numerous allusions throughout the book are there to vindicate Lord Cromer's claim to be both a lover and a creator of literature. Few indeed at the present day uphold the English tradition so worthily as he, that a man of affairs should also be a man of letters.

A Critical and Exegetical Commentary on the Epistle of St. James, by Prof. James Hardy Ropes of Harvard is a new volume in "The International Critical Commentary" (Edinburgh, T. & T. Clark, 9*s.* net). Probably the author of the Epistle would be more than a little amazed if he could survey the vast structure of criticism which modern scholarship has built round his short essay in practical Christianity. Possibly he would also doubt whether all this learning throws much light upon pure religion. But, of course, our difficulties would not exist for him, and the question for us to determine is whether the study of an elaborate commentary, in which hardly a word seems to escape its special note, makes our own reading of the Epistle more intelligent. Here opinions will certainly differ. Prof. Ropes belongs to the severe textual school. He has a fitting reverence for variants, and an expert's knowledge of the theories, both wise and foolish, of his predecessors. The plan of his book is the one followed in the other volumes of the series in which it appears, and from the point of view of the range and exactness of its scholarship it need not fear comparisons. Its pages are crammed with the knowledge of the specialist, intent on conducting the patient student through many strange by-paths of learning. Thus on page 56 we find a list of modern Russian writers who accept the opinion of St. Epiphanius that Joseph had six sons before his marriage with the Virgin, together with the full titles of their books in Russian and English and dates of publication! Prof. Ropes has certainly added to our store of knowledge. Whether it is all necessary for our proper understanding of the Epistle is another matter.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

84th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged ..	13,737	9	10
Mr. John Sale (fourth donation)	5	0	0
Anonymous (fifth donation)	20	0	0
Mr. F. Maddison (seventeenth donation)	0	10	0
Mr. Henry Sharpe (twentieth donation)	20	0	0
Collection at All Souls' Church, Belfast, per the Rev. E. H. Pickering (twelfth donation)	1	15	3
Mrs. Perrot (fourth donation)	1	1	0
Miss E. Pritchard (fifth donation)	5	0	0
Mrs. Eric Lemmon (fourth donation)	1	0	0
Mrs. William Kenrick (eighth donation)	10	0	0
H. J. (third donation) ..	1	0	0
Mr. and Miss Hirst (ninth donation)	2	2	0
M. J. R.	1	2	6
Major Dumont of the Belgian Army	0	3	8
Collection by the Schools Depot of the B.H.F., per Miss Rowe and Miss Taylor, from eighteen schools, for the Hut (second donation) ..	31	3	5
	£13,837	7	8

Parcels have been received from:—Mrs. Schultz; Miss Horsnaill; Mrs. F. E. Baines; Ullet Road Sewing Circle (per Mrs. Odgers); Miss Short; Girls in the Church of the Messiah Adult Class, Birmingham (per Miss Abbott); Miss B. Comport; Mrs. Perrot; Mrs. Carey; Miss Hervey; Miss Grundy; Church of the Messiah Branch of the Women's League, Birmingham (per Mrs. Austin).

WEEKLY REPORT.

I have just returned home from France. After leaving Calais on August 3 I visited Cherbourg, Port Bail, Carteret, Valognes, Coutances. Granville, Avranches, Mortain, Dinard, St. Cast, and six institutions in the environs of Paris. In the Belgian hospitals in the West the men have the same treatment as the French wounded, as they share the same buildings. The Belgian Government pays a certain sum per head for each bed put at their disposal by the French, and in addition, supply their own doctors and orderlies for their own men. There is some talk of starting hospitals *entirely* for Belgians, and suppressing some of these mixed hospitals, which, of course, are a little difficult to administer. If this is done before the end of the war they will be glad of our help in equipment.

There are several places where they would be very glad of English newspapers, and especially of illustrated weeklies. If any one would undertake to send on copies of these regularly they would be greatly appreciated and do real good in showing the men what the English army is doing. The French newspapers naturally report mainly the doings of their own army. I will gladly supply an address to any one who will ask me for it

The Colonies Scolaires Belges near Paris, containing 3,000 children—under the direction of M. le Senateur Empain, were extremely interesting. The clothes made by the London School children are going there, so my visit was chiefly on their behalf. But there were several serious wants besides clothes, boots for

the boys especially, and condensed milk for all the children. They have been living on a large present of milk from America, but this is now nearly finished, and more is badly needed. As the allowance from Government is only 7*d.* a day per child for *everything*, food, clothing, heating, light, &c., it is easy to see that it needs supplementing liberally. We are sending about £50 worth of condensed milk this week. Rose Allen.

SPECIAL WANTS.

Nightshirts, pyjamas.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Towels, pillowslips, handkerchiefs.
Games of cards, chess, draughts, dominoes, &c.
Treasure bags (about 12 in. by 10 in.).
Illustrated magazines, French books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE CAMBRIDGE SUMMER SCHOOL.

PAIN AND CONFLICT IN HUMAN LIFE.

Besides the main course two subsidiary courses of lectures were given; one theological, on 'The Elements of Pain and Conflict in Human Life,' the other social, dealing chiefly with the economics of Land, by professional and practical authorities. Some selection being necessary the writer was unable to attend the latter course, which was reported to be very informative.

The theological course occupied the first hour of each day and attracted always a large audience. As is customary, the Vice-Chancellor opened the initial lecture with prayer. The course was of far more than academic or controversial or literary interest, because the problems discussed in it, the actuality of evil in the world and that form of mental and physical evil called pain, as well as the moral conflict inextricably mingled with these, are now focused and explicitly realised by a much larger multitude than ever before. Suffering is a strong bond, the vital bond of experience, between countless aching or breaking hearts. Few are outside the bond; for even those who have managed to keep their equilibrium of comfort and safety are seldom so lacking in imagination as not to be somehow "tender for another's pain," in the great community of selves through which the rhythms of pain beat so piteously. The lecturers, too, while treating of the fundamental problems which never cease to perplex mankind, were not chiefly concerned with the dry bones of argument or theological treatises, but with that which passes understanding, indeed, and is become suddenly as it were, vitally and emotionally interesting. While directing the mind towards these problems, and differentiating certain permanent factors of reflective thought from momentary modes of viewing them, they caused our chief interest to centre, as Dr. Sorley said, not in argument but in the vision of the whole; in what they arrived at, not the steps by which they got there.

Prof. Sorley on Theism.

Prof. Sorley, lecturing on 'Theism and Modern Thought,' demonstrated the persistence of the idea of God as the source of reality and knowledge. But this idea is subject to change and development, and being always associated with the mental attitude of the day which is made up of concepts largely independent of theological ideas presents itself differently to different ages. He passed in review those mental eras in modern times which he called respectively the Ages of Reason, of Criticism, and of Comprehension; in the last of which we become dissatisfied with "proofs" of the existence of God and even uninterested in them. Man, while taking account of the facts of the world and experience, is now rising from a synoptic view of self to a synoptic view of theism, and sees in the theistic idea an interpretation of reality as an expression of mind. "Where we used to start with the existence of God and argue in proof of that," said the lecturer, "we now start with our own existence and our environment in the universe in which we find ourselves actually existing; a world of law and order, cause and effect, ruled by the principles of all reality. Within this order we are conscious of another order, the order of values, especially moral values, which is the fundamental order." The causal and the moral orders conflict in our experience, and our task is to unify them in the Whole. Dr. Sorley dealt with the difficulties of thought confronting this unification, especially that crux of theism—the reconciliation of the world, of the incidence of phenomena where we see the actuality of evil, with the realm of moral ends and values, so that both aspects united make a moral order objectively valid. That the realm of moral values is only subjective and relative, as some claim, he denied. To say that moral values are merely based on subjective preferences is to attack the objectivity of *all* knowledge, as being nothing more than collections of associated ideas in ourselves. "Experience denies this," he said; "knowledge does not make us only understand our understanding but understand the world, and reason justifies our seeing the moral law as possessing objective reality as truly as the laws of nature and facts."

But Dr. Sorley affirmed that the moral difficulties of theism are even more vividly felt now than in the days of Hume and Kant and J. S. Mill, whose presentments of the case he dwelt upon in an illuminating way. He, in common with all the lecturers, combated Hume's assumption that happiness is the end of creation. Hedonism and ethicism are in fundamental opposition. It is only when we see this world, where pain is the lot of good and evil, and where to-day the horror and tragedy fall most heavily upon the innocent, as the medium for the making of moral values, to be discovered by finite minds and realised in personal character; it is only when we interpret the world as purposive of moral unity to be worked out in the time-process—the attainment of values not the imposition or reception of them—that we begin to approach some principles of the reconciliation we are seeking.

Dr. Tennant on Moral Evil.

The Rev. Dr. Tennant, who lectured on 'The Problem of the Existence of Moral Evil' and 'The Problem of Suffering,' got home both by the appeal of his subject and the beauty of his treatment of it. This being so, there was some irony in an objection at the close from one of his hearers that he had "shaken the simple faith of some of us." Dr. Tennant had so carefully and even anxiously safeguarded the validity of religious faith that he evidently experienced a moment of unpleasant surprise. A rationalist objector (Dr. Sorley declared that "rationalism" in the new view meant "the use of reason for the purpose of destroying religious belief") might have made out a better case against him, not on the score of destructiveness. He is not the first lecturer who has suffered a shock in an endeavour to bring the mental or temperamental states of his hearers up to date.

Dr. Tennant started with the assumption that God is, and that He is good. He assumed, in fact, that God is love, everywhere and always; God's love so far resembling human love in that it is self-imparting, self-communicating, self-revealing, and even self-limiting in power. He dealt with the standing difficulty of philosophy and teleology—the reality of evil in the world (a reality which has so horrifyingly proclaimed itself by recent events) in the face of the assumption that God is love, and so is necessarily seeking the highest welfare of mankind. "Our order," he said, "is incomplete and evolutionary, and in such an order evil must always be possible. But is it the best possible world of the evolutionary type? It cannot be proved that it is not." Objectors frequently confuse "best" with "happiest," playing fast and loose with words. The highest values are moral, and for beings whose world is a developing world and whose highest progress is moral progress choices are always possible. But this implies moral freedom, for a moral agent is not an automatic puppet, however excellent, and the world of moral agents is not a clock, which however orderly is not a moral order. A logical necessity links a developing moral order with the possibility of "sin," for morality must be self-made. "To ask," said Dr. Tennant, "why does God allow this war? Why does He allow a nation to prepare for war for a generation, calling evil good? is to get the counter query, How could these things not have been, Germans being what they have made themselves?" God is responsible for man's sin being *possible*, but not for its *actuality*. Only by coercion or suppression of temptation or its consequences could the war have been disallowed, which involves the stultification of free moral development. To will a moral order is to will the best possible way by which the world can seek after a definite moral goal, and rules out any other way and any other goal. In this sense we may say that God limits himself. God is a determinate being in that He does not pursue the absurd. He is not everything in general and nothing in particular, and even omnipotence is not omnipotent over the impossible. "I am," implies "I am not." We think loosely of God

as an unconditioned Being for whom non-possibility is possibility; that is not the God of Christianity. That His creature may be a real worker, a real creator of moral values, attentive to moral demands when his inheritance from the brute involves brutal possibilities, God becomes self-limiting in power and self-sacrificing in relation. If He stepped in to impose by force the good, or to prevent by force the evil, when no good is really good, except that attained by effort, He himself would be doing evil, in preferring a worse way to the better. Hence the reality of the conflict; for omnipotence does not mean power to realise a contradiction and be inconsistent with itself. Man cannot be at the same time morally progressive and temptationless.

In his second lecture Dr. Tennant treated of human pains as arising from our relation to the physical universe, and as accompaniments of the regularity, orderliness, and rationality of the world-plan which—on the whole—works for man's good. To be saved from tears is incompatible with the physical order; neither can we prove that a cosmos without pain would be the best possible moral world. Space forbids reproduction further of this lecture, which was a beautiful and intimate handling of points of crucial interest.

Dr. Oman on Freedom.

One might be tempted to describe Dr. Oman's lectures on 'Human Freedom' and 'War' as the most brilliant of the course, were it not that the word in this context seems to imply a sort of hard and self-conscious cleverness, reminiscent of a certain now discredited school, and very inappropriate in this case. He examined the nature and limits of freedom, and our reasons for believing in it, and set himself to answer scientific, mechanistic, philosophical, and religious objections to belief in Freedom. He himself sees no meaning in life without it. He interprets things not by origins but by ends, though all possibilities are in origins from the beginning. Science itself, he said, would be worthless if we were mere machines. The great question is whether freedom exists above the world as well as in it; for if we really do govern our actions, if we really have power with ourselves and are not only part of the great mechanical causation, that must be the real end of the world. Dr. Oman referred to a modern philosopher who "denies to omnipotence the right to give any one freedom and remain omnipotent," and declares that he cannot see what value lies in the indeterminism of the will. "Pericles," said the lecturer, "enjoyed the greatest of all distinctions: that of directing by his will men who had wills of their own. Why deny this to God? And what is the meaning of this great war if there is no real issue, but all is completely determined beforehand?"

The lecture on 'War' was the more valuable for Dr. Oman's experience of the men at the front, with their new range of emotions and standards and convictions. Never was any army such a field of thought as this! "The first need of man," said one of these strange new soldiers to him, is a spiritual leader. Though," he said, "I am not a Christian." The lecturer sketched conditions existing before the war, when belief and unbelief were both so easy and the world seemed a pretty good place for sensible people; for with that density of mind which is the last difficulty in moral progress, we were interpreting it in terms of easy possession. War admits of no such easy solutions. It knocks off the spectacles of custom and forces men to ask what the world really means, so bringing in once more the question of faith. The worst condition of all is to think nothing very good or very bad; there is no hope of large issues here. War hauls us out of this condition, and by means of sorrow and despair forces us to seek a deeper meaning than pleasure and a deeper good than possession.

Dr. Oman examined the issues raised with a very arresting phraseology which needs rendering verbally to retain its values; and eventually brought us back to the contention of all the lecturers, that good cannot be given but only won. In this vast conflict, the outcome of an unescapable insanity in men with immense power of evil, in which the world becomes a magnified circus where the gladiators fight and suffer, and thumbs are forever turned down, still something immense is being won for the world out of the immensity of its pain and suffering and loss and despair.

The Rev. V. H. Stanton, D.D., Regius Professor of Divinity, lectured on 'Divine Providence' and 'The Function of Prayer.' In the former he necessarily treated some of the points already raised by the other lecturers in examining "the part played by God's activity in this tangled web of experience." Dr. Stanton affirmed, too, that the end of life is our moral and spiritual education. In the second lecture he examined the various modes in which the human soul approaches and addresses God, and concluded that prayer was the most effectual means of purifying and uplifting desire.

The Dean of Worcester on Competition.

The Dean of Worcester completed the series by two penetrating lectures, considerably sweetened by humour, on 'Competition,' as we see it in the world, contrasted with the Christian ideal of social order. By "competition" he indicated the desire of acquisition, of possession, of rivalry in the ownership of things. He combated the assertion that the desire of possession is the only powerful stimulus to exertion, and sketched the condition of things that had resulted from the free competition which gave advantage to the strong, undermined the sense of human brotherhood, concentrated thought and energy on the getting of wealth, multiplied the weak and disinherited, and finally divided capital and labour in two hostile camps, which, before the great war broke out, were perilously near a class war. The only hope for the future is that we should cease to be slaves to the desire of acquisition, and move away from the ideals of competition to the Christian ideals of brotherhood, justice, and service. As to labour, it has passed from serfdom to the position of hireling; now it must pass from the position of hireling to that of partner. We shall not solve the problem of industry until we apply the Christian ideal of mutual co-operation for the common end.

Of the addresses given on Sunday before the University and during the meeting, those by the Dean of Manchester and the Rev. Canon Masterman particularly aroused gratitude for their authentic words of spiritual help.

F. Roberts.

NEWS OF THE CHURCHES.

Bridgwater.—The number of names on our Roll of Honour has greatly increased since the last Report. Twenty-seven young men connected with our church or Sunday School are now at the front, or in training. In every case enlistment has been voluntary, there are no pressed men amongst them. This desire to serve our country in its need is not confined to our boys. Three elder girls, members of our Senior Girls' Class, are munition workers.

Maidstone.—The Rev. A. Farquharson writes, in reference to the offer of hymn-books recently made in this column, that he has received several applications, and the books will be sent to the places where they seem to be most needed about the end of September.

Oldbury.—On Sunday evening a commemoration service for Company Sergeant-Major A. F. Turner was conducted at the Unitarian Church, Oldbury, by the minister, the Rev. H. C. Hawkins. During the service the dedication of a memorial presented by Mrs. Turner (*née* Miss Lily Pegg) took place. The memorial consists of a set of four massive brass altar vases, suitably engraved with the late Mr. Turner's name and rank and the date when he was killed in action in the Dardanelles campaign, August 10, 1915. In the dedication address, after alluding to the need for memorials to be truly appropriate and beautiful, the minister pointed out that in the present instance the memorial was truly beautiful in substance, in form, and in purpose, and an eloquent tribute to the life they were to commemorate. In substance the vases were massive and strong, fit emblems of a good man's character; they were lovely with a simple beauty, as the beauty of their brother's life of simple manliness, and in purpose as week by week they bore the beauty and fragrance of flowers. They were fit altar-vessels holding the sweet offering which should remind us of the rich loveliness and penetrating fragrance of the life which remains the inestimable treasure of all who knew its worth, the life of a man, God's gentleman, whose greatest memorial will be in the words of her who knew him best and loved him dearest, "He was such a good man." "Eternal rest give unto him, O Lord, and let perpetual light shine upon him. The just shall be in everlasting remembrance." The prayers of dedication and commemoration of the departed followed. The sermon was preached from Psalm xc., the preacher emphasising the fact of God as the eternal dwelling-place of human souls, now and for ever; the only home where men can rest in peace in this world of ceaseless change, as well as the home for the future beyond mortality.

Pontypridd.—At a meeting held on Tuesday evening, Mrs. John Lewis read the Secretary's Report and Balance Sheet (in the unavoidable absence of the Treasurer) of the Sale of Work held on June 29 and opened by Mrs. Charles Edwards, of Llandaff, showing the best financial result of any sale yet held. Mrs. Davies (the President of the Women's Guild) moved, and the Rev. T. Eric Davies seconded, a vote

of thanks to all the members and friends of the Church who helped to make the effort so great a success; to the following branches of the British League who sent parcels:—Cardiff, Blackpool, Coventry, Swansea, Walsall and Blackley; to Mrs. Charles Edwards, Mrs. Llewelyn (Bwllfa), Mr. D. R. Llewelyn (President of the S.E. Wales Unitarian Society), Mr. Woolcott Thompson, Mr. Lewis N. Williams, Mrs. Fox, Mrs. Hopkin Morgan, and Mrs. Gee for donations and gifts; and to an anonymous friend who sent 2s. 6d. It was pointed out that but for substantial help from so many generous members of other churches, this little branch could not have hoped for such a satisfactory result.

NOTES AND JOTTINGS.

Will of the Late Dr. C. A. Greaves.

The Rev. Cyril Abdy Greaves, D.C.L., of Oakwood, Sturry, Kent, Unitarian minister, who died on April 23 last, left estate of the gross value of £13,251, of which £11,588 is net personalty. By his will, of which the Rev. W. Copeland Bowie is one of the executors, the testator left £1,000 to the Church Missionary Society, stating, "for although I am a Unitarian I feel that this Society does great good in working against idolatry, and because the Society is exempt from Sacerdotalism and High Anglicanism, and because I consider that I am pecuniarily indebted to this Society through money that came to me through my mother and aunt from my grandfather, the Rev. William Jarvis Abdy, one of the founders of the Church Missionary Society"; £1,000 to the headmaster of King's School, Canterbury, where the testator held for five years (1840–47) a scholarship of King Henry VIII. Foundation. In explanation of this gift he states: "Whereas I believe much good then accrued and has accrued throughout my life through the instruction received by me there, and I desire to record my gratitude therefor and at the same time to enable sons of the poorer citizens of Canterbury to receive and enjoy a like benefit." The legacy is to be used for establishing "Greaves Scholarships," for which no boy "who shall be an habitual smoker and brawler shall be eligible as a candidate." Among a large number of small gifts to societies and institutions, Dr. Greaves left £50 to the Malthusian League, £5 each to the Protestant Truth Society, the National Union for the Suppression of Intemperance, and the Anti-Socialist Union, £2 10s. each to the National Hygienic League for the Suppression of Smoking and the Simplified "Speling Societi,' and £2 to the Society for the Abolition of Vivisection. The residue of the estate is left to the British and Foreign Unitarian Association to endow a "Greaves" Scholarship at Manchester College, Oxford, or the Unitarian Home Missionary College, Manchester.

The National Anthem.

Mr. Theodore P. Brocklehurst writes as follows in *The Times*:—

"Possibly, perhaps, I may be able to throw an interesting side-light on the present 'National Anthem controversy' engendered by the London County Council Report. May I premise that in the version, as sung in Giggleswick-in-Craven Church, the first line reads, 'God save our Lord the King,' the usual second verse is omitted, and the third verse runs:—

Lord, let war's tempests cease,
Fold the whole world in peace
Under Thy wings,
Make all the nations one,
All hearts beneath the sun,
Till Thou shalt reign alone,
Great King of Kings.

"During the time I lived at Roundhay, near Leeds, I, about the year 1880, in company with the Vicar, the Rev. Thomas Davis, met at Elmete Hall, the residence of Mr. James Kitson (grandfather of Lord Airedale), a daughter of Longfellow who, in course of conversation informed us that Queen Victoria had expressed to Dean Stanley her concern about the expression in the National Anthem, 'Confound their knavish tricks,' which Her Majesty felt was not quite in keeping with refined thought or Christian ideal. That thereupon the Dean proposed that Tennyson might perhaps be able to make some appropriate emendation. The Poet Laureate, somehow seemed disinclined to deal with the point raised, but ventured to suggest that Longfellow might be approached, which was done. He did not see his way to alter the offending expression or tamper with the second verse, but offered the above verse, which, even during this present stress, many must feel is, after all, the right uplifting note of spiritual aspiration for a Christian nation. Vicar Davis (hymnologist and himself no mean poet) further added that the original first line was 'God save our Lord the King,' which, on the accession of Queen Victoria was altered, for scansion reason, to 'God save our gracious Queen.'"

Death of E. V. B.

E. V. B. (the Hon. Mrs. Richard Boyle), who died recently in Brighton at the age of 91, was widely known through her delightful drawings of children and her books on gardens. A friend pays the following tribute to her memory in the columns of *The Times*:—"When sight and strength failed her, and brush and pen were laid aside, there still remained her wonderful brightness, her youthful joy, her spirituality, her sympathy, her calm courage in facing her many trials and sorrows, and her constant and intense love of nature, and her large pity 'for all wounded wings.' She used to say, 'All the animals whose lives I have saved will make a ladder for me to mount to heaven.' Yet 'E. V. B.' never spoke much of herself, but freely gave of her rich store of experience to others, entering with her whole heart into the joys and troubles of more than one generation. Her friends included some of the most famous men and women of her day, among them Tennyson, Millais, Leighton, Louisa Lady Waterford, and Lady Eastlake. She herself had unusual gifts of conversation and repartee, and a very special and delicate sense of humour.

'With a faith as clear as the heights of
the June-blue heaven,
And a fancy as summer-new
As the green of the bracken amid the
gloom of the heather.'"

No Nightingales in Wales.

Mr. Lloyd George's reference to the absence of nightingales in Wales in his speech at the Eisteddfod has called forth an interesting letter on the subject from Mr. C. S. Woollam of Shrewsbury, which appears in *The Daily News*.

"Speaking in a general sense," he says, "and particularly of North Wales, the Principality is beyond the range of the nightingale—it never visits regularly any part of it. It is true there are records of the note of the nightingale in Wales at irregular intervals—it has been reported in Flintshire, occasionally in the neighbouring part of Denbighshire, and in Montgomeryshire, and there are records of it at Colwyn Bay, Rhuddlan, and Corwen, but the evidence is not conclusive. In Anglesey it is unknown, and the same is true of Mr. Lloyd George's own county of Carnarvon, and also of Merioneth. In Shropshire, too, the nightingale is a rare visitor at any distance west of the Severn, and it hardly ever is heard above Linley, in that county, close to the famous Coalport china works on the Severn. Its tendency is to confine itself to a line that roughly corresponds with the course of that river."

St. Paul and Women in Church.

In Corinth when the Church was young
The saints sometimes spoke "with a
tongue,"
But if in church a man to-day
Did *that*, what would the bishops say?
In Corinth all the saints were free
To pray and prophesy, but we
With stern ecclesiastic frown
Put all such risky customs down;
And many other things as strange
The Church has deemed it wise to change.
But when a woman seeks to preach,
Her sacrilege the saints impeach,
And back to Corinth they recall us—
"No road this way, by order, Paulus."

(From the *Manchester Guardian*.)

Board and Residence, &c.

LONDON.—Board-Residence, Miss E. Kingston, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

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FOURTEEN ADDRESSES

EDITED BY

J. ESTLIN CARPENTER, D.LITT.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, September 3.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, Mr. J. P. Rosling.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. P. Spedding.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Mr. Edward A. Martin, F.G.S.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Joseph Wood.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. Rosling; 6.30, Mr. F. G. Barrett-Ayres.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Mr. H. G. Chancellor, M.P.

Ilford High Road, 11 and 6.30, Rev. W. H. Drummond, B.A.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W. No Morning Service; 7, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 7, Rev. J. Arthur Pearson.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. John Kinsman.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. C. A. Piper.

Stoke Newington Green, 11.15. No Evening Service.

Stratford Unitarian Church, 11, Mr. John H. Smith; 6.30, Mr. Fred Cottier.

University Hall, Gordon Square. Closed. Services will be resumed September 17.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Mr. Stanley Mossop.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. R. Philipson, B.A.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Councillor Hird.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. W. Copeland Bowie.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. Jenkin Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

{Dean Row, 10.45 and

{Styal—6.30, Rev. E. A. Voysey.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. T. A. Gorton.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.A.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer.

Leeds, Mill Hill, 10.45 and 6.30, Rev. W. L. Schroeder, M.A.

Leicester, The Great Meeting, 11 and 6.30, Rev. C. M. Wright, M.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. G. A. Payne.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. Harwood, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Mr. J. W. Peterken.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. E. Haycock.

Manchester, Platt Chapel, 11 and 6.30, Rev. A. W. Timmis, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Mr. Noel Johnson. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College. Chapel closed.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. J. Wain.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. D. Davis.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Mr. C. Sydney Jones, M.A.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. S. Burrows.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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Evans.—On August 19, at 65 Hillfield Road, West Hampstead, London, N.W., to Mrs. G. A. Evans, wife of the late George Arthur Evans, M.Sc., M.Com., I.C.S., a daughter.

MARRIAGE.

Monks—Gilmour.—On August 23, at East Church, Stirling, by the Rev. J. P. Lang, Major F. Remund Monks (4th South Lancashire Regiment), elder son of Mr. and Mrs. Monks, Stonecroft, Warrington, to Edith, second daughter of Mr. and Mrs. Gilmour, Gladstone Place, Stirling.

DEATH.

Calrow.—On August 28, at 11 Clifton Villas, Paddington, Elizabeth Margaret Calrow, daughter of the late Richard Calrow, and grand-daughter of the late John Grundy, of Silver Street, Bury, Lancashire.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE article by Mrs. Bernard Allen on 'The Children of the Yser,' which we publish to-day, gives a most attractive account of a department of the work of the Belgian Hospital Fund, in which many of our subscribers have taken a special interest. It is no small privilege to have some part in helping those who are devoting themselves to the welfare of these thousands of homeless children to carry on their work. To help her soldiers to recover from their wounds and to guard and tend her future citizens amid the ravages of war are two of the chief services which we can render to Belgium at the present moment. Our own effort is all the more satisfactory because we are able to keep an eye on both.

* * *

PRACTICALLY all of these "Colonies Scolaires" have been visited by us this summer. Mrs. Allen has just returned from seeing the group of them in the neighbourhood of Paris. In July the Editor, as President of the Fund, and Mr. Kelland made a tour of the Colonies in Normandy. One long day we spent with Madame Carton de Wiart, who has made these "Colonies" her special care, in motoring from one to another over a wide district. They varied, of course, in the efficiency of their arrangements according to the character of the building and the staff, but the present writer was deeply impressed by the excellence of the work that is being done. It was delightful to see the warmth with which Madame Carton de Wiart was received wherever we went, and our own welcome was hardly less cordial. A few of the schools for girls will live long in our memory. Placed in large country houses, in the charge of small communities of Belgian nuns, the children are being trained with loving care. These good women have suffered severely themselves, but even the shock of war has not disturbed the quiet discipline of their lives, and they have given themselves with beautiful self-devotion to this work. During the summer the children in these "Colonies" can find plenty of occupation in the open air; but in the winter toys and games and picture-books would be a great boon. We have a dream of trying to make them happy in this way if some of our young people will help us; but of this we must write another time.

* * *

ITALY'S declaration of war against Germany and the entrance of Roumania into the war upon the side of the Allies are the two leading events of the week. Of the first it is only necessary to say that it has caused lively satisfaction, and nowhere more so than in our own country. From a military point of view it may not have great importance, for in her intrepid warfare against Austria Italy had already thrown her full strength upon our side; but it simplifies an anomalous situation; it heightens the sense of common obligation; and it marks the complete downfall of German intrigue. The Macchiavellian tradition in Italian politics has received a staggering blow, and the idealism of the Risorgimento with its passion for freedom and its reverence for law and equal government, of which Rome is still the symbol for the world, is once again in the ascendant.

* * *

THE decision of Roumania introduces a new factor of far-reaching importance into the whole situation. From the point of view of exercising a controlling influence in the affairs of Europe she has chosen exactly the right moment for intervention. We are not among those who are inclined to blame her because she has hesitated so long. A glance at the map shows that she was bound to be prudent. Her statesmen could not take sides with us so long as they believed in a German victory without risking their own extinction as a nation. The point of view of Roumania is Eastern not Western. Her eye has been fixed upon Russia, not upon ourselves. But all this only adds to the importance of her decision. We rejoice in it because it adds strength to our arms and will probably hasten the downfall of German ambitions. But we are also glad for her own sake, for her sons will now play their part in this war of liberation and help to create the memories which make nations great and free.

* * *

Now that Roumanian territory is free for the passage of Russian troops, the cutting of the railway to Constantinople has become one of the possibilities of the near future. This and the stoppage of all traffic by the Danube would certainly make a deep impression upon public opinion in Germany. The obvious disappointments on the Western front could no longer be balanced by vague dreams of Eastern conquest. Nothing but this hard logic of facts seems likely to destroy the intolerant egotism of the German mind and to create a party of moderate and reasonable men. That such a party exists at the present moment we see no evidence whatever. The

"moderate" opinion, to which a few people in this country advise us to give heed, in so far as it has any tangible shape, is only less extreme than the Junkers. It may be willing to cut some of the losses of the war and to relinquish grandiose dreams of conquest, but is there a sign of any willingness to make ample restitution for the wrong which Germany has done to her neighbours, or to relinquish her claim to be the dictator of Europe? Even the "moderates" are very far from facing the realities of the situation, and we fear that misfortune must cut a good deal deeper before they do so. We have no desire simply to triumph over our foes, and any feeling of vindictiveness is far from our minds. Our one aim is to secure what is just and equal, and for the present the temper of the German people, flushed with fancied victories and unchastened by terrifying defeats, blocks the way.

* * *

IN an illuminating article on 'The Essential Conditions of Peace' in the September issue of *The Round Table*, which has just reached us, the position is maintained that "there can be no peace until the power of Germany to dictate to Europe under threat of war is overthrown, and until the national liberties which she has destroyed are restored." What is involved in the overthrow of the power of Germany the writer explains in the following passage :—

> It is not difficult to determine the point when the essential condition of the victory for which the Allies are fighting will have been gained. It will be when not only Belgium and Serbia are freed, but when the number of non-Germans under the control of Berlin has been so reduced that it ceases to be possible for Germany to think of conquering all Europe in arms. Her original chance of victory depended upon her having control, through her Magyar Allies, of the 50,000,000 people of Austria-Hungary. Her present hopes centre upon her keeping control of the even greater numbers of Mittel-Europe. When her political and military control over her neighbours is destroyed Germany will cease to be a menace to the world....Then, but then only, shall we be able to go forward and endeavour, in co-operation with other nations, to create an adequate guarantee for public right in the world.

The article concludes with a statement which we are glad to see is in close accord with the position which we have upheld in our own columns, though indeed it is almost a truism for all reasonable men :— "The greatest contribution which we can make at this moment towards lasting peace is to endure till the attempt of Germany to dominate Europe by military means has been definitely overthrown."

IN the same number of *The Round Table* there is an article on 'Economic Policy' which contains a great deal of wisdom in a short space. It is pointed out that our schemes for the development of trade after the war must be based on sound economic principle and not "on indignation with Germany or the desire to make profit with the minimum of effort to ourselves." Without being a doctrinaire Free-trader the writer bids us put our trust for industrial prosperity in the future in "vigour and enterprise and adaptability in management, the application of science to industry, and hearty and friendly co-operation between management and labour."

> Stringent measures [he says] may be necessary in the period of reconstruction. The so-called process of pacific penetration must be definitely stopped. Even after the intermediate period Protection may be useful to prevent dumping, to give a secure home market for the great fundamental industries, to foster agriculture, and to promote inter-Imperial trade. But however valuable discussion may be in the meanwhile, it is not possible to determine finally what is the right fiscal policy to adopt until we can see the actual conditions after the war. Fiscal policy is not a matter of eternal principle but of practical national advantage. There is a danger to-day of Protection being accorded as much fetish worship as was Free Trade in many quarters before the war. The aim of everybody should be to make the Empire as prosperous and well-developed and united as possible. But the real foundation of its future can never be artificial measures against Germany or any other Power, but must be the enterprise, the education, and the hard work of its own citizens.

* * *

THE rise in the price of food has become a serious problem, and it is not surprising that the volume of protest against it has assumed large dimensions. A demonstration, organised by the London branches of the National Union of Railwaymen, was held in Hyde Park last Sunday, when some strong language was used about profiteers and the greed of a section of the community, and a demand was made for immediate action by the Government in the direction of controlling prices. A meeting of this kind is a symptom of widespread dissatisfaction, but it does not necessarily follow that its desire to hit out at somebody is either right or wise. Everybody who has given even a little thought to the problem must recognise that it is full of difficulties. There is no simple formula, like the national conscription of wealth, which will at once compel world-wide economic forces to do our bidding. But the anger and the violent words will accomplish a great deal of their purpose, if they force us to do all in our power to mitigate hardships for which the only perfect remedy is the end of the war and the restoration of the world's industry to normal conditions.

* * *

THE quiet courage of the men in the Army, who are never in the limelight or mentioned in dispatches, but simply "stick it" day after day without a word of complaint, though they are often tired or in pain, is at least as wonderful as the cheerfulness of the worst hospital cases. We have come across few things which arouse a keener wonder and admiration than these words of an officer in the R.A.M.C. which appeared in *The Times* the other day :—

> I'd like the public to bear in mind what is known to every medical officer in the Army, that in every single unit on the front there are officers and men who are "sticking it," hour after hour, and day after day, with never an interval of rest or comfort, or anything to ease them, when if they were at home, no matter how urgent or important their business, they would be in bed, or, at least receiving such ease and comfort, such relief from pain, as medical attention can provide in civil life. These brave fellows of ours, they won't "go sick," you know, during an offensive. It's as much as one can do to get some of them out of the fighting line, even when they are quite badly wounded; and as for the wounds of sickness—sometimes much more exhausting and trying to bear—well, they just set their teeth and say nothing about these. In the last week, I assure you, I have been quite glad to see coming my way with wounds, so that I could get them the rest and medical attention they needed, soldiers, from colonels to privates, who to my certain knowledge must have been suffering horribly for days, and in some cases for weeks, without the slightest kind of alleviation of any sort, whilst keeping a stiff upper lip, and carrying on, with never a spoken word that wasn't cheery, in all the din and fury of the front line; men with acute internal troubles, racking neuralgia, or violently painful things like whitlows, living on biscuits and bully beef, in shell-pounded, sun-baked chalk ditches for a week or so on end, half blind for lack of sleep. The very last man I dressed, a slight wound in the left hand. "You might fix this up as soon as you can, will you, Doc.?" he said cheerily, to explain why he did not want to wait his turn. "I must get back to my platoon as quick as I can. We've got a little raid on this evening." A moment later he was vomiting. Well, I won't bother you with detail, but his case was perfectly clear. In ordinary life he'd have been in bed, and probably operated on, weeks before. I knew beyond any possibility of doubt the sort of torment he must have been suffering for weeks, and the exact reasons why he looked such a scarecrow. I fixed him. I was his senior in rank, and when he tried to get away I placed him under arrest.

A QUESTION AND AN ANSWER.

We publish to-day a letter from the Rev. Richard Lee to which we wish to show all courtesy and consideration. Its questions betray a genuine anxiety, and though it regards us as foolish and unpatriotic it gives us credit for being something better than the tools of unworthy passion and admits that we may have reasons for our convictions. Our correspondent confesses, that in regard to the end in view, "the crushing of Prussian militarism and a permanent peace," we are at one. So much then is common ground. On two matters there seems to be some grave divergence of view. First, Is a vigorous or a limp prosecution of the war more conducive to the true interests of peace? Second, Is the best service we can render to the future happiness of mankind to strive for a decisive victory for the Allies and all the noble interests of civilisation which are involved in their cause, or to cry quits at the earliest possible moment and to enter upon the discussion of peace without any advantage on our own side? On the first head we need not say much. We have a suspicion that our correspondent has never come to a distinct and final decision of conscience about the war. We ask his forgiveness if we misunderstand his position, but there are people who have never escaped from the torture of a divided mind on the subject, and sorrow of heart and a downcast countenance are the daily homage which they pay to the pale ghost of a defeated pacifism. In that temper no victories can be won either for God or man. Those of us who knew at the beginning that war was the only course open to us apart from infamous betrayal, dedicated our lives at that moment to the service of our country. We could not count the cost nor follow the track of danger and death stretching away before us, but the voice of duty called us, and it was enough. Everything that has happened since has confirmed our decision. As historical imagination has been brought into play and moods of calm reflection have supervened, we have realised what would have happened if we had been false, and we have drawn back appalled at the sight of the infamy from which we have been saved. To a duty so high and exacting we can give nothing less than our best and the homage of an undivided heart. A friend writing to us the other day told us of his grievous anxiety for his son, and then he added, "But we do not—we cannot regret. Rather we, too, would sing." It is the men who have made the biggest sacrifices who are happiest and most confident in the midst of this warfare, and looking their own possible losses full in the face they do not wish it to stop till the right has triumphed. This is not the blind lust of victory but willing surrender to a cause, which is clearly perceived by the religious mind as a duty appointed for us by God, whose will must be done with unflinching courage and gladness of heart, even at the cost of our own undoing.

But our correspondent suggests that the moment may have arrived when, in the interest of the future peace of the world, we ought to regard our task as accomplished and call off our forces. It is a little difficult to argue with him about this part of his letter, because he gives no indication of the precise features in the present situation which encourage him to hold this belief; nor does he sketch even in outline the terms which he thinks it would be right for the Allies to accept as a minimum. Leaving the problem of Eastern Europe out of account, and the substantial guarantees which we shall have to demand for ourselves, the most moderate terms we can accept must surely include the evacuation of Belgium and the occupied parts of France, together with full compensation to both countries for the wanton injury done to them. Now is there any evidence that Germany is in the mood even to consider these terms? To do so would be a public confession of failure on her part and an act of national humiliation. Nothing but the collapse of her military dreams on the field of battle is in the least likely to make her face the inevitable penalties of her own blunders and crimes. To prosecute the war with whole-hearted vigour is in our view the only policy for men who desire to see a just peace at the earliest possible moment, and we believe that most ardent peacemakers in this country are of the same opinion.

We are aware that our correspondent tries to frighten us with a picture of eighty millions of people "possessed by the devil of sullen hatred and revenge"; but, fortunately, it is only the lurid fancy of his own brain. Men who are beaten in a bad cause do not always live for vengeance; sometimes they come to a better mind under the discipline of a punishment which they have brought upon themselves, and they are at least as likely to respect the firm statesmanship, which abates nothing of its just demands, as to be cajoled into good humour by men who make light of their offences and study only how best to please them. But in any case the projection of our own hopes and fears into the future does not alter the duty of to-day. We have never indulged in these columns in the dreams of a golden age, whose speedy advent is to justify all our present sufferings. God has not called us to this hard service on condition of a quick discharge. As religious men we are not throwing ourselves with vigour into this conflict because some clever phrase-maker has called it "a war to end war," and we are not going to draw back from it, with all our tasks unfulfilled, because some political prophets try to traffic with our fears. None of us can see with our dim human sight how every sacrifice is helping to build up our own scheme of a new Europe; and it is likely enough that our scheme is entirely wrong and will never be realised. Our service is an act of obedience, and of loyalty to the demands of faith. Obedience does to-day's duty with gladness of heart, and faith rejoices to leave the future in the hands of God.

We may appear to have wandered far from the practical questions with which we started, but in reality it is not so. In these days, when the romance has grown pale and the end is still out of sight, it is only too likely that some hearts will wax faint and fears will increase. Those of us who live sheltered lives behind our fighting men have need, above all, of the grace of perseverance.

"Clear shining from God must be at the bottom of deep labouring with God," wrote the great Puritan divine Dr. John Owen, "What is the reason that so many in our days set their hands to the plough, and look back again?—begin to serve Providence in great things, but

cannot finish? Give over in the heat of the day? They never had any such revelation of the mind of God upon their spirits, such a discovery of his excellencies, as might serve for a bottom of such undertakings. Men must know that if God hath not appeared to them in brightness, though they think highly of themselves, they'll deny God twice and thrice before the close of the work of this age. If you have no great discoveries, you will wax vain in great undertakings." Here, then, is the religious secret of to-day's faithfulness, as we move with firm step and undaunted hope towards a future which is too mysterious for us either to understand or to forecast. Of one thing only we can be quite certain. It will not be less full than the present moment of the righteous judgments and the tender mercies of God.

Good Thoughts for Evil Times.

Others shall sing the song,
Others shall right the wrong—
Finish what I begin,
And all I fail of win.

What matter, I or they,
Mine or another's day,
So the right word be said,
And life the sweeter made?
. . . . .
I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

Whittier.

There's no putting of tricks upon an All-Seeing Power; as if he that made our Hearts, and knows every nook and corner of them, could not see through the childish fallacy of a double meaning. ....There must be no paradoxing or playing tricks with Things Sacred. Truth is the great lesson of reasonable nature, both in philosophy and religion. Now there is a truth of Opinion, a truth of Fact, and a truth in simplicity and sincerity of Thought, Word, and Deed. The last of the three is the truth that is here in question. The knack of Fast and Loose passes with a world of foolish people for a turn of wit; but they are not aware all this time of the desperate consequences of an ill habit, and that the practice of falsifying with men will lead us on insensibly to a double-dealing even with God himself.

Sir Thomas L'Estrange.

We praise thee, Lord, for thy holy law of right, and for the privilege of labouring in thy service. We thank thee for the light of conscience, for the guidance of noble example, for the companionship of friends and fellow-labourers. We bless thee for the divine aid and blessing which thou hast given us in the gospel of Jesus Christ, who came not only to teach us by his word, but to show us in his life how to do and bear thy will. May his holy lessons sink deep into our hearts, and his spirit inspire our lives. May we show our love for him by keeping his commandments and labouring in his spirit in any work thou givest us to do. Amen.

CHILDREN OF THE YSER.

My visit to the "Colonies Scolaires" recently was so interesting that I think our subscribers would like to hear more details of the way these institutions are organised. We have been assisting those situated in Normandy since the beginning of the year, and I have already described some typical examples there. The group near Paris consists of twenty-two "Colonies," with a total of 3,000 children. They are all under the direction of one man, M. le Senateur Empain, and they could not be in better hands. Let me take an instance: at Grignon, about twenty miles outside Paris, 360 boys are housed in a college for priests, which has been lent them by the religious community to which it belongs, as all their young men are in the army. The large building is admirably planned for a school, with large airy rooms for sleeping and for classes built round a courtyard, reminding one of an Oxford quadrangle. The boys here came from the Yser in April, 1915. They had spent the whole of the preceding winter with the army, sleeping in trenches, and sharing what rations there were. They arrived more than half-starved (some of them were mere bags of bones), sick, demoralised, and undisciplined. To-day you could not see a jollier lot of little fellows—full of fun and go, and yet obeying orders promptly and willingly. They are sons of peasants, belonging to the land, and they are being educated as such. They are taught by a staff of ten qualified men teachers, withdrawn from the army for this service, and they have classes all the morning, and again till 4 o'clock. They are taught the four R.'s, with some history and geography, and all the Flemish speaking boys have to learn French. M. Empain wished specially to inculcate ideas of discipline (which is frequently lacking in such an individualistic nation as the Belgians), and patriotism and esprit de corps. It has seemed to him that the singing of national songs, drilling, physical exercises—all such things where the individual is of no account, but the ensemble is everything, tended to obtain this result, and his methods were certainly justified by what we saw. After an impromptu physical drill display the boys "formed fours," and swung past us singing 'Tipperary' with a perfect accent, for they had learnt it by ear from our Tommies in the early months of the war. As I said, these boys are peasants, and after the war will return to the land, so as soon as school is over they are out on the fields and gardens, some acres in extent, and are taught to prepare the ground, to tend vegetables, fruit, and flowers, to care for animals, and to know something of all the various branches of work on the land which they will be likely to need when they return home. All the housework, cooking, cleaning, mending, &c., is done by sisters of charity, who also supply the "mother" elements so needed, especially by the quite little ones. For these children, under such careful and loving supervision, the war is proving a benefit, for they would never have had such advantages at home. We saw another institution at Ballainvillers, equally admirable, but quite different, for girls. Here, again, the building, a convent, was lent to them, and was most convenient. It was delightful to see the welcome of happy shy smiles that greeted M. Empain, whose frequent visits are evidently looked forward to eagerly. Here the singing of songs in French and Flemish was excellent, and we heard some admirable recitations. The chief aim in the education of these girls is to prepare them to be good housekeepers and good mothers of the next generation. They learn to read and write and do accounts, and some history and geography, and after that they are taught how to buy and prepare economical and nourishing food, to mend and make clothes, and all branches of household work which are likely to be of use in their peasant homes. For these girls also belong to the land, and will return to it after the war. The relation here between the "sisters" and the girls was more that of mothers and daughters, and though there seemed perfect freedom, yet the order was good and obedience prompt. Speaking generally, it appears to be the rule to place the boys in the larger institutions and the girls in smaller ones, where a more homelike atmosphere is possible. I was glad to see great attention paid to personal cleanliness, that baths were regularly given, and that the daily use of a toothbrush was obligatory.

Now a word about the administration. Only 7*d*. a day per child is available—to include food, heating, lighting, washing, clothes, and extras. For clothes they must rely on gifts, and here the London School children are going to help splendidly; but boots for three thousand boys and girls,—imagine what the cost

must be, although they are only worn outside the institution and for special occasions. (For inside use each school manufactures its own sabots.) For drilling, for instance, they must wear boots, as the sabots are too heavy for the prompt movements. We found the same difficulty in Normandy, and sent over five hundred pairs of boots. We should like to do the same here before winter, but funds will not permit at present. Condensed milk is also a crying need, as it is not possible to obtain sufficient fresh milk, and naturally milk must be an important item in the diet of young children, especially when they need so much careful "building up" as these do. They are the greatest asset Belgium has, and it is statesmanlike to make the very most of them. Of course, the three thousand belonging to M. Empain's large family are only a part of the total number. There are nearly as many in Normandy, and some hundreds in Switzerland.

I went also to Dinard to see Madame de Broqueville about a "Colonie" for one hundred girls which she is trying to start there. She has secured a good house on the coast near Dinard, and is collecting the equipment. She has only thirty beds so far, so wants about eighty more (including those for the staff), and, of course, everything else is needed. We went through the estimates, and it seems that with about £700 we could get it equipped, and the extra expenses paid for the first year. It seems a good deal of money, but it only means £7 per head per child. Are there no child-lovers of large means who would like to be foster-parents of this large family and establish the school with Madame de Broqueville as supervisor? She will personally supervise it, and give it the benefit of her two years' experience in organising work among refugees, and, perhaps, better still, her experience with her own babies to help her to understand the needs of other little children. There are, unfortunately, still a great many children left at the front, and they are gradually being brought away to be taken care of until the war is over and their homes are fit to receive them again.

This is a real piece of reconstructive work, and as I am in personal touch with the people running the schools and know their resources, there is no fear of overlapping, and certainly there is none of extravagance. ROSE ALLEN.

THE PARABLE OF THE GOOD SAMARITAN.

IT would be strange if no notice has ever been taken of Dr. Martineau's unique interpretation of Luke's parable of the Good Samaritan. It may, of course, have been noticed from a score of pulpits. It may have been considered in silence and accepted or rejected by numerous readers. But as I have never seen it criticised, I hope I am not undertaking a superfluous task in examining grounds on which the old interpretation is impugned and the new one maintained. Even though it be a considerable part of a century since the sermon was first preached in which this position was taken,* it is probably still true that if asked what was Christ's definition of a neighbour every one would be ready to answer in the spirit of the old psalm,

> Our neighbour is the *suffering man*,
> Though at the furthest pole.

"Jesus," continues Dr. Martineau, "is supposed to teach here the lesson of universal philanthropy, to vindicate the ties of a common brotherhood, to claim for oppressed and insulted humanity that respect which, even in the most ignorant and debased, is due to a thinking, feeling, responsible, and immortal mind." But, while admitting the value of such a lesson, he thinks the following reasons will make it evident that it is a very different principle which is incorporated in the parable. "If Christ had intended to assert the claims of suffering he would surely have fixed the title of *neighbour* upon the wounded man; his distresses would have been represented as having earned the name, and the concluding question of Jesus would have been, Which now of these three loved his neighbour as himself? Instead of this the relative position of the actors is reversed; the lawyer is not allowed to apply the term "neighbour" to the bleeding wayfarer, but is required to attach it to one of the three travellers, 'Which now of these three thinkest thou, was *neighbour?*' And the qualification which settled the appellation on the Samaritan was that 'he showed mercy.' Every one, therefore, is our neighbour, it would appear, in proportion as he manifests beneficent and holy dispositions. It is goodness, and not sorrow, that wins the name." Now this is certainly a very interesting and beautiful interpretation of the parable; but, in spite of the authority by which it is recommended I must venture to think that a little reflection will show it cannot possibly be correct.

That there is a certain inconsequence between the question of the lawyer and the application of the parable must have been noticed by every careful reader of the Bible. The lawyer having been told that he is to *love* his neighbour is puzzled, or affects to be puzzled, as to the connotation of the word "neighbour" in the commandment. Does it mean only his brother Jew, as it certainly did under the Mosaic law, or does the new teacher propose to give it a wider extension? Now, observe, the lawyer's question is not simply, Who is my neighbour? but implicitly, Who is the neighbour whom I am bound to love as myself? The answer is the parable, and undoubtedly the question we should have expected to point its lesson is, as Dr. Martineau has said, Which of the characters in the story was it that showed love to his neighbour? The inconsequence has not been passed over by the commentators. In the International Critical Commentary on Luke, for example, I read, "Christ not only forces the lawyer to answer his own question, but shows that it has been asked from the wrong point of view. For the question, 'Who is my neighbour?' is substituted, 'To whom am I neighbour? Whose claims on my neighbourly help do I recognise?' All the three were neighbours by proximity to the wounded man, and his claim was greater on the priest and Levite; but only the alien recognised any claim." This seems a very fair way of putting the case. I am not, indeed, sure that in substituting the one question for the other there was any conscious intention of correcting the point of view; but, however that may be, it seems to me that according to Dr. Martineau's interpretation the lawyer had good reason to complain that his question was not answered at all. For, if the Samaritan was the neighbour to be loved, then where was the man who loved him? For there is no evidence in the story that the wounded traveller loved the Samaritan, or even entertained feelings of ordinary gratitude towards him. Indeed, we might even imagine him resenting the friendly interference of this apostate, and saying, "I would rather have died by the roadside ten times than been helped by an accursed Samaritan." But to consider the matter thus is surely, as Horatio says to Hamlet, "To consider it too curiously." The word neighbour involves a reciprocal relationship. It cannot be all on one side. If I am your neighbour you are mine. If the Samaritan was neighbour to the wounded traveller the wounded traveller was neighbour to him. It was the Samaritan who loved his neighbour as himself, and who proved himself a neighbour, proved that he regarded the traveller as *his* neighbour by taking compassion on him. That this was the intention of the author of the parable, and, indeed, its only rational interpretation, seems to follow inevitably from the last words which Jesus addressed to His questioner, "Go and do thou likewise." These words can have but one meaning, they can mean only, follow the example of the Samaritan by giving help to the distressed without regard to race, class, or creed, and in this way learn what it is to love your neighbour as yourself.

If this, the usual interpretation of the parable, needs confirmation, it may be found in the fact that a similar confusion of thought (if it amounts to that) occurs in Luke's beautiful but highly artificial version of the anointing, with its parable of the two debtors—in this case also, it may be remarked, a parable in answer to a question. Replying to the misgivings which arose in the mind of the Pharisee on seeing his guest accepting such attentions from a woman who was a sinner, Jesus, having told his story, asks him which of the two debtors will have the greater regard for the generous creditor. Naturally, the Pharisee answers, the one to whom most was forgiven. The logical inference from this would be that the woman, having received forgiveness for her many sins, will come to feel an intense love for her Saviour; while the Pharisee, who, perhaps, had never been greatly tempted, and had little to repent of, would remain comparatively cold in his feelings. But in the application of the parable we find this order of ideas reversed. The woman's sins are declared to be forgiven because of her love already so amply shown, while the debtor's love follows, or rather is expected to follow, the re-

* Sermon on "Christ's 'Definition of 'Neighbour,'" in the posthumous volume 'National Duties and Other Sermons and Addresses,' by James Martineau. 1903.

mission of his debt. Obviously there is the same inconsequence here as in the case of the Good Samaritan between the parable and its application. The debtor will love much because much is forgiven him. The woman has much forgiven her because she loved much. In the one case love is the cause, in the other the result of forgiveness.

Here we might close, but it may be instructive to glance for a moment, in conclusion, at Dr. Martineau's position on the ethical problem presented by the parable of the Good Samaritan as usually understood.

After his remark that "it is goodness and not sorrow that wins the name of neighbour," he continues, "Were it otherwise, indeed, the rule that we are to love our neighbour as ourselves would be chargeable with great moral exaggeration. No one can love another as himself simply because he suffers pain; much less can he feel the same emotion—an emotion always equal to his self-love—towards every member of the miscellaneous class of human sufferers. The various kinds of human suffering *must* excite in us affections equally various in their nature and intensity....To say that all are to carry the same appeal to our affections, that the wailing of a child and the tears of a Milton are to be visited with emotion of like intensity, is to confound all moral distinctions and insult the natural perceptions of the human heart. Christ well knew that love is an emotion awakened by moral qualities, incapable of subsisting where they are not, and proportioned to the degree in which they are observed, that it has no relation to mere suffering, and could undergo no worse profanation than to be withdrawn from excellence to be given to pain." All this, of course, is perfectly true, but I think it will be generally felt to have very little relevancy to the meaning of the word "neighbour" in the parable. To take it so, is it not just an instance of that pedantry in the interpretation of Scripture, that disposition to insist on the precise meaning and full force which each word might have in a logical or grammatical treatise, which has led to so many misunderstandings? Those admirable precepts which have come down to us from the most ancient times, thou shalt love thy neighbour as thyself, do unto others as you would that they should do unto you, love your enemies, &c., were never intended to be weighed in any logical balances, and never can be anything but general loosely expressed rules of conduct to be applied to ever varying circumstances and conditions according to each man's conscience and judgment. That love is due to goodness rather than to suffering, that it is absolutely impossible to love all our neighbours equally or as ourselves, are indubitably true propositions; but just think of the consequence of applying them to our parable. It is not, at any rate, disputed that the Samaritan did show the example of one who loves his neighbour as himself. Did he then pause to inquire whether the man he saw lying wounded on the roadside was worthy for whom he should do this, did he withhold his flask of oil and cork up his wine-skin until he had ascertained something about the character of the wayfarer? No, surely; the emotions awakened in his breast were the immediate response of his nature to the suffering and distress which presented themselves to his vision, and his action was the direct, almost unreflecting result of his feelings. Had he forborne to offer his help until he had satisfied himself that the traveller was a *good* man this would have been all one as if he had asked whether he was a Samaritan or a Jew, since true compassion does not pause to obtain a certificate from the sufferer, but hastens at once to his relief. It is, therefore, a lesson of universal philanthropy which is taught us in this parable, and we may still be content with the old-fashioned creed that in Christ's estimation our neighbour

is the suffering man
Though at the furthest pole.

Robert B. Drummond.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A PERMANENT PEACE.

To the Editor of The Inquirer.

Sir,—You have stood, from the outset of the war, for its vigorous and unflinching prosecution until a military decision is reached and the German Staff confess themselves defeated. For that policy you stand to-day. To me and many others, who can find no means of expressing our views, your policy appears foolish and unpatriotic. As to the ultimate end in view, the crushing of Prussian militarism and a permanent peace, there is no difference of opinion. How can that end be attained by means of a fight to a finish and the dictation of terms by a conquering power? Does history support your view? Did the military crushing of Napoleon exterminate Napoleonism or rather create a Napoleonic tradition in Europe which has been a powerful factor for one hundred years? Did the pulverising of France in 1870-1 achieve Bismarck's aim to do the job once for all? That astute, unscrupulous, and bloody-minded Puritan lived to see his mistake. What will be the psychological effect of persisting in bloodshed until Germany bends the knee? You will have abolished the moderate party in Germany. You will have driven the Socialists into the loving arms of the Kaiser. You will have created a nation of eighty millions of people, broken in power, but possessed by the devil of sullen hatred and revenge. The policy of the Paris Conference will make sure this effect of your policy. You will exorcise the devil of militarism out of the minds of the German Military Staff. But it will enter the minds of the German people with tenfold power. If one could see that the continuance of the war would make more likely a permanent peace, the only thing to do would be to go on to the bitter end. But the contemplated result is, to say the least, exceedingly problematic. I wish you, sir, or some of your correspondents could point out the grounds of their optimistic hope that by means of a humiliated German people, you will make a world at peace.—Yours, &c.

Richard Lee.

Bury, Lancashire, August 24, 1916.

A LEAGUE OF SELF-DISCIPLINE AND DAILY PRAYER.

To the Editor of 'The Inquirer.'

Sir,—In your issue of August 19 Mr. Whitaker suggests that it would be a good thing if members of our churches would form themselves into a league of discipline. At the end of his review of the book, 'Concerning Prayer, its Nature, its Difficulties, and its Value,' he says, "Could we not, at least, prepare ourselves by some joint effort of all members of our churches in a league of discipline—that is, of spiritual self-discipline and daily prayer—in which all thoughts of Sectarianism might be laid aside (as in this book) for the sake of one precious end." Such a league is in process of formation, and if you will permit me, I should like to explain its simple object, and invite your readers to join and help. It is felt by many that not sufficient help is provided for members of churches who realise that the ordinary worship of the Sunday is not altogether sufficient for their needs. Thousands of men and women passionately desire to cultivate a spiritual atmosphere in their homes. They feel ashamed that no such thing as family worship is ever possible for them or their children, and they regret that the habit of daily devotion and prayer has fallen so much into decay. In the revolt from set forms and ceremonies around which clustered a good deal of superstition and hypocrisy, we have gone to the other extreme, and in too many instances family worship and private self-discipline and daily prayer have simply dropped out of use. It is not my purpose in this letter to speak of the value of these things, for on that point there cannot be two opinions.

Other churches have seen to it that ample devotional literature and daily and family prayers are provided for their members. The Anglican and Roman Churches have led the way, and the Free Churches, especially the Wesleyans, have not been far behind; but there is very little to meet the needs of the members of our own churches. For the most part we are driven to select from the published works of others, with the result that the period of devotion and prayer is often marred by expressions which provoke our opposition and criticism. Now, it is proposed to form a league of discipline—of self-discipline and daily prayer, and it will be the object of the promoters to circulate such literature and prayers as can be used for family and private devotions. It will take some time to make an effective beginning, but it will be very helpful if those who are genuinely in sympathy with such an effort will send their names to me, and then as matters develop I will communicate with them and enter more into details. One further word of explanation. This is not the

creation of another society with all the paraphernalia of committee meetings, presidents, secretaries, annual conferences, and the like. It is simply an attempt to draw into closer fellowship those who feel that some great and good purpose can be served by seeking to deepen and quicken the spiritual life by self-discipline and the adoption of daily and family prayer.—Yours, &c.

IRVINE LISTER.

96 *Bewsey Road, Warrington.*

'AN OLD MEETING HOUSE.'

To the Editor of 'THE INQUIRER.'

SIR,—I have read with pleasure "F.K.F.'s" very interesting review of Mr. Connell's story of Lewes Chapel in the last issue of the INQUIRER. May I be permitted to congratulate "F.K.F." on having at last abandoned the "Presbyterian myth," of which he has been for so many years an apostle? The "open trust" as the special inheritance of Presbyterianism is now dropped. "Free Trust catholicity" has taken its place. Yet I fear this new theory rests on no sounder foundation than his previous gospel. Will he tell us on what he bases his assertion—"the love of liberty *and of unity* (the italics are not mine) was the inner motive of the ejected clergy, and also of their laity?" Who that has read the religious history of the Commonwealth and the Restoration will support his statement?—Yours, &c. JOHN C. WARREN.

Nottingham,

August 28th, 1916.

BOOKS AND REVIEWS.

THE GERMAN SOUL.

THE GERMAN SOUL. By Baron F. von Hügel. London, J. M. Dent & Sons, 2*s.* 6*d.* net.

WE have had many books dealing with the problem, "What is the matter with Germany?" since the beginning of the war. They have indeed become rather a drug in the market. Many of them have been unintelligent, in the sense that they revealed no real insight into German character. Others have belonged quite frankly to the clever journalism of the moment. On the whole we believe that the judgment of the public, that we do not want any more of this sort of thing, is a wise one. But there is one of these books—perhaps it is unfortunate for its success that it comes so late in the day—which stands head and shoulders above the rest. We need hardly say in this place that Baron von Hügel's study of the German Soul, like everything that comes from that penetrating and deeply reverent mind, is a work of marked originality and power. In two or three pages he describes the special qualifications which he possesses for a task which, for its proper fulfilment, requires more racial detachment than many of us possess. He springs, he tells us, from a German but non-Prussian stock, his father, who was born in Bavaria, having spent most of his life in the diplomatic service of Austria.

> "Born in Florence, when my father was already 57, of a young English, or rather Scotch, mother; seeing Austria for the first time, from 7 to 8, and then, practically for the last time, at 18; never at school or university there or indeed elsewhere, but coming away from Vienna in 1871, an invalid for many years, and exempted as such from military service; Italy, then Belgium with my seven years' residence at my father's Embassy in each, could not fail to be more real to me than Austria. And since those early years it has been England that has been my home, except for nine winters spent in Rome, a summer in Westphalia, and two short visits to Jena, Heidelberg, and Würzburg, and one (further) visit to the Tyrol. And an English wife and British-born daughters of course strengthened these British ties."

Nevertheless he confesses that he is conscious that there is something, "a certain subtle difference in temper and instinct," which separates his mental methods and habits from those of Englishmen, though he is quite remote from Prussian mentality, and his political outlook and sympathies are "thoroughly, consciously, gratefully English." If, however, Burke and Johnson have done much on the side both of social practice and moral imagination to strengthen the ties which bind him to England, and increased his native scorn for the selfish opportunism of Real-Politik, in his own chosen sphere of theology and religious philosophy his chief debt is to the scholars and thinkers of Germany.

> "Most of the recent books," he writes, "that have influenced me much—the great works of Rohde, Oldenberg, Gunkel, Bernard Duhm, Heinrich Holtzmann, Otto von Gierke, Ernst Troeltsch—are all German. And then there have been the friendships, with roots, too deep, I trust, for even this terrible war and its poignant differences to destroy, with such Catholic laymen as Martin Spahn and such Catholic clerics as Albert Ehrhard and Joseph Prenner; and with Protestant University Professors such as Rudolf Eucken and Ernst Troeltsch. Heinrich Holtzmann, that utterly guileless soul and ceaselessly generous friend, has already gone to where wars are no more."

We have dwelt upon these fragments of autobiography both on account of their intrinsic interest to the author's friends, and because they prepare the reader for the bracing experience of contact with a mind which is poised with complete self-mastery amid these conflicting forces. A large part of this volume is devoted to a careful analysis and criticism of recent writings by Friedrich Naumann and Ernst Troeltsch. In them the German spirit appears at its best, and whatever limits the range of their idealism is likely to operate with vastly increased power upon ordinary people. It is strange to find a man so far-seeing as Troeltsch dominated in important departments of his mental and spiritual activity by the theory of an exclusively European civilisation, in which the hegemony and the chief duty of guardianship belong to Germany. Neither the claims of Humanity as a whole nor the idea of Reason as something independent of the boundaries of Europe seem to exist for him. "This Occidental community of nations alone is our Reason," he wrote in an article published a few months ago, "it alone forms a real historical complex of life possessing actual significance for us." Accordingly, all the dim populations of the rest of the world are for him as good as non-existent—except it may be for the casual operations of missionaries, until they suddenly appear like the barbarians at the gates of Rome at the bidding of Britain and her Allies, who have broken "the solidarity of Western culture by stirring up strange races against us." This attitude of mind fits in exactly with Germany's dark record of crime in her dealings with native races, and it is probably a similar attachment to the rigorous logic of crude theories, more than the lust of cruelty, which has led to the adoption and defence of courses of conduct in this war, which are repugnant to every honest and good heart. But we think that Baron von Hügel is right when he attributes the decay of noble idealism in Germany to the growth of materialism even more than to the encouragement which national egotism has received from abstract thinking. This materialism is seen in feverish industrial activity, in the prostitution of political aims to rapid commercial success, in the pervading influence of a utilitarian science where the passion for knowledge has become subservient to the winning of money, and, as a result of all this, in the weakening of Christian standards of self-control and active goodness in personal life. None of the wealthy countries of the world have escaped these dangers, but Germany has run into them headlong, and the judgment in her case seems likely to be swift and terrible.

We have only touched upon one or two points in this book, which is packed from cover to cover with stimulating thought and the conclusions of a singularly generous and well-balanced mind. Before we close we will venture upon one cautionary observation. These various attempts to analyse German character and to explain its strange aberrations are accepted, we believe, by some people as a justification for regarding public wrong as leniently as intellectual error. But the study of criminology does not soften the menace of real crime. An untutored ruffian, who murders his wife in a fit of violent temper, presents a less horrifying moral problem than a philosopher who does the same thing and is ready with a theory to justify his deed. *Corruptio optimi pessima.* The higher our estimate of the intelligence of any nation the more we are bound to exercise a just severity in our moral judgments, and to condemn actions, which in savages we attribute to hot blood, as sins against the light.

DR. ABBOTT ON THE GOSPEL OF THE KINGDOM.

The Fourfold Gospel. Section IV.: The Law of the New Kingdom. By Edwin A. Abbott. Cambridge, at the University Press, 12*s.* 6*d.* net.

We are sorry that we cannot do much more than call attention to the appearance of a fresh instalment of Dr. Abbott's great work on the Gospels. Its size and the minuteness of its investigations will probably daunt most readers; but it would be a great mistake to suppose that we are dealing simply with a dry-as-dust commentary of the ordinary type. The present volume is devoted to an examination of four chapters of St. Mark's Gospel, but wherever we open it we find ourselves in the presence of illuminating spiritual thought. Dr. Abbott's object is to pierce to the core of the meaning of the words of Jesus, which is often concealed by the crude or imperfect form in which they have been recorded, and he desires to do so not merely to satisfy a scholar's curiosity, but because he is convinced that to understand these words aright, in all the height and depth of their spiritual significance, is a matter of supreme importance for human souls. In this task of spiritual penetration Dr. Abbott believes that we receive the richest kind of help from a study of the Fourth Gospel, and a large part of his work consists in tracing out the way in which the "unnamed disciple" removes verbal misunderstandings from the narrative, or enriches it with delicate shades of meaning which were clear to his own mind and true to the thought of Christ himself. In numerous instances it is he who explains with perfect sympathy what Mark and the others merely record. "And surely," Dr. Abbott writes, "whatever may be its historical defects, 'his witness is true'—spiritually, most true. No other disciple of Christ, not even Paul, has so powerfully helped us to discern, in the words and deeds and posthumous influence of Jesus, the Law of the Seed and the Law of the Cross, and to recognise, beneath both, the Law of eternal Life and Growth revealed as triumphant through the transitory appearances of death."

As one illustration of the help which Dr. Abbott's comments may be to the ordinary mind in removing the hard and external meanings which often cling to familiar words, we may refer to the last note in this volume on the words in John xxi. 22, "till I come," which ought to be translated, "while I am coming." It is little short of a disaster, he points out, that our Revised Version renders "*while*" by "*till.*" The note is as follows:—

"John xxi. 22, ἕως ἔρχομαι, R.V. 'till I come.' There is no authority for such a rendering. There is also much against it—including a passage in the Fourth Gospel itself where Jesus says (John ix. 4), 'We must work the works of him that sent me while it is day.' R.V., however, gives 'till' without alternative, and supports it by marginal references, not one of which is to the point. Indeed they are all inconsistent with R.V., since they show that N.T. writers, when wishing to express '*until*' by ἕως, *do not use it with the indicative.* Westcott, after quoting A.V. 'tarry *till* I come,' says 'The exact force of the original is rather "while I am coming" (ἕως ἔρχομαι). The "coming" is not regarded as a definite point in future time, but rather as a fact which is in slow and continuous realisation.' *The comment is excellent except for the insertion of 'rather.' 'On the contrary' would have been preferable.*"

Then in a few words Dr. Abbott lifts this piece of grammar into the region of vivid religious interests, and reveals its significance for every Christian soul. Jesus Christ is the "Light of men" not because he appeared once at a particular moment of time or will appear again on the day appointed for him in the celestial calendar. He is always appearing and never ceases to give himself to those who will receive him. "Light, though it comes quickly and constantly, has never completed its coming. It will not burn out like a torch. A torch gives its light and dies. The Light gives its light and does not die. It gains by giving itself to whatever receives it. The Life, the Light, and the Son, are to be thought of as continually giving and as continually coming."

The Secret of Consolation, by L. Cope Cornford (London, Williams & Norgate, 2*s.* 6*d.* net), is not, as the title might possibly suggest, a book of devotional readings, but a series of reflections, cast into the form of short essays and paragraphs in which the author lifts the veil from his personal life, and tells his readers how the catastrophe of the war has affected him and how he thinks it ought to affect us. Some of it is descriptive writing of the kind which flows easily from a practised pen, other pages deal with problems of thought in the context of a strong protest against the belief in personal annihilation. Mr. Cornford is resolved to maintain "that integrity of soul which consists in refusing to ignore the truth because it is disagreeable," but for him the belief in immortality in face of sickness, wounds, and imminent death is an affirmation of the will. "Suspense of decision is precisely that which life does not permit. The choice must be made; for to refuse it is in fact to choose denial; and the penalty of that decision is certain misery and possible defeat." It is a pity that in a book devoted to other themes Mr. Cornford has allowed his political emotions to be so explosive. Perhaps the offending paragraphs were intended for *The Morning Post*, and have missed their way. He is, of course, at liberty to hate the Government and all its works with heart-felt ill-will; but a certain quietness and moderation seem fitting in a writer who would discourse to us of the mystery of human sorrow, and make us glad with the secret of divine consolation.

PUBLICATIONS RECEIVED.

Messrs. George Bell & Sons, Ltd.:—The Silent Voice. 1*s.* net.

Messrs. Macmillan & Co.:—Highways and Byways in Galloway and Carrick: C. H. Dick. 6*s.* net. Discovery: The Spirit and Service of Science: R. A. Gregory. 5*s.* net. Faith and Fear. 3*s.* 6*d.* net.

Miscellaneous.

The International Journal of Ethics. The Cornhill Magazine. The Round Table.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

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HOW WAR AFFECTS THE MEN AT THE FRONT.

The following extract is from a recent letter by Mr. A. G. Tarrant, son of the Rev. W. G. Tarrant of Wandsworth. His friends will be delighted to hear that he has gone through many months of hard campaigning in excellent health and spirits:—

Physically, I think, we are in every way more normal than we were. Army diet and exercise seem to have the effect of bringing one to more natural proportions than of old....Otherwise the physical changes are just those that might be expected from an open-air and active life. We are less sensitive to physical discomforts, more able to bear occasional lack of food or sleep—but require more food and sleep, as a general rule, than previously. Such things as occasional wettings or exposure to heat or cold, affect us much less than you'd think possible.

Mentally, we are used to quicker decisions, and quicker and almost automatic acceptance of responsibility. While we are more used to immediate self-control and concentration on any concrete action or subject, we are certainly less able to concentrate on any imaginary or abstract subject for any length of time. On the whole, we have a far more "practical" and utilitarian outlook than before.

Morally, we are, I think, also subject to an "averaging" process. Hair-splitting distinctions are not easy or common out here. The special qualities that go to make up the composite sense of camaraderie are, of course, the most expected and developed. One becomes more tolerant and broad-minded, certainly, but less inclined to tolerate anything of the nature of "swank" or hypocrisy.

Some fellows, undoubtedly, do acquire habits they would be better without, though I think often that the existence of such habits is an excellent moral discipline to a good many. I'm afraid some of our friends at home would be rather shocked to see us and hear us occasionally, but I think they'd misjudge a lot on first sight.

For there's no doubt about it—the average man out here *is* a good sort. He isn't quite as polished perhaps, as some of those who in other days lived in drawing-rooms; but in all the *big* things of life he's all right.

In fact, taken altogether, the war has educated us all a lot (I rather say "educated" than "changed"), and almost always towards a simpler, bigger, and, I am bold to say, a nobler idea of existence. I'm not defending war at all, by saying this. The average Tommy is quite sure that he's fighting *for the right* (though he'd sooner be shot than say so!). That, I think, is the reason that those who come out of this ordeal will be bigger and, I think, better men than they were before.

This is very vaporous talk, so excuse me running to such length. I have said that one's mind is not well used to abstract subjects, nowadays; hence my prolixity. A. George Tarrant.

(Corp. Special Brigade, R.E.)

France, August 21, 1916.

WAR-WORK IN RUSSIA.

Mrs. Fawcett, in an article on the Russian refugees in *The Times Russian Section*, gives a very interesting account of the splendid work which has been done by the National Union of Women's Suffrage Societies in alleviating the distress caused by the flight of millions of terrified people from towns swept by the armies of the enemy. Those who have been recently reading the story of this great exodus in Miss Thurstan's 'The People Who Run,' know something of the terrible sufferings which have been experienced in Russia, and the almost superhuman efforts to cope with this flood of misery which has resulted in the most amicable relations being established among members of Russian and English Committees, and called forth the energies of thousands of people who probably never did a day's work in their lives before. The whole problem has presented far greater difficulties than even that of the Belgian refugees, owing to the vast numbers of people involved, the enormous distances which in some cases had to be covered before safety was reached, and the mixture of men and women of various races and tongues which added further complications. The N.U.W.S.S. has established a reputation in Russia for thorough and disinterested work, and their heroic efforts to stem the ravages of disease and save the babies in Kazan, where the conditions were, at first, too appalling to be fully described, is a wonderful record of human courage and efficiency. Their help is urgently sought by the Russian Union of Zemstvos, which, in spite of the great efforts they have made to provide for the refugees, admit that military conditions have prevented adequate care for the children, among whom the mortality has been terrible. In Moscow, for instance, Mrs. Fawcett says, 75 per cent of the refugee children were carried off by measles alone, but hundreds of thousands have already perished, and hundreds of thousands more are orphaned or have been lost.

NEWS OF THE CHURCHES.

Belfast.—"The members of our community," says *The Non-Subscribing Presbyterian*, "and indeed of a very much wider community, will learn with the greatest satisfaction that Dr. John Campbell has been appointed Chief Surgeon to the Anglo-American Hospital at Wimereux, near Boulogne, one of the base hospitals of the British Expeditionary Force. This particular hospital, with which the name and the devoted work of Lady Hadfield are closely identified, is situated in an area of great surgical activity, where the need for experienced operating surgeons is very pressing during the present heavy fighting. Magnificent results have already been achieved therein, and we are confident that under the direction of its present highly skilled Chief Surgeon its work in the future will be a worthy continuation of its great work in the past. Like all men who go to the Front, Dr. Campbell has little to say with regard to his experience and observation, but in the matter of the efficiency of his hospital it is clear he is greatly impressed. Any one who has not been there, he says, could not possibly form any idea of the marvellous organisation they have in that hospital; the colossal numbers of men, the perfection of the arrangements for their comfort and for the medical and surgical care of them, and the regularity with which everything is done surpass anything one ever sees in civil life. Dr. Campbell has been for many years associated with the Belfast Medical School; he was Senior Surgeon to the Samaritan Hospital, Chairman of Convocation of Queen's University, and second in command of the Queen's University Veterans' Corps. He is now on active service, and we know that it will be as well as it can be for the wounded men who come into his skilled and kindly hands."

Dr. Campbell has been for many years Chairman of the Committee of All Souls' Church, Belfast. He is also a member of the Non-Subscribing Presbyterian Church, Templepatrick, where his father was minister for many years.

London: Islington.—The announcement is made with deepest regret in the September Calendar of Unity Church that Lieut. Allan Bartram, of the Royal Berkshire Regiment, has been killed in action in France. Lieut. Bartram and his brother, Capt. Ronald Bartram, have been at the front for some months, and the sad news of the former's death at the post of duty, and in the service of his country in this hour of her supreme trial, has come as a great shock to his many friends at Unity Church. For Mrs. Bartram and her family the sincerest sympathy will be felt in the severe loss which they have sustained.

Moneyrea.—The ordination of the Rev. Albert Whitford took place last month at the Non-Subscribing Church. The Presbytery of Bangor held its preliminary meeting in the old schoolroom. The service was conducted by the Rev. James Glynne Davies, and a sermon on the needs and problems of faith which will confront men in the future was preached by the Rev. Kenneth Dunbar. The exposition of Presbyterian Church Order was given by the Rev. John Barron, of Ballyhemlin, the questions prescribed by the Code of Discipline being put to the minister-elect by the Rev. J. J. Magill. The Rev. A. Whitford, in responding, said that he did not think the congregation would deem it necessary that he should submit a statement of his theological beliefs. While we might not agree with Emerson that "consistency is the hobgoblin of little minds," at the same time we must be prepared to subordinate theological as well as other convictions to the growing demands of human life. If an intense desire to labour among them, to minister to their needs, to aid them in their quest for God; if a passion for things human and divine be an evidence of fitness for the work, then he felt that God had called him to be their minister. After the usual question to the congregation, which was answered in the affirmative by Mr. S. M'Kenna Turkington, secretary, the rite of ordination with the laying on of hands was proceeded with, the Moderator, the Rev. G. J. Slipper, offering up the consecration prayer. The right hand of fellowship was then extended by each Presbyter in turn, as well as by representative members of the congregation. Dr. S. H. Mellone, Principal of the Unitarian Home Missionary College, delivered the address to the minister, and the Rev. Mathew Watkins, of Mountpottinger, Belfast, gave the charge to the congregation.

NOTES AND JOTTINGS.

Our Soldiers' Graves in France.

A touching and beautiful letter on the subject of British Soldiers' Graves in France appeared in *The Spectator* a short

time ago. The writer, Mr. C. W. James, who has visited the cemeteries in France frequently during the last six months, says that the graves of our men are as well cared for as circumstances will allow, and then gives the following description of his happy experience at Rouen. "The quarter of Rouen Cemetery, where so many of our soldiers have been laid to rest in Christ, looked somewhat bare when I saw it first from a distance. Spring had not 'spun her coverlid of green' over the newly made sleeping-place. The small wooden crosses stood at the head of mounds of yellow earth, and only here and there was the austerity of the scene softened by the kindliness of a growing shrub or flower. One passed through the French portion of the cemetery. Here each grave had a wealth of wreaths in bead or metal, as well as natural flowers. Already there were permanent monuments to the heroes lying there. All this contrasted somewhat sharply with the unadorned ground beyond it. But on reaching what is now 'British soil,' I found that pious hands had been at work, for every grave was planted with 'forget-me-not.' The first made graves were more lavishly covered with the little tufts than the more recent. But no grave was without its tribute of green leaves and turquoise buds. In my heart I gave praise to the officers of the 'Graves Commission' for their diligence, and, specially, for their happy choice of the forget-me-not. But, presently, I learned that all this planting had been done by a French lady. She had sown the seed, and raised the innumerable plants, and gone, day by day, with her gardener and her wheelbarrow, to deck the graves of men not one of whom she had ever known in life, though, surely, she is now their friend. I was told that sometimes she would watch a British soldier's funeral coming down the road from the hospitals, and would follow it to the grave, if there were no relatives or friends of the dead man there—'to represent,' as she expressed it, 'the mother or the wife, or the sister, and to say the prayer they would have said by the sleeping soldier's bedside.'"

* * *

Mr. James then goes on to describe his meeting with this gracious lady:—"It is nothing that I have done," she said. "If my boy had lived to grow up, he would have been in the army, and, only too probably, been killed. I thought how sad I should have been had his grave been far away, and I unable to watch over it. So I thought, too, of the British women whose dear ones were buried here in Rouen, and tried to do something of what they would do, were they here. You would notice, Monsieur, that several graves are as beautifully adorned as if the relations were close at hand!" "Yes," I replied, "I suppose they are looked after by comrades always at the Base here." "No, Monsieur, each of those graves is tended by a Frenchwoman who will never see her own son's grave, for no one can ever tell where it is. So she takes one of your soldier's graves to care for as she cannot care for her son's."

A Scientist's Faith.

"If there be no infallible Church or synod, nor Pope, nor Book, what is there? The splendid answer shall be given in Prof. Thompson's own words: 'The great fact, the greatest fact in all religious life, the one thing which, when all external proofs fall away, remains immutable, is the fact of the divine Immanence in man. Will God indeed dwell with men on the earth? To that question in all ages the answer has come, in one form or another, in a divine affirmative. God does indeed reveal himself to man....The dwelling of the Divine Life within the soul of man, illuminating his conscience and quickening his will to follow its dictates, is a primary and elemental fact of religious experience. It existed before a line of our present Bible was written; it would remain if all our Bibles were to be lost. The Eternal, the Immortal, the Invisible needs no book to prove His existence or to demonstrate His goodness.' This grand piece of universalism was often in his mind, and a frequent theme of his sermons. It is, of course, the fundamental Quaker doctrine, the profoundest conception of biology, the oldest of all the human faiths of the world, the deepest, most solemn and most potential of all the experiences of the human soul. When Prof. Thompson found it for himself he found the Reality for which he sought; the trifling things of life fell away from him; he became a prophet, and the rediscovery or fuller comprehension of this truth was like the touching of his lips with a live coal from the Altar." (From 'Prof. Thompson and his Message,' in *The Friends Quarterly Examiner* for August.)

A Proposed Drama League.

The Shakespeare Festival at Stratford-upon-Avon came to an end last Saturday, when a performance of 'King Henry VIII.' was given to a crowded house. Earlier in the day a meeting was held in the Memorial lecture room to consider the possibility of establishing a Drama League of England similar in purpose and working to the Drama League of America, which has now upwards of 100,000 members. It is not expected that much will be done until the war is over, but the idea was approved, and it is intended to call a meeting in London during the winter. Within the past month nine of Shakespeare's plays have been produced under the direction of Mr. Ben Greet, Sir Frank and Lady Benson being engaged on war hospital work in France. Two of Sheridan's comedies have also been produced, this year being the centenary of Sheridan's death.

The Garden of Eden.

Mr. Edmund Candler, writing from Mesopotamia in a recent article, describes the torrid heat endured by our men with a cheerful humour which, nevertheless, leaves us in no doubt as to the discomforts caused by it. Incidentally he informs us that the Garden of Eden "is not what it was," and adds, "Five of us, a padre, a doctor, a regimental officer, a supply and transport man, and myself, ought to know, for we were moored to the Tree of Knowledge of Good and Evil for the greater part of the last week in June." When a tiny breeze sprang up, and they could think of anything but the heat, enough energy was found to dispute the identity of the tree. It was a "Siris," with yellow bean pods, "and I learned too," says Mr. Candler, "that a gnarled and thorny bush down stream was a kind of prickly plum, with a telegraph pole in it. This, I argued, bore some kind of fruit, far from seductive it is true, but it might have deteriorated." The padre evidently did not trouble his head much about the matter, which is hardly to be wondered at, since, according to his own statement, he had entirely evaporated three times during the night, but towards dawn the human atoms had collected themselves by some miracle of attraction, and he had thus survived "to minister to minds and bodies in greater peril of dissolution."

Naples S.P.A.

An appeal for help has been issued on behalf of the Society for the Protection of Animals at Naples, which has had special difficulties to contend with during the last twelve months, as several of the inspectors have been called away to join the army, whilst funds have diminished in consequence of the absence of all visitors to Naples during last winter. That the work of the Society is very extensive is shown by the following statistics: 68,209 vehicles during the year have been stopped to lighten or readjust the loads, to make the passengers alight, or to attach extra horses; 26,488 sticks, with or without nails in them, have been confiscated from drivers. The appeal is signed by Princess Mele Barese, and subscriptions and donations should be sent to Mrs. Carew Essex, 54 Overstrand Mansions, Battersea Park, London.

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J. ESTLIN CARPENTER, D.LITT.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, September 10.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., Rev. JOHN HUNTER, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 7, Mr. S. T. PAGESMITH.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. DAWTREY.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. SOUTHWOOD JACKSON.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. JOSEPH WOOD.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. W. COPELAND BOWIE.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W. No Morning Service; 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 7, Mr. H. G. CHANCELLOR, M.P.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. PERCY SHAWYER.

Stoke Newington Green, 11.15. No Evening Service.

Stratford Unitarian Church, 11 and 6.30, Mr. JOSEPH P. ROSLING.

University Hall, Gordon Square. Closed. Services will be resumed September 17.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. F. MUNFORD, B.A.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. S. SOLLY, M.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. W. H. DRUMMOND.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. EWART JENKINS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL—6.30, Rev. E. A. VOYSEY.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. A. H. SHELLEY.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. G. EVANS, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. RUDOLPH DAVIS, B.A.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street. Closed for repairs.

MANCHESTER, Cross Street Chapel, 10.45, Rev. H. E. HAYCOCK; 6.30, Rev. CHARLES PEACH.

MANCHESTER, Platt Chapel, 11 and 6.30, Mr. J. BERNARD.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Rev. S. H. MELLONE, M.A., D.Sc. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College. Chapel closed.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Miss ELSIE M. SMITH.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. D. DAVIS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Mr. W. H. JACOBSEN.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. BURROWS.

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THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

IT has been a week of hard fighting and steady success. Yard by yard the ground in France is being won back from the enemy, and though from the point of view of an observer progress is painfully slow most of us understand the deep significance of what is being done. The mood of the country is one of happy confidence, and it is right that it should be so, for that is one of the conditions of victory; but it is of a different quality from the easy optimism of earlier days. We have taken the measure of our task, we are prepared like strong men to pay the price, and we know that we are leaving nothing to chance. We have reached the turning point in the war when at last reasonable hopes agree with our desires; and we await eagerly, but without impatience, the day when the whole German line will be forced back, and the German people amid their shattered dreams of conquest will begin to understand the moral significance of defeat.

* * *

OF course we throw up our caps with the rest and rejoice at the destruction of the Zeppelin. It was a deed which exhibited human courage and resource in a superlative degree. More than that we need not say, for the daily press has almost exhausted the resources of the English language in describing the haunting mystery of the night and the flaming spectacle in the sky. London's emotion exhibited the great qualities of our race at their best. It was almost entirely relief that a new danger has been conquered, and joyous admiration of our gunners and airmen. There was no mean satisfaction at the thought of dead Germans, and in thousands of hearts there was a feeling of pity when they heard of the charred bodies lying in the field at Cuffley. Once they were men, and they were obeying orders when they went to their terrible death. We buried them as soldiers. It was the natural thing to do.

* * *

THERE are persistent rumours that Greece has at last decided to cut herself free from German intrigue and give her active support to the Allies. There is no other way of escape except revolution from her present entanglements. The text of the address to King Constantine, which was submitted by M. Venizelos to the great demonstration at Athens on August 27, has been published. Seldom has a people arraigned its monarch at the bar of public judgment with such plainness of speech.

> You are the victim [M. Venizelos says, speaking in the name of the citizens] of your natural and human weakness. Accustomed to admire everything German, astounded by this unparalleled military perparation as by every other German organisation, not only have you believed in a German victory but you have desired it. You hoped that after a German victory you would be able to concentrate in your own hands the whole power of government and sweep aside our system of liberty. To-day we see the consequence of these blunders....From the position in which we placed Greece we see her to-day reduced again to the position to which she was cast down before the revolution. Instead of a Greece respected by friends and redoubtable to foes, we see her to-day pitied by the one, and despised, scorned, and chastised by the other. Ignoring the vital conditions of the group of Powers in which alone Greece can, I do not say grow but even live as a free State, they are driving her to assured catastrophe. To-day's demonstration has been summoned to express the grief of the nation's soul, and to manifest in perfect order the nation's anguish and anger at the misfortunes into which the country has been led, and is still being led by the present policy.

* * *

THE manifesto closes with a plain challenge to the King to remember that he is set in his place not to play the rôle of a party leader but to act for the highest welfare of the people. Things have become too serious to be dealt with except on this plain human level. There is no trace of the soft speech and ceremonial politeness of the Court in the following words :—

> Remove far from you and keep far from you henceforth all those persons who illegally bit by bit have usurped all political power. Let your Government turn the political course of the State definitely towards the Entente Powers by offering them at once that benevolent neutrality which they have so long demanded and which has been so long promised them. Apply yourself at once with your Government, and helped by us all, to revive the national sentiment, weakened by a prolonged mobilisation, the teaching of the barrack and the poison of foreign propaganda, so that Greece may once again have an army, so that when circumstances demand it—and we are sure they will demand it—it will be able to defend her vital interests, so far as they may be safeguarded, side by side this time with powerful Allies, the traditional protectors and benefactors of Greece. You will see by to-day's demonstration that the Liberal party is not the enemy of the Crown, nor the enemy of the Royal House, nor the enemy of yourself. It is only the respectful guardian of free institutions, and will suffer no one to injure them. That is the true interest of the Crown, and only those who are exploiting the Crown seek to persuade

you of the contrary. They are your worst enemies.

* * * *

THE INTERNATIONAL RED CROSS COMMITTEE has sent a communication to belligerent and neutral nations, in which they plead for the humane treatment of prisoners of war, and deprecate a policy of reprisals for any acts of cruelty or wrong which may have been committed.

> You are greatly concerned [so the message runs] for the wounded on whom you lavish care, no matter under what flag they have fought. In that respect all testimony is unanimous. Why, then, should prisoners be treated in an entirely different manner? You complain that your people suffer unjustly in their captivity. Why, then, not appeal to your opponent's sense of justice? Why not offer, should he respond to your appeal to accord to his people a like favour? And if you have difficulty in approaching him, why not send him that message through a neutral? Those are the ideals which should, as it seems to us, in the place of the present practice of reprisals, stimulate your rivalry—the rivalry of justice and of humanity, which, leaving behind memories of gratitude, would help to extinguish the fires of hatred, the great obstacle of peace.

* * *

To this appeal Viscount Grey has sent a reply in which he states that our Government have throughout the period of hostilities discountenanced the policy of reprisals on account of its indiscriminating and unjust operation. At the same time, he points out that the cumulative effect of a succession of outrages "perpetrated by the orders or with the cognisance and approval of the German Government," has been to strain the temper and patience of the British people to the breaking point. Clearly there is here an opportunity for responding to the appeal of the International Committee "to request the neutral Powers to impress on the enemy concerned the consideration of humanity and justice," and the policy of our Foreign Office is one of cordial acceptance. "His Majesty's Government readily respond to that appeal, being confident that the neutral Powers and the International Committee will recognise that the demand for reprisals grows in volume and urgency with the recurrence of abuses, and that the surest means of avoiding reprisals is to promote the abandonment of the policy which inspires them."

* * *

IT was inevitable that the Address of the President of the British Association should contain some pointed reference to the war, but we think that Sir Arthur Evans might have avoided the fashionable gibe at our foolish and inept Government. It may occur to some people that if our education is at fault and science has been neglected, the distinguished men who compose the British Association, and are not without influence when they choose to exert it, must bear some of the blame. In the present condition of strain in which we live there may be restrictions which we think unnecessary and some interests of grave importance may suffer from neglect, but wise men will remember that it is the first business of the Government to get on with the war, and they have this wonderful achievement to their credit, that the whole nation has been put upon a war footing with less infringement of our liberties and less disturbance to the normal habits of life than has ever occurred before. Instead of moaning over temporary restrictions of freedom we marvel daily at the skill of the authorities, supported it is true by the good sense of the people, which has enabled us to retain so much.

* * *

APART from these "war" passages Sir Arthur Evans's Address was a masterly description of the cradle of European civilisation. It is ground where few know so much as he, but he treated it with a lucid art and a breadth of imagination, which made the subject one of entrancing interest and filled the minds of his hearers with a sense of the vast spaces of history amid the personal anxieties of the present hour. Here is one picturesque passage describing some features of Cretan culture during the Minoan period.

> The modernness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the staircases storey above storey, the front places given to ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands or hanging from their folding chairs, their very mannerisms as seen on the frescoes, pointing their conversation with animated gestures—how strangely out of place would it all appear in a classical design! Nowhere, not even at Pompeii, have more living pictures of ancient life been called up for us than in the Minoan Palace at Knossos.

And all this passed away about the twelfth century before our era.

* * *

THE TRADE UNION CONGRESS has assembled in Birmingham this week under circumstances of exceptional difficulty, with a good deal of the fighting spirit for its own privileges, and yet confessedly face to face with a world which has changed so rapidly that many of the old rules do not fit it. The President, Mr. H. Gosling, in his opening address, dwelt on the "super-importance" of labour during the war. He referred to the economic position of the worker in face of the rising price of food, and announced that unless the authorities were going to take action to protect the workers' standard of life, trade unionists must do what was necessary to protect the purchasing power of wages. He dwelt also on the peril of unemployment in the period of settling down after the war, and made the rather bold statement that the Government has the power to prevent it if it chooses.

* * *

ALL this is on the old lines. It has the familiar ring of the Trade Union platform. It was in its vision of a better day, contained in the following passage, that the address was really significant:—

> We hope for something better than a mere avoidance of unemployment and strikes. We are tired of war in the industrial field. The British workman cannot quietly submit to an autocratic government of the conditions of his own life. He will not take "Prussianism" lying down, even in the dock, the factory, or the mine. Would it not be possible for the employers of this country, on the conclusion of peace, when we have rid ourselves of the restrictive legislation to which we have submitted for war purposes, to agree to put their businesses on a new footing by admitting the workmen to some participation, not in profits, but in control? We workmen do not ask that we should be admitted to any share in what is essentially the employer's own business—that is, in those matters which do not concern us directly in the industry or employment in which we may be engaged. We do not seek to sit on the board of directors or to interfere with the buying of materials, or with the selling of the product. But in the daily management of the employment in which we spend our working lives, in the atmosphere and under the conditions in which we have to work, in the hours of beginning and ending work, in the conditions of remuneration, and even in the manners and practices of the foremen with whom we have to be in contact, in all these matters we feel that we, as workmen, have a right to a voice—even to an equal voice—with the management itself. Believe me, we shall never get any lasting industrial peace except on the lines of industrial democracy.

There is in words like these the promise of a great reconciliation. The patriotism which has fired our hearts and fused our differences will not die down and leave no healing influence behind. We have seen a new ideal of service and we have lived for it. No one can return to the old habit of just fighting for his own hand without some crippling shame which will weaken all his efforts. In this task of moral emancipation, this true socialising of the common life, we look to the Trade Union Congress to take a leading part.

ON PERSEVERING TO THE END.

WE print to-day another letter from the Rev. Richard Lee in answer to our article last week. An attempt to develop his position in greater detail does not make it more intelligible. We have read what he says with care, and we cannot admit that it touches the real facts of the situation at any single point. Apparently Mr. Lee wishes us to understand that he was entirely in favour of the war in the first few months, but now that it has changed its character from a war of defence to a war of subjugation and vengeance he looks upon it with abhorrence and disgust. This change of character is entirely the figment of his own brain. We know better than we did at the beginning how completely our action was justified; the extent of the German menace and the force of the brutal will behind it have been revealed to us with startling clearness; we realise to the full how hard it is to beat our enemy and the terrible difficulties which he has created by his own actions in the way of friendship and peace. But we are no more fighting with the passion of revenge in our hearts now than we were then.

If the war had sunk to the level of degradation which our correspondent supposes, the sinister effects would quickly reveal themselves. Are our people, with their quiet courage and steadfastness, the victims of blood-lust? Has Mr. Lee mingled freely with officers and men in the Allied armies and found them possessed with the devils of cruelty and desolating rage? If so, his experience has been strangely different from our own. We have marvelled again and again at the evidence we have seen of dignified self-control and patient endurance and loyalty to ideals of freedom and justice, in face of provocation which would have broken down the defences of any heart unprotected by the inherent nobility of its cause. And a cause does not cease to be noble when, after standing at bay in the face of fearful odds, we begin at length to drive our enemy back and to feel a just confidence, that with courage and resource we shall win our end. But the end is not in our grasp It is not even in sight. Herculean effort and a tremendous force of moral enthusiasm behind our armies are necessary, if either the freedom of Belgium or our own security are to be attained. It is open to the pacifist to plead that the war ought to stop instantly, for it seems to be part of his position to be sublimely indifferent to the consequences of his actions, so long as his own formula of non-resistance is literally obeyed; but it is not so for any man who approved of our taking up arms. We went to war to win a victory big and decisive enough to secure the objects we had in view, and there can be no looking back till it is won. This is the position which we have steadily maintained in these columns, and to which we adhere without any reservation at the present moment. We are not greatly disturbed if here and there a critic calls this a policy of vengeance—such a misuse of language is, indeed, hardly worth notice—when for the majority of our countrymen it is dictated by chivalry towards those whom we have promised to help and loyalty to a noble cause.

But it is suggested that the moment has arrived when we might stop fighting, and ask Germany to agree to refer all the issues of the war to the judgment of an impartial court. If our correspondent were not at some pains to assure us that he writes as a practical politician, we should refuse to treat this suggestion seriously; but we must assume that as a practical man he has thought out his scheme in its details, and believes sincerely that it is possible to call a truce to the battle of the Somme and stay the vast operations in the Balkans and on the Russian front, for otherwise it is simply an injurious waste of breath to talk about it at all while the fate of the world hangs in the balance. For ourselves, we can only say that the whole idea is far too fantastic and unreal even for profitable argument. As, however, it seems to have a beguiling quality for some minds, we will venture upon two comments. First there are in this war, and in all disputes about the ultimate things of life, some issues which we are not prepared to submit to arbitration. Matters upon which there is a deep conviction of justice or obligation, whether in personal or national life, cannot be settled in this way. Even our correspondent seems unwittingly to admit this, for he takes it for granted that there will be some fixed conditions, and some assurance of reparation for wrong done, before the minor expediences of the situation are referred to his impartial tribunal. But if this is so, then the whole scheme falls to the ground so far as any immediate use is concerned. It is, possibly, an even more serious objection that it is quite impossible in the midst of the present turmoil to constitute an impartial court of any kind. It is implied that the neutral nations, or a selection of them, should act as judges; but there could not be a more grotesque fallacy than to suppose that because a country has remained neutral it is therefore impartial. The United States and the group of small neutral peoples in Europe are deeply involved in the future political arrangement of the world, and they would be swayed by motives of fear or prudent self-interest or territorial ambition quite as much as ourselves. Indeed we believe that it would be safer to trust the Allies to follow sound instincts of justice and fair-play than any court of neutrals, just because they have had the strengthening discipline of spending themselves in the struggle for freedom. If there is ever to be a court of the nations, to settle disputes and impose peace, as some of our ardent idealists dream, it is most likely to spring from the strong ties of confidence and mutual trust which the Alliance has engendered. In other words it will be one of the fruits of victory.

We have devoted so much space to this subject, because the two letters which we have published seem to us significant of a mood against which brave and loyal men must be on their guard. We knew that weariness must come to some of us, and that when it came it would speak just in this voice. We were quite prepared for people here and there to tell us that they approved of the war in the beginning, but that sickened by its horrors and worn with its sorrows they could approve of it no longer. Anything, they feel, would be better than these desolating passions and the daily lists of the dead. God forbid that we should speak harshly of such feelings; they are often the portion of noble and sensitive minds. We understand the desire to suggest some better way, even while

we disagree. Being human, and having looked this ghastly thing in the face and listened to its anguish, we long for the coming of the days of restoration and peace. We know too how the situation has changed. New issues have forced themselves to the front. Gradually the whole world, with all its clashing politics and ambitions, has been drawn into the fray, and for some people the simple issue of duty is no longer as clear, definite, and final as it was in the early days. The burden of these things seems at times too great for them to bear, and they are tempted to cry, 'Is it all without profit? Have our friends and brothers died in vain?' But with these doubts faith must hold no parley. We are in the midst of a deadly conflict with evil, and even while we talk with our own hearts our weariness or cowardice may cause victory to incline to the wrong side. Nothing has happened to change our duty. The burden may be heavy, the way long, and the meaning of all we suffer very dim to our human sight, but in these things true men have always found the test of endurance and the joy of sacrifice. In these critical hours what many of us have to fear, more even than a vengeful spirit or contempt of our foes, is the weakness of will which is responsible for some of the worst miseries of the world.

Good Thoughts for Evil Times.

TRUST.

THE same old baffling questions! O my friend,
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of science, nor the natural light
Of Reason's sun and stars! I cannot learn
Their great and solemn meanings, nor discern
The awful secrets of the eyes which turn
Evermore on us through the day and night
With silent challenge and a dumb demand,
Proffering the riddles of the dread unknown,
Like the calm Sphinxes, with their eyes of stone,
Questioning the centuries from their veils of sand!
I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will,
Who moves to His great ends unthwarted by the ill. WHITTIER.

THERE is no lawful calling that doth absolutely exclude this grace of being spiritually minded in them that are engaged in it, nor any that doth include it. Men may be in the meanest of lawful callings and be so, and men may be in the best and highest and not be so. Consider the calling of the ministry: the work and duty of it calls on those that are employed in it to have their minds and thoughts conversant about spiritual and heavenly things. They are to study about them, to meditate on them, to commit them to memory, to speak them out unto others. It will be said "Surely such men must needs be spiritually minded." If they go no farther than what is mentioned, I say they must needs be so as printers must needs be learned, who are continually conversant about letters. A man may with great industry engage himself in these things, and yet his mind be most remote from being spiritual. The event doth declare that it may be so. And the reasons of it are manifest. It requires as much if not more watchfulness, more care, more humility, for a minister to be spiritually minded in the discharge of his calling, than for any other sort of men in theirs; and that, as for other reasons, so because the commonness of the exercise of such thoughts, with their design upon others in their expression, will take off their power and efficacy. And he will have little benefit by his own ministry who endeavours not in the first place an experience in his own heart of the power of the truths which he doth teach unto others. JOHN OWEN.

FATHER, forgive us our neglect of so many of the sources of good which thou hast prepared for us. Forgive our sins against the truth thou hast taught us, against the love thou hast shown us, against the light thou hast caused to shine upon us. Give us grace to turn to thee with our whole heart, that we may be renewed in the spirit of our mind, and be raised to a better and holier life. Into thy hands, O merciful God, we commit ourselves; to thy chastening discipline we bow; and in thy faithful love we will trust and hope for ever. Amen.

QUESTIONS AT ISSUE.

DIVINE PERSONALITY.

THERE can be no doubt that a large and increasing number of religious people in the present day who hold advanced and liberal views, and to whom religion is a real and practical factor in life, find the question of the "personality" of God a matter of grave doubt and difficulty. To many it is impossible any longer to hold the old, narrow, and literal views that were formerly current. And yet the feeling is that unless personality in some form, however vague, is preserved, prayer-communion between the Divine and the soul of man is impossible, or, at least, difficult of realisation. It is certain that the further we go back in the history of man the greater was the tendency to "personify." In the crude and immature stage of his progress he personified all laws, movements, phenomena of nature, imagining that all these must have as their cause a Being or Beings external to man himself. And it is an undoubted fact that, in accordance with man's advance in knowledge and progress, this tendency to personify diminished in force and in many quarters has altogether died out. This applies to our idea of God.

Referring to the Bible we have, first of all, the crudest and most literal "personal" ideas in such passages as Gen. iii. 8, where Adam is represented as hearing "the voice of the Lord God walking in the garden in the cool of the day." Or as in Exod. xxxiii. 11, where we read that "the Lord spake unto Moses face to face, as a man speaketh unto his friend." This ancient conception clearly cannot now be accepted. But also in the Biblical idea of God we find two views, an elementary and a more advanced view, and these, sometimes, seem opposed. 1. The limited, personal, concrete conception: "I have surely built thee an house to dwell in, a settled place for thee to abide in for ever" (1 Kings viii. 13). 2. The absolute, unlimited, universal conception: "But will God, indeed, dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings viii. 27). Again, 1. Take the texts quoted above from Gen. iii. 8, and Exod. xxxiii. 11. 2. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou know?" (Job xi. 7). Again, 1. "The Lord is my shepherd," &c (Psalm xxiii.). 2. "God is a spirit," &c. (John iv. 24, &c.).

Now it may be quite possible to make these two conceptions harmonise. If undue stress is laid on the first, we make God, in Matthew Arnold's phrase, "a magnified and non-natural man," or we get the idea as symbolised by the early painters, who represented the Deity by a human head accompanied by wings or a halo. If undue stress is laid on the second, we reach Pantheism, which says that nature—the universe—is God.

I hold it to be a sound belief that if any new thought or law or conviction is true, if it tends in the direction of progress, it must retain all that was good and helpful in the old thought. The course of a true evolution is from good to better, not from good to worse. Now, in the best conceptions of the old thought as regards personality, there was very much that was beautiful, vital, helpful to the religious man. How often in life's dire perplexities and dangers have the words brought hope and courage to the heart, "And the Lord, he it is that doth go before thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed" (Deut. xxxi. 8). And does not spiritual experience reach its high-water mark in the words, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee" (Psalm lxxiii. 25)?

If we are compelled to abandon the old, limited thought of a personal God, we must have something better in its stead. It must not be some impersonal, material force or law. It must include all that God was to us. It must be some new and higher conception of personality, something with which we can bring ourselves into union and communion for the realisation of our highest religious thought and experience. Even the symbol of "Fatherhood," beautiful and helpful as it is, many find now to be too narrow, too limited. The inconceivable vastness of the universe that modern science has revealed, the infinite complexity of the machinery of the world and of human life, make impossible the old belief that any one mind can embrace the fall of every sparrow and the numbering of the hairs of our head.

We may have to abandon the "face to face" intercourse, the trust in a personal Father and Friend; but the loss, if we consider it, and really face the fact, may not be so great as we imagine. It is very questionable whether the comfort derived from it was not quite overbalanced by the disappointments incident to it. Prayer was *not* answered; hopes entertained were *not* realised. In face of all this do we not need something to correspond to the Hebrew's "Jehovah" to the Christian's "Father"?—a guide in the intricate and untrodden path of life, a source of strength to aid our weakness, a sympathetic Friend.

What then is to be our God? We need something real, not fictitious; something that the emotions can accept and the intellect not be forced to reject. And is there not already dawning for some of us a conception of the Divine far higher, more real, more beautiful, more stable than the old? We dare not venture on a name or a definition; but, when at our best, we are conscious of a Power, a Presence, a Spirit, the sum and focus of our highest conception of the Good, the True, the Beautiful. Wordsworth's wonderful lines from 'Tintern Abbey' express our feeling:—

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused;
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

To put ourselves into harmony, into fellowship with this Power is, I suggest, to be religious; to be in conscious union and communion with it is to serve and worship God. And prayer need not be abandoned; but it will have a vastly larger meaning for us. It will no longer be a begging for personal favours, however great their need, nor a request to work a miracle or break a link in nature's chain of cause and effect in order to gratify some private end of our own, or meet some passing need, or remove some temporary ill, either as regards ourselves or others, or in order to save ourselves or others from the consequences which are the inevitable results of previous causes. But rather will prayer be the bringing of the soul into conscious union with the Divine, with the spirit of Ideal Goodness and Beauty. It will be the summoning of our highest thoughts, emotions, hopes, resolves, for the highest and most spiritual ends; the quickening into life and motion of those unformed, latent elements that constitute the source and springs of high action. We can adopt Emerson's definition of prayer as "the contemplation of the facts of life from the highest point of view; a sally of the soul into the unformed infinite." Prayer will, on the one hand, be the strenuous wrestle of the soul against the assailing powers of evil, and, on the other, the calm and passive opening of the spirit to all holy suggestions and high aspirations that may visit us from the upland regions of life.

P. E. Vizard.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A PERMANENT PEACE.

To the Editor of The Inquirer.

Sir,—Your correspondent Mr. Richard Lee objects to the policy upon which, as he says, you take your stand, yet he admits that, "As to the end in view, the crushing of Prussian militarism and a permanent peace, there is no difference of opinion." Then he asks, "How can that be attained by means of a fight to the finish and the dictation of terms by a conquering power?" The question rather is, how can that end be attained without a fight to the finish? The British do not seek vengeance, they do not seek aggrandisement. But as to one thing they are determined, and that is that our country shall not after this war be subjected to the menace of the "next" one. The historical precedents which your correspondent brings up to support his views cannot safely be applied to the circumstances of the present war. Unfortunately, we must take the Germans as barbarians. If the events of the last two years have not afforded sufficient proof of this we have the authority of Goethe's oft-quoted declaration to that effect. The Germans will not change their nature. If we allow the sting to remain we elders may enjoy the sweets of peace until we die, but by the time that our young men and women have reached middle age, Germany will have recuperated herself, and, armed with all her devilish cunning and past experience, will once again plunge our country in war. He warns us that if we do not adopt the course which he advocates we shall "abolish the moderate party in Germany." But, hitherto, there has been no sign of the existence of any such party there. The whole people have shown themselves as bloodily minded as their leaders. When the end does approach, one danger to our country will be the work of the party whose watchword has been said to be, "Do-not-be-hard-upon-the-Germans,-give-them-another-chance to-smash-us."—Yours, &c.

George J. Notcutt.

Ipswich, Sept. 6, 1916.

To the Editor of The Inquirer.

Sir,—I am indebted to you for your insertion of my letter and for your courteous reply. It is a source of genuine regret that while we are at one in regard for the noble interests of civilisation, we seem to be in conflict as to the means towards this end. In the first place you do misunderstand my position. I am not a Tolstoyan pacifist but a practical politician. But a war of defence is one thing and a war of subjugation is another. A war in which the conqueror seeks to impose terms upon the vanquished seems to me a war of subjugation. And it is for that purpose you advocate the relentless prosecution of the war. In my judgment, wars of this character have never done any permanent good, and never can. As to my alternative policy, you hardly do it justice in your summary: "To cry quits at the earliest possible moment and to enter upon the discussion of peace without any advantage on our own side." No one is in favour of the cessation of the war without conditions and without some assurance of reparation for wrong done. The policy I advocate would give greater security for justice and reparation than the policy of vengeance by the hand of the Allies. Let the Allies declare that they are willing to abide by the decision of an impartial Court of Justice in regard to all matters at issue. What Germany would do if that were the position of the Allies you do not know. She might fight on determined to force her will upon Europe. If so, I would say with all my heart to the Allies, "Resist her to the uttermost." But are we not fighting not for impartial justice but for the forcing of our will on Germany? It may be that our will is

right—and that the mere assertion of might can never make it right. Mr. John Galsworthy states my view better than I can state it :—

"Whatever were the terms of the peace that would come, peace would not last without a league to guarantee it, and we would not have such a league unless impartiality was its backbone, and unless we were willing to accept its judgments in all matters, and not merely when it suited us."

You would doubtless accept the dictates of such an impartial league when we have put Germany in her place and settled the map of the world by the will of the conqueror. These decisions of the sword would be treated as inviolate by your League of Peace. My position is fundamentally different. Let us state *now* that we will accept the decisions of an impartial tribunal, both in regard to Germany's deeds and the settlement of Europe. Whatever Germany did we should have a clear conscience. The character of the war would be changed completely. You speak of entering upon discussions of peace *without any advantage on our side.* Before any conceivable impartial tribunal there could be no greater advantage than the one-time declaration of Mr. Asquith: "We seek no territory." What advantage before such a tribunal would it be to say that we had driven back the Germans out of Poland and Belgium, and occupied the province of Posen and the Rhine lands, and the German colonies all over the world? We do not live in the Middle Ages. Surely it is time that we appealed to other support for our righteous cause than the occupation of territory and the number of millions of men disabled or slain. Instead of attracting Allies by baits of territorial aggrandisement and commercial plunder, we should win by the power of a new ideal for Europe and civilisation. "Spoils to the victors" is not an inspiring motto under which thoughtful men can fight. That is the motto of our latest Ally, and it expresses in plainer language the only meaning I can find in your plea for a *decisive* victory.

—Yours, &c. Richard Lee.

Bury, Lancashire,
September 5, 1916.

DEVOTIONAL LITERATURE.

To the Editor of The Inquirer.

Sir,—As the Rev. Irvine Lister seems to be unacquainted with the ample provision for family and private devotion among us I fear our light is too much hidden, and it may be interesting and useful to some of your other readers as well as to himself, if I call attention to the following books of prayer for private and family use :—Dr. Sadler's 'Prayers for a Christian Family,' 'The Silent Pastor,' 'Closet Prayers'; Dr. Martineau's 'Home Prayers'; Mr. Vizard's 'Prayers'; Countess Russell's 'Family Worship'; R. C. Jones's 'Family Prayers'; F. W. Newman's 'Morning Prayer in the Household'; W. G. Tarrant's 'Daily Meditations,' and 'Night unto Night'; J. P. Hopps's 'Prayers for Private Meditation and the Home.' There are several others of older date upon my shelves, showing that it has been an old custom with us to make provision for family needs. Devotional works are so abundant that I can only refer to Dr. Martineau's four and Mr. Thom's three volumes of sermons. The man who has mastered these will have become familiar with the profoundest piety and the most exalted morality. Having been born and brought up a Unitarian I am quite unable to share in the present wail over our selfish luxury and materialism, and, instead, I gratefully recognise the "great cloud of witnesses" to a holy faith and pure goodness by which my path through life has been encompassed; but we all need still to look up, and I wish Mr. Lister all success in his endeavour to rouse us to a fuller and nobler life in the Divine Spirit.—Yours, &c.

James Drummond.

Oxford, Sept. 4, 1916.

BOOKS AND REVIEWS.

RELIGION AND THE WAR.

Ethical and Religious Problems of the War. Fourteen Addresses edited by J. Estlin Carpenter, M.A., D.Litt. London, at the Lindsey Press, 3 Essex Street, 2*s.* 6*d.* net.

A book which is not a book but a collection of detached writings by different hands, is always difficult to review. No one writer is responsible for the virtues or omissions of the others, though he may justly ask for some leniency towards his own performance on the ground that in the space allotted to him he can only touch lightly upon one aspect of the truth. With the exception of three essays, 'The Ethical Problems of the War,' by Prof. Gilbert Murray, which has appeared in our own columns, 'The War and Morality,' by Sir Henry Jones, and 'God and the World,' by Prof. J. H. Muirhead, the contents of this volume are the work of men in the Unitarian ministry, and it is this fact which gives it its special interest at the present moment. The distinguished editor has no doubt chosen his collaborators because they may be regarded as representative of the keenest thought, the ripest wisdom, and the closest experience of the facts and sufferings of the war to be found in the religious fellowship to which they belong. If there is any glorious conviction, any deep insight into the will of God, any of the infectious joy of sacrifice ringing from our pulpits and making men hang upon their message, it is here that we may expect to find it. We know that much of the glow is lost when the spoken word is transferred to the printed page, and several of these addresses would certainly be more impressive as sermons than they are as essays. But, taking them as a whole just for a moment, we cannot help wondering whether there will be much light for ordinary men in this method of approaching the war more as a grievous problem than as a challenging duty. There is a tendency in many of these pages to discuss it as a revival of the problem of evil in an acute form, which has to be fitted somehow into our ordinary thoughts about religion, or to insist so strongly upon the moral dangers that beset us as combatants, that the tribute of the honest and good heart to duty bravely done becomes a little timid and halting. We know that all that is happening now must stimulate our reasoning powers to fresh activity. The future will bristle with new problems of thought as well as of duty. But now is the day of the ingathering of a mighty experience. We stand too near to some of the most terrific events in the history of the world to appraise their moral value or even to regard them chiefly as a problem at all. It is also reasonable to suppose that the supreme qualification for interpreting the experience will be to have shared it, and many of us who live sheltered lives, far removed from any touch of danger or heroism, are debarred from that, some by the lapse of years and the waning of strength, and others by their own choice. For this reason the spiritual outlook in England seems to us in some ways less hopeful than it is in France. There hundreds of the clergy have qualified as leaders of the people by themselves going through the fire; while in our own country many, far too many, have only watched it from afar.

Readers, whose mood is in agreement with these remarks, will find what they want in the two essays by Dr. Jacks and the Rev. W. G. Tarrant, in the virile moral challenge of the one and the noble-hearted joyousness of the other. Dr. Jacks writes on 'A Question that Should Not be Asked.' His plea is that religion is not a theory which explains the universe, but an attitude of the will, and that our business is not to account for evil but to conquer it. But we can only do him justice by a quotation :—

> "In times when religion played a more active part in the life of England than it does to-day men took little pains to reconcile evil with the goodness of God. Their attitude towards evil was too serious and too practical to be cumbered with that controversy. The presence of evil, far from alarming their religion, as it does ours, was precisely the occasion which called their religion into being, and lifted it into strength and noble expression, both in deeds and in words. The more evil they found the more religion they produced to answer its challenge. The religion of our forefathers had many intellectual limitations, but these were more than made good by the capacity it showed to hold up its head in dark times. Were Cromwell alive to-day, or had we among us men of that spirit, the effect of the war on their religion would only be to make it shine forth like a pillar of fire. But we, like spoiled children, who expect the world to give them their own way, we who have never trained ourselves to face the fact that part of the world has gone wrong, delay the moment when we must brace ourselves for the issue, demanding first that the facts before us shall be reconciled with our notion of what is right....There is only one way in which evil can be reconciled with good; that is by suppressing it, by conquering it, by expelling it from the world."

Mr. Tarrant's essay is called 'Thanks Due.' It is a call to us to rise above all

our own meanness in presence of "a spectacle of greater heroism, more courage of the right sort, more abounding generosity than any man living ever saw before." He offers us thankfulness as a preservative of our utmost vigour of body and mind. But again we must let him speak in his own words :—

"The cause for which we stand is that of Right, Law, Good-faith ; thanks to all who helped to make it ours. Thanks also, to searchers and students, not only in our own land or among the Allies, but especially across the Atlantic, who have sifted the case impartially and given so emphatic a support to our contention. Thanks to writers of books, journalists, public speakers, who have diffused the facts far and wide, so that our people's efforts should not be blindly passionate, but clear-sighted and based on understanding. To know what they are doing, and why, is fundamental to all the rest. Every one who is single-hearted in the aim to secure (as we understand it) the highest of all good for our posterity and the whole human race, is set in a light that transfigures him and all he does. The hackneyed term, 'Glory,' is far too feeble to express the blessedness of those who live, and work, and strive, and suffer, and die in a cause like this."

We have confined our attention in this notice to the group of contributors who write as professed teachers of religion, and among them we have chosen the two who seem to us to strike the most helpful and individual note. But this does not mean that we undervalue the rest or are indifferent to many a rich vein of spiritual thought or words of Christian warning and rebuke. The other contributors are James Drummond, J. Estlin Carpenter, Henry Gow, Philip H. Wicksteed, W. Whitaker, Stanley A. Mellor, S. H. Mellone, H. Enfield Dowson, and Joseph Wood. To most of our readers these names are a guarantee of fine quality. They know them as men to whose words it is always wise to bring an alert mind and a teachable heart.

THE AGONY OF BELGIUM.

THE ROAD TO LIÈGE. By Gustave Somville. London, Hodder & Stoughton, 3*s*. 6*d*. net.

BELGIANS UNDER THE GERMAN EAGLE. By Jean Massart. London, T. Fisher Unwin, 10*s*. 6*d*. net.

As the war is prolonged fresh issues loom continually before our eyes, and events which happened only a few months ago seem almost to belong to a distant past. The mind also becomes dulled by horror, and may even drift into a mood of weariness in which moral outrage loses some of its challenge and its sting. For this reason it is needful that the terrible story of Belgium's wrongs should be told again and again. There must be no blurring of the grim reality in our minds, no forgetfulness of the fact that up to the present moment there has been no remedy and no retribution for these crimes. Mr. Gustave Somville in 'The Road to Liège' tells in further detail the ghastly story of outrage and devastation which many of us know so well. It is not in any sense an appeal to popular passion, but a calm narrative, terrible in its objectivity, based upon documents and evidence that has been carefully sifted. It is a book that for all sensible people can stand on its own merits, but it has received a public testimonial to its worth in a Preface written by the Belgian Minister of Justice, M. Carton de Wiart. "Having long observed the author at work in the foremost ranks of the Belgian Press," he writes, "where his name is respected by all, I do not hesitate to apply to this volume the qualification with which Montaigne prefaced his Essays : 'This book is in good faith.'"

The volume by M. Jean Massart travels over less familiar ground. It is only here and there that we can get a glimpse of Belgium's agony under the terror of the German occupation. This book is, we believe, the fullest account which has appeared. It was written between August 4, 1914, and August 15, 1915, while the author was still in Belgium and himself felt the pressure of the system of terrorism which he describes, and it is based upon the evidence of documents which are of German origin or have been passed by the German censor. "Since I crossed the frontier," he writes, "I have not inserted a single idea into this book : it therefore precisely reflects the state of mind of a Belgian who has lived a year under the German domination." The numerous documents issued by the German authorities are an important feature of his narrative. They betray the meanness and fear of men who know they are hated and have to invent excuses for their evil deeds. The author also describes the steps taken to isolate Belgium from the rest of the world. Newspapers were suppressed and all news except what arrived by German channels was forbidden, and yet secret means were found of spreading information. Some newspapers were even printed in defiance of the German prohibitions, and the promise of lavish rewards did not lead to the betrayal of their authors. Amid all its odious details there is a bright side to this book. Systematic terrorism has done its worst, but the spirit of the people remains unbroken while they wait and long for the day of their deliverance.

THE BOOK OF ST. BERNARD ON THE LOVE OF GOD. Edited, with Translation and Notes, by Edmund G. Gardner, M.A. Litt.D. London, J. M. Dent & Co., Ltd., 3*s*. 6*d*. net.

THIS attractive volume contains the Latin text and a translation of one of the most celebrated of the writings of St. Bernard. The translation is, we believe, the first complete version to appear in English. The editor, Dr. Edmund G. Gardner, has supplied notes and an Introduction. Quoting an interesting passage from Richard of St. Victor, he refers to this little book as belonging to the literature of divine love, which "can in no wise engender either weariness in him who writes or distaste in him who reads." The measure of our agreement with this verdict will depend upon our power of projecting ourselves into the religious mood of a past age and overcoming our dislike of its strange use of the words of Scripture. It is true that the 'De Deligendo Deo' is less encumbered with an obsolete intellectual apparatus than many other books of almost equal renown. Dr. Gardner speaks of it as "the simplest book of mediæval mysticism." "Those complicated degrees or grades of ascent," he says, "that ladder of various steps by which the soul mounts up to union with God, such as the Victorines and St. Bonaventura constructed and elaborated, are obviously exceedingly difficult to harmonise with our normal ideas of what is meant by religious experience. Bernard's four degrees of love are convincing in their simplicity ; they speak for themselves, and need little explanation." While this is true the reader must be warned that he will find the allegorical method in possession of the field, and the luscious language of the Song of Songs used in minute detail as symbolical of the relation between the soul and God. This sensuous imagery had a fatal fascination for the mediæval mystic. St. Bernard himself elaborated its use in the language of devotion and imposed it upon future generations in his celebrated 'Sermones in Cantica Canticorum.' In this matter, however, Dr. Gardner does not seem averse to the acceptance of Catholic tradition, for he ranks the Song of Solomon with the thirteenth chapter of the First Epistle to the Corinthians, the *laude* of Fra Jacopone da Todi, the letters of St. Catherine of Siena, the revelations of Mother Julian of Norwich, and the writings of their great Spanish successors, as belonging to the literature of divine love. But here surely he writes as a mediævalist, and not as a student of the real meaning of the one piece of amorous poetry which has found its way into the Bible. The book has been excellently produced with the Latin and English on opposite pages, and a reproduction of a miniature of St. Bernard from the Sforza Book of Hours as a frontispiece.

PUBLICATIONS RECEIVED.

MESSRS. LONGMANS & CO. :—The Christian Ethic of War : P. T. Forsyth, M.A., D.D. 6*s*. net.

MESSRS. METHUEN & CO., LTD. :—The King's High Way : John Oxenham. 1*s*. net.

MESSRS. CORNISH BROS., BIRMINGHAM :—The Two Swords : H. G. Wood. 9*d*. net.

MESSRS. CONSTABLE & CO. :—The Emigrant. A Novel : L. F. Dostoieffskaya. 5*s*. net.

MESSRS. J. M. DENT & SONS, LTD. :—Egotism in German Philosophy : Prof. G. Santayana. 5*s*. net.

GEORGE PHILIP & SON :—Philip's Large-Scale Strategical War Map of Europe, Western Area : Edited by George Philip, F.R.G.S., assisted by a Military Expert. Paper, 2*s*. 6*d*. net. On cloth to fold or with roller to hang, 6*s*. net. With Complete Index and Enlarged Plans of the Chief Fortified Zones.

MESSRS. HODDER & STOUGHTON :—The Deportation of Women and Girls from Lille. 6*d*.

MISCELLANEOUS.

The Free Catholic. War and Peace. The Epoch. The Abolitionist.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

86TH LIST OF SUBSCRIPTIONS.

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"In Memoriam"	7	0	0
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Parcels have been received from :—Mrs. F. E. Baines; Mrs. Titterton and Mrs. Nuttall; Miss E. H. Leigh; Mrs. Thorneley; Miss Crowe; Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Unitarian Church, Bournemouth (per Mrs. V. D. Davis); Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Suttill; West Grove Women's League, Cardiff (per Mrs. Fox); Mrs. Russell Scott; Miss Jevons; Altrincham and District War Hospital Supply Depot (nine bales of goods), per Miss Rigby; Anon.; Miss M. Merton; Mrs. Nanson; Miss H. W. Jevons; Mrs. Page; Miss E. Cooke; Miss Jessie Green; Mrs. Fred F. Perris; Mrs. J. Byles; Mrs. Notcutt.

WEEKLY REPORT.

THE three tents which were exhibited at the Wounded Allies Fair at the Caledonian Market are now at the front. The one which was destined for amusement and entertainment is doing good work. The chaplain writes that already hundreds of men come in. The bagatelle board is most popular. "Of all games they like it best," he says. The gramophone also is always in use, but already they are asking for more records as there were only a few sent with it. He continues, "I cannot tell you how we bless the names of the givers of the tent." He then apologises for his handwriting as he had been wounded in the shoulder by a piece of shrapnel when with his soldiers in an advanced trench the day before. Nobody who has not seen what the life of men at the front is can realise what a blessing such a place as this tent is to them. The ruined village "cabaret" was the only place where they could gather together in safety, and then they were so crowded that to attempt to write a letter or read was absolutely impossible. Now there is a comfortable chair and a table at the disposal of such as want it, and a small library of Flemish and French books which they can use as they wish. There were stoves sent with the tents, so now there will actually be a chance of getting dry in wet weather, a luxury to which the men have not been accustomed lately! When I last heard the refreshments had not yet been organised, as it is so exceedingly difficult to get things sent up owing to the shortage of motor transport. But I hope this difficulty has now been overcome and that the next letter will speak of that part of the scheme being in working order. The Committee for the "Centres de Récréation au Front Belge" is undertaking the arrangements for this, and Madame Hymans, the wife of the Belgian Minister in London, who is the President of the Committee, recently visited the tents.

During August we received 182 parcels containing 5,300 articles, showing that our friends have not forgotten the needs of the hospitals even during their holidays. Many garments were labelled as "made on the sea-shore," and the large number of socks looks as if people had found knitting a peaceful holiday employment. Now that we are facing another winter all sorts of warm knitted comforts will be welcome, especially mufflers, cardigans, and mittens. We can never supply enough of these, as all the convalescent depots want them as well as the hospitals.

ROSE ALLEN.

SPECIAL WANTS.

Vests and pants.
Nightshirts, pyjamas.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Towels, pillowslips, handkerchiefs.
Games of cards, chess, draughts, dominoes, &c.
Treasure bags (about 12 in. by 10 in.).
Illustrated magazines, French books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE CHILD AND THE PICTURE PALACE.

THE growing influence of the cinema, and the imperfect methods of censorship in regard to the films exhibited in vogue at the present time are causing much uneasiness to those specially concerned in the welfare of children. The craze for "the pictures" is a new factor in the national life which has to be reckoned with, and whether it is to work out finally for good or evil depends entirely on the attitude of the public towards this popular form of entertainment. Here, of course, as with the theatre or music hall, the general level of taste and feeling determines, to a great extent, what kind of subject may be dealt with, and how the subjects are approached; but children visit the picture palace in far greater numbers than any other public place of amusement, and it is, therefore, much more important that care should be taken to put nothing before their eyes at the cinema which shall pander to an unhealthy love of excitement, or confuse in their fresh young minds the issues between right and wrong. A strict censorship is naturally resented by people who consider themselves old enough to judge for themselves whether a thing is desirable for them to see or not, though even they may be mistaken. The little ones, however, are clearly too young to know what is best for them, and should be protected from influences detrimental to character, especially where they are imbibed, as is often the case, in an atmosphere calculated to do them physical as well as moral harm.

The difficulties in the way of reform are indicated in an article published last week by *The Sunday School Chronicle*, the writer of which points out that the present Board of Film Censors has been set up by the trade itself, and that, although it has done much good work in suppressing films that were grossly unfit for exhibition, it cannot cover the whole ground, or act as impartially as a Government censorship would do. But in the absence of a sufficient body of evidence as to the need for such a censorship the Government is not likely to act, and it is for those who are really anxious that State supervision should be exercised to see that a proper investigation is made, and accurate information supplied to the authorities. The Women's Local Government Society suggests that responsible local residents should visit the cinemas from time to time, and notice whether the premises are clean, well-lighted, properly ventilated, and supplied

with the necessary sanitary arrangements; whether a woman is employed as a children's care attendant to look after those who are unaccompanied by older persons; whether the children are likely to get any harm from anything witnessed on the premises; and, of course, whether the films shown are objectionable in the sense of inciting to crime, belittling the best things in life, and holding up false standards of conduct in a manner to suggest admiring imitation. If there is any cause for complaint the manager of the cinema theatre should be interviewed, an intimation being conveyed that the matter is to be brought before the licensing authority.

The writer in *The Sunday School Chronicle*, speaking from personal experience, is of opinion that proprietors of cinemas are quite willing, as a rule, to modify any objectionable features if they are shown to be detrimental to moral well-being. It is to their own interest to run a respectable show, and although they are out, frankly, to supply "what the public wants," they are not always quite sure where they stand, or how far they may go in certain directions without alienating their best customers. Doubtless the picture palace proprietor often wants as much education in certain matters as some of the mixed crowd he caters for, but we must take our amusement providers as we find them, and trust to the exercise of a sound public opinion to keep him more or less on the right path. In any case, the cinema is a modern institution which has come to stay, and we ourselves, as individual members of the community, must see that it reflects the best traits of the national life rather than those which contribute to the annals of crime and undermine the character of the future citizen.

Copies of the leaflet referred to above can be obtained from the Women's Local Government Society, 19 Tothill Street, Westminster, S.W., at a cost of 2*d.* a dozen, without postage.

TEMPERANCE AND INDUSTRY.

ACCORDING to a writer in *Harper's Magazine* American industrialism is waging fierce war against the "saloon," and few employers will now tolerate about their establishments a workman who drinks, even moderately. The desire to promote mental and physical efficiency has revealed the fact that alcohol spells demoralisation, and it is interesting to learn, too, that the laws by which employers have been made responsible for injuries suffered by employees has also had a great deal to do with the social and economic reform which is said to be sweeping over the United States. For, in addition to impairing efficiency, the drink habit plays an important part in causing accidents, and it is obvious that public life would be momentarily in danger if the men of the railroad, or those who drive public vehicles, for instance, were not restricted by the severest penalties from indulging in liquor during their working hours. The railway companies in America found themselves in a dilemma, however, when they began to make it a rule that a visit to a saloon on the part of one of their employees meant dismissal, for while they did not prohibit the sale of drink in the dining cars on the trains they were not setting the men a good example. Several of the greatest railroads, accordingly—among them, the Pennsylvania—met this issue honestly, and now the thirsty traveller who asks for an alcoholic drink is politely refused by the coloured attendant.

The great corporations, such as the Illinois Steel Co., the Carnegie Steel Co., the American Car and Foundry Co., the American Bridge Co., to mention only a few out of many, are now conducting a great campaign against drinking, and in many big establishments and factories paid temperance speakers are brought in to talk to the hands during the lunch hour; "anti-drinking literature is distributed to the men for home consumption; the walls and bulletin-boards are covered with warnings against the saloon; and, in certain Eastern States 'water-waggon clubs' are being organised among workmen." The Philadelphia Quartz Co., which has large plants in Pennsylvania, Indiana, and New York, has discovered that the non-alcoholised man is the best all-round producer, and has issued an order giving a 10 per cent increase in wages to total abstainers. The company does not pretend to be engaged in a work of public philanthropy, but it proceeds on the sound assumption that the man who does not drink is worth more pay than the man who does, "and that's all there is to it."

NEWS OF THE CHURCHES.

Dudley.—The Rev. E. Glyn Evans, who is a sergeant in the R.A.M.C. and has been on active duty in France, has returned to his congregation at Dudley, having been granted a long furlough by the War Office, and expects to take the services at the Old Meeting House for some time. Mr. Evans has seen a good deal of the recent fighting, and in a letter received a few days ago describes his thrilling experiences on the Somme front. "I have been up the line at different points of the Somme front," he says, "from Hebuterne to Albert, during the whole of the recent advance and its special artillery preliminaries. Because I happened to know a little French I was attached to a Battery of the famous French 75's from Verdun. This Battery arrived in the Hebuterne artillery plain about ten days before the great day, *July* 1*st*, and I performed medical and first aid service for the French gunners working the four guns until they removed to a new position down South. I lived on the Battery position the whole time, and I can assure you I shall never forget that fortnight to my dying day. After that I did ambulance work with the Infantry before Albert. With a small party I occupied a German medical dug-out in a captured trench at La Boiselle when the Australians and 4th Berks were making their attacks on Pozières. We advanced in squads as near as possible to the front lines, brought out cases on stretchers to the dug-out, and having completed or rectified the dressings, took them on to the nearest motor ambulance. The whole of this work was carried on under continuous and heavy shell fire. Before I came away I was on duty in the operating theatre at the Ambulance Headquarters, and there I assisted at and witnessed all kinds of surgical operations on English and German wounded. I have been right in the thick of it all." Mr. Glyn Evans has escaped without a scratch, and all his friends will be eager to congratulate him on his good fortune and safe return.

Leeds.—A letter from the Rev. R. Nicol Cross, who is at present on active service in Egypt, to the members of his congregation at home appears in the Mill Hill Chapel Record for September. After referring to the losses sustained by the congregation owing to the war, he says: "None of us quite realised at the first what a cruel sacrifice this struggle would mean to us; we did not contemplate it would be so long drawn out. Now we are face to face with the fact of the grim frightfulness of the suffering that is before us. The best-educated and most promising of our sons are being cut off wholesale and cast at the feet of this Moloch of war; they will strew the western front thick as leaves in Vallombrosa; the sun will be turned into darkness, and the moon to blood; spring will become autumn, and the green leaf of the nation lie in the furrow. Do we flinch? Do we waver? Do we begin to doubt, in the agony of a torn affection, and a lost hope, if the game is worth the candle? I say, we must turn our flesh to iron and our hearts to adamant till this business is done successfully. There is no alternative, whatever the cost. Think for a moment. We are fighting now for our hearth, our life, our soul. Recollect Belgium, and see England with Germany triumphant. Is any price, even our own extermination, too heavy to prevent that? Better death on the field than the mad outrages of German hate and implacable revenge. But it is not only for our own life and freedom, or that of our offspring, we fight and suffer. Let me again recall to you that this war is the fierce envisagement of the conflict of antithetic ideals of life and society—its whole course proclaims it so—the ideal of a Christian civilisation, and that of a Nietzschean barbarism and tyranny. The Germans have conducted their battle with a total disregard for international convention; they have scorned pity with Nietzsche's scorn. The 'master' hand upon the slave—that is the summary of their thought and conduct. There is no virtue, no morality, only strength and success. Victory justifies, annuls crime. Here, then, is a world crisis in political and individual ethics, the decision of which will dominate the whole future course of European and racial history. Never since Greek met Persian or Roman Goth, has there been a conflict so fateful to humanity. It is an affair of world salvation for us. Never, then, for a single moment can we allow the thought of yielding or resting to enter our mind. Better the whole generation of us be annihilated than play false in this great arbitrament. An enterprise for God is this business, and now we are permitted to show the unquenchable Divine spark in us. We must drink Christ's cup; we can no other. But shall we do it with the proud sense of being not only soldiers, but saviours, co-workers with God? Will a Christian joy mingle with and sweeten on our lips the diabolical cup of agony? Oh, how we are being proved, as by fire! Shall we and our religion stand, we and the thing that gives us part with God in his mighty working?"

Liverpool.—The week evening service at Hope Street Church will be renewed on Thursday, September 21, at 8 P.M., in the Church Hall. The service, which is of a simple devotional character, is intended to provide an opportunity for worship and meditation during the week. It is freely open to all who desire to participate in it; and it is earnestly hoped that those who have previously attended the service will do so again, and that a good number of other friends will be encouraged to set apart Thursday evening for the special purpose of cultivating a deeper religious

life. Those who have hitherto attended the service speak of the help it has been to them, and are anxious to associate others with them in this opportunity of a time of quietness. Dr. Mellor proposes to resume the meetings of the Adult Class at 3 p.m., on Sunday, September 24, and then after on each Sunday afternoon. Every one will recognise that the difficulties attached to the holding of such a Class at this time are very great, and not likely to decrease. During the past few months several young men who attended the Class have been called to other fields, whilst the number of men between the ages of 18 and 40 attending the Church services now shows a noticeable decline. This is what every one must have anticipated. Nevertheless, Dr. Mellor hopes that there will be found a few women and men who are sufficiently interested and can find the necessary opportunity to help him in carrying on the Class throughout the winter.

NOTES AND JOTTINGS.

To Commemorate Writers who have Fallen in Battle.

Mr. Edmund Gosse gives an interesting piece of information in a letter which has appeared in *The Times*. "My eminent friend, M. Maurice Barrès," he says, "whose recent letters on the effort of England, in the *Echo de Paris*, have attracted so much admiration—asks me to mention to you a medal which, at his initiative, has been executed by the well-known medallist, M. Henri Nocq, to commemorate the French writers who have fallen on the field of battle in the present war. It is to be issued by the Société des Gens de Lettres, and as soon as the death 'au champ d'honneur' of a professional writer is confirmed a silver copy of the medal bearing his name and the title of his principal work is forwarded to his family. No other silver copy will be struck, but a few in copper will be distributed as gifts. Under no circumstances will one be sold. Bronze copies of the medal, not inscribed, are about to be presented to the Bodleian Library at Oxford and to the South Kensington Museum. The inscription on the verso is 'Et Mortuis' over a figure of the Winged Victory placing a wreath of laurel on a soldier's tomb. This touching and beautiful work well exemplifies the noble attitude of our Allies."

Gold Braid or Human Welfare?

Madame Olga Novikoff, whose new book, "Russian Memories," will be published during the autumn, has been emphasising to a *Westminster Gazette* interviewer the incalculable benefits which have already been wrought for her nation by the war, and the good which is likely to be done after the conflict is over by a return to the simplicities of life which so many have discarded in recent years. Nothing which adds to the real beauty of life, she said, to its moral and spiritual welfare, can be spared; but most rigid economy will have to be practised in regard to luxuries which will be beneficial to everybody. One thing she hopes she will live to see—the abolition of the enormously costly military uniforms which are the glory of the full-dress parade. She advocates turning gold braid and gilt buttons into libraries, schools, and hospitals, and many will agree with her that such a saving on the one hand, and such an expenditure on the other, would be a true form of economy.

* * *

Commenting on Lord Kitchener's advice relating to the naturalisation of Germans, Madame Novikoff said, "But why not go further? Why not abolish naturalisation altogether?" Naturalisation, she contends, is antagonistic to every instinct implanted in our nature, and "international brotherhood" has nothing whatever to do with it. Germany has always encouraged her children to become the naturalised subjects of other countries, while permitting them to retain the full rights and liberties of citizenship in the Fatherland, and thus has arisen the monstrous anomaly of dual nationality. She dreams of a not far-distant future in which all men shall dwell as brothers, freely exchanging the advantages which each country may enjoy over the rest, yet always preserving their own nationality, "the God-given birthright of race which is the very life-blood of a people."

A Yiddish Humorist.

Doubtless the name of Sholem Aleichem is known to few people in this country, though he was a great humorist whose works were popular in every part of Jewry, and hundreds of thousands of the New York ghetto turned out to pay their last respects to a beloved personality when he was buried recently in that city. His death has caused much sorrow in Russia and Poland, for Sholem Aleichem (his real name was Rabinowich) was a Russian Jew who had spent nearly all his lifetime within the "pale" as an inhabitant of Kiev, and he has been described as "the poet of the people's soul." His humour was of a rare order, with the most universal appeal, and, in addition to making his compatriots merry, he was one of the very few who have succeeded in raising the "jargon," as it used to be called, of the people to the standard of a literary language. The *Evreyskaya Zhizn* (Moscow), says of him: "There went down into his grave the greatest painter of the life of the contemporary Jew, a keen artist who has embodied in bold relief a whole streak of Jewish silhouettes and figures, with their traditional, centuries-old modes of life, with the deep sorrows and calm, idyllic joys of that life. The new currents that have appeared in this patriarchal, firmly cemented order of things; the painful transition to new forms of life, the lack of solid foundation, the wanderings, full of yearnings; all that has been imprinted in the kind-hearted, fine humour of Sholem Aleichem."

The Charm of New England.

Mr. Alfred Noyes has discovered, as many other travellers to the United States have done with surprise and delight, that the quieter aspects of American life still retain some of the fragrance and charm of the New England some of us learned to love through the writings of Hawthorne, Emerson, and Oliver Wendell Holmes. It is possible in thousands of districts to find just the atmosphere which pervades their books, and this sometimes almost on the outskirts of large cities where towering sky-scrapers and buildings of twenty or thirty stories flout the very heavens. "There is a sense," Mr. Noyes said in a recent article, "in which New England is more English than anything in our own Celt-complicated United Kingdom. The old-fashioned piety, delicate and fragrant as lavender, breathes in a million homesteads there, remote from the cynicism of the cities, and this spirit understands modern Europe even less than we understand America. In certain quiet American books you will find traces of it. I cannot convey it by writing of it. It is simple, direct, but it goes down to the roots of things, and occasionally it has the fine ethereal mysticism of Emerson himself."

The Study of Russian at Leeds.

Plans are being prepared on an ambitious scale, we understand, for the development of the new School of Russian Language and Literature at Leeds University, and most generous financial help has been forthcoming which has given the promoters of this interesting scheme great encouragement. In order to create a genuine Russian atmosphere in which to work it is hoped to have a Russian House, everything appertaining to which will be in Russian style, as the headquarters of the school. "Local authorities within the area," says *The Manchester Guardian*, "have already provided some facilities for the study of the language, and it is hoped with the approval of the authorities to co-ordinate all these efforts and give the teaching university status. This, it is thought, will have a special value in attracting the best tutors, who would be in direct association with the head of the school at the University. In this way, too, busy students who might not be able to spare the time to travel to and from Leeds will be provided for in the best possible way."

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Ethical and Religious Problems of the War

FOURTEEN ADDRESSES

EDITED BY

J. ESTLIN CARPENTER, D.LITT.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, September 17.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., Rev. JOHN HUNTER, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 7, Mr. A. STEPHEN NOEL.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. DAWTREY.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. S. FRANKLIN.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. J. ARTHUR PEARSON.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. S. T. PAGESMITH.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Miss MAUD B. BURTT.

Stoke Newington Green, 11.15, Dr. LIONEL TAYLER. No Evening Service.

Stratford Unitarian Church, 11, Mr. JOHN BEGG: 6.30, Mr. JOSEPH P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. F. K. FREESTON.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{DEAN ROW, 10.45 and
STYAL—6.30, Rev. E. A. VOYSEY.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11, Rev. W. G. TOPPING; 6.30, Rev. H. C. HAWKINS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES ROPER, B.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. JOSEPH WOOD.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

MAIDSTONE, Unitarian Church, Earl Street. Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45. and 6.30, Rev. JOHN MCDOWELL.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Rev. C. PEACH. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College. Chapel closed.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. J. W. LEE.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Mr. E. R. FYSON.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

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CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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BIRTH.

ISAACS.—On September 1, at Hillsley, Caledon Road, Parkstone, Dorset, to Mr. and Mrs. G. H. Isaacs, a daughter.

MARRIAGE.

BALMFORTH—HAIGH.—On August 8, at Oldham, by the Rev. J. Arthur Pearson, of London, and the Rev. Lawrence Scott, of Denton, Henry Balmforth, M.A., to Helen Haigh, B.A.

DEATHS.

BISHOP.—On August 31, at Nursing Home, 10 Russell Square, W.C., Edward Francis, son of the late John Bishop, of Dorchester, Dorset, aged 73 years.

NOTCUTT.—On September 12, John Notcutt, of 10 Erskine Hill, Hampstead Garden Suburb, son of the late S. A. Notcutt, of Ipswich, aged 73.

ROSCOE.—Died of wounds in France on September 5, aged 26, Arthur Roscoe, B.A.Cantab., 2nd Lieut., 8th Royal West Kents, beloved youngest son of the late Richard Roscoe, of 8 Bedford Row, London, and Mrs. Roscoe, Crockham Hill, Kent.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE great improvement in the military situation has had the effect of reducing the captious critic to silence. While the whole country is engaged in following the development of a contest which is being played with matchless skill, he lacks an audience, and perhaps some feeling of shame for his former peevishness has crept into his own heart. Even the experts in the newspapers are a little less omniscient than they were, and admit the possibility that they may not be the only people who understand strategy and can save the country from military disaster. Everywhere confidence and admiration have taken the place of grumbling, and the big events in the field dwarf all the minor issues about which we disagree at home. Though the tension is tremendous, this mood of confidence is like a foretaste of the joy of victory.

* * *

IT is in this mood that we must approach the study of all the difficulties in our social and industrial life, which will crowd in upon us in the days of settlement. Now we are making some of the proudest memories of our race, then we shall have to weave them and their uplifting influence into the pattern of our common days. The effective workers in this hard task will not be the men and women who have played the part of pensive spectators, but those who have thrown themselves with all their energy into the struggle, who accept hard duties with cheerfulness and never forget the gladness of victory which lies at the heart of sacrifice. It is they who will be able to bring to the service of the future an intelligence sharpened by experience and enriched with the deep power of joy.

* * *

SPEAKING in London the other day at the opening of a fine extension to the Y.M.C.A. Shakespeare Memorial Hut Lord French paid a warm tribute to the special kind of work which that and similar institutions had done for the army, and the way in which the soldiers had responded to it. It was on the fields of battle, he said, that the soldiers showed what different men they were from their predecessors. This war had demanded more in the way of nerve and courage from our men than any war that has happened in the history of the world. The most constant courage and endurance had to be exercised every moment of the day and night. No bit of ground was secure from the long-range high explosive shells, and yet our men all through have shown a splendid and magnificent courage. The old soldiers of the past were splendid, but they certainly never surpassed the splendid courage shown in this war, and he could not help thinking that perhaps it was to be traced to the work of these institutions. He thought that the whole spiritual and ideal side of the soldier's life had been developed, and that this volume of glorious pluck was the result of it.

* * *

A LARGE part of the address which Prof. Harnack gave in the Philharmonic Hall, Berlin, at the beginning of the third year of the war, of which the Rev. J. H. Rushbrooke has given an interesting summary in *The Daily News*, was devoted to the subject of needful reforms in internal economy, and it is interesting to observe how some of the best thought in Germany is travelling along the same lines as our own. They could not, he said, replace the precious blood that has flowed so abundantly, and the heavy losses that the people had suffered, but they could to some extent fill in the ghastly gaps and prepare a still stronger future. How? By care and training in every direction. They must begin by care for their most valuable possession—the rising generation, and from care for the new-born babe they must go on to care for housing, for popular education, and for the prevention of disease. Unless they carried out improvements at any cost they would incur the gravest peril. The housing question involved health, morality, happiness, or gloom and unhappiness. In education he pleaded for improvements in many and varied ways to meet the new and powerful stimulus, political, geographical and intellectual, which has come to the German people through the war. Incidentally he mentioned the need of popular libraries, "a matter in which we are behind other countries."

* * *

AT the close of his address Prof. Harnack dealt with the industrial conditions created by the war, and the need of far-reaching reform in the system of national economy.

> The war [he says] has exposed the intolerable evils of the conditions under which we suffer. What have we possessed before the war? A system of international private business, and alongside it in certain departments an efficiently working fiscal and military State business. What have we experienced in the war? The fiscal and military State enterprises, under the leadership of men of genius, have

widely extended their range of operation, and speedily attained the greatest efficiency. On the other hand, the international private business collapsed; the foreign competition ceased; and an irresponsible internal private business, aiming purely at profit, largely took its place. Usury and profit-mongering grew up, and there was here scant trace of the spirit of August, 1914. If it is clear that we dare never again permit this in war time, there must be a resolve to effect in peace time a great change.

The remedy suggested by Prof. Harnack is along the line of public control of staple industries like minerals, coal-mines, and forestry. The people, he insists, must be guarded from the greed of plunder, and this can only be done when the idea takes possession of them that "all business is a branch of a German common business."

* * *

THE Address delivered by the Rev. W. Temple as President of the Educational Section of the British Association exhibits the breadth of view and the independence of mind which we expect from him. He has the courage to tell us that we are not quite so foolish and uneducated as some of our experts would have us believe.

The present interest of Englishmen in education [he says] is partly due to the fact that they are impressed by German thoroughness. Now let there be no mistake. The war has shown the effectiveness of German education in certain departments of life, but it has shown not only its ineffectiveness, but its grotesque absurdity in regard to other departments of life, and those the departments which are, even in a political sense, the most important. In the organisation of material resources Germany has won well-merited admiration, but in regard to moral conduct, and in regard to all that art of dealing with other men and other nations which is closely allied to moral conduct, she has won for herself the horror of the civilised world. If you take the whole result, and ask whether we prefer German or English education, I at any rate should not hesitate in my reply. With all its faults, English education is a thing generically superior to the German. It is to perfect our own, and not to imitate theirs, that we must now exert ourselves.

* * *

IN an interesting review of a new volume called 'Faith or Fear?' which appeared in *The Westminster Gazette* last week, the writer points out that the lay mind has turned to more fundamental questions than the special aspects of purely Christian apologetic which occupy the theologians He denies that a man who is in doubt about the foundations is helped by being told that he need not believe in the Virgin birth. The review has called forth an anonymous letter, which contains a strong plea for a more fundamental treatment of the vital issues of religion than is involved in the attempt to provide new meanings for ancient forms. "As long as there is any feeling that the writer is pledged to certain traditional forms, so long to many of us there is no sense of reality and of that freedom in the atmosphere of which alone can these subjects be usefully considered."

* * *

THE writer proceeds to point out that the respect and affection, in which Dr. Martineau was held by all kinds of laymen of a former generation, were due largely to the fact that his mind was not in chains.

I do not for a moment say [he adds] that the teaching of Martineau offers the only solution or the best solution. But a Church which, with much that is beautiful and full of a religious spirit, adheres to its vain repetitions and narrow expressions of an orthodoxy that is wholly unsuitable to these times gives to many of us no message and no solution. The same position of absolute freedom from all pledged adherence to theologies as that which was Martineau's is needed for teachers of religion now. And so you are absolutely right when you say that a Church which is to minister to these people and to give them the spiritual religion for which they crave must have among its teachers, philosophers, thinkers, men of insight and daring. And they must be unpledged. Perhaps in the days that are coming some of these philosophers and teachers who have a real spiritual faith, though it is entirely what is called unorthodox, the descendants of men like Martineau, or of men with an even wider outlook, will be able to speak and write as their predecessors did for those thousands of men and women of whom you speak, who are filled with impatience at the ecclesiastical solutions which are so barren and so many. These people are seriously and spiritually as much in earnest as those whom the ecclesiastics address and console and support. They are, and must remain, as far as can be foreseen at present, among non-churchgoers, not on any grounds of indolence or carelessness. There are many signs of companionship among such thoughtful men and women, there is less and less isolation, there is much which in perhaps a quiet or half-silent way indicates unity of aims and hopes.

The writer hardly seems aware that Martineau spent his life in the service of churches of the open way. If he has never heard of them, or having sat occasionally in their assemblies is neither attracted nor inspired by their message, it is worth while for those churches to ask the reason why.

* * *

THE noble Discourse on War by the late Stopford A. Brooke, which appeared in *The Hibbert Journal* for July, has been reissued by the British and Foreign Unitarian Association by permission of his literary executors. In its vision, its courage, its admiration of the virile qualities in human life, and its prophetic words of warning, it strikes exactly the religious note which is needed at the present moment.

"The doctrine of non-intervention," Mr. Brooke says, "is a good doctrine, but not when carried to so great an extreme that a nation remains silent and inactive face to face with deliberate crime, of the deepest dye, wrought against justice, liberty, pity, and human nature, against the whole progress of the human race. No people which does not take an open stand in behalf of civil and religious liberty, not only within its own borders, but also over the whole world, which does not proclaim that it owes a duty to mankind and the vast causes of mankind, as well as to itself, can remain great. It is then on the path to decay, and, if it do not repent, to death. I trust the time will come when all those nations, East and West, who love freedom and justice and the tolerance of thought will ally themselves together not only for their own interests, but for those of humanity, and will say—fearing no war, for their united power will be overwhelming—to the governments who violate liberty, justice, and pity, 'This must cease; reform yourselves or stand your trial before the tribunal of mankind to receive judgment.' Of that I do not despair; and that alone as things are now, would put an end to war."

* * *

AN impressive passage follows on the social war inspired by covetousness and greed in personal and industrial life, and the wounds and enslavement of those who are slowly slain in their struggle to live. It is only as life is set free from covetousness of every kind that society can be redeemed from the curse of this war. "Then England may grow young again. New art, new literature, new politics, new business will be born, and science will no longer minister to the destruction but to the health and betterment of men." These words were written in 1905. They are even more necessary in their rebuke and encouragement in 1916. We should like to see this sermon distributed widely through the country and sent by thousands to our men in the trenches.

THE TRADES UNION CONGRESS AND THE CLERGY.

Our professional teachers of religion will act very foolishly, if they show any kind of public resentment towards the resolution which Mr. Ben Tillet carried in the Trades Union Congress last week. They have first of all to ask themselves, What does it mean? Have we done anything to justify it? Of what lurking danger to our work and influence is it a symptom? The resolution was in the following terms: "That this Congress regrets the unfair privilege which has been given by the Government to members of the clerical profession by granting them exemption from the operations of the Military Service Act. We view with regret that a large class of able-bodied men who are engaged in unproductive employment should not be used to better purpose during this critical period. We call upon the Parliamentary Committee at once to approach the Government with a view to removing this anomaly." There may be ground of complaint that some of the language used in the course of the debate was too violent and sweeping. A good case could also be made out for the social value and genuine productiveness of spiritual work. But the real sting of the resolution lies in the words "unfair privilege." Are they justified? Or are they, as many ministers of religion would like to believe, merely an unworthy expression of anger and prejudice?

For ourselves we cannot pretend to be in the least surprised that the Trades Union Congress has spoken as it has done, and we feel that the challenge is to a large extent deserved. When the clergy begin to claim special legal privileges for themselves, and cry off duties of citizenship which are incumbent upon all other men of the same age, they set forces in motion which are bound to have far-reaching social and political reactions. The situation is quite different from the one existing in the first stage of the war. Then enlistment was voluntary, and though there was a widespread feeling that the younger clergy ought not to shelter themselves behind their calling from common duties and dangers, there was no question of special privilege. This has been altered by the Military Service Act, in the drafting of which clerical influence was sufficiently strong to secure exemption for ministers of religion and for nobody else. All the questions which are of extreme importance for the layman, and are the constant concern of the tribunals, business obligations, conscientious objection, or the plea that his present work is of national importance, cease to exist for the cleric. He is saved from the trouble of making out a good case for himself. He can plead the protection of a law which exists for him and for him alone.

On the face of it this is an anomalous state of things. Judged at the bar of English common-sense and the principle of equal rights and duties for all citizens, it appears to need a good deal of justification. Now that organised Labour has pronounced against it, those who defend this legal privilege must be prepared to bring forward solid and sufficient reasons, remembering that a good deal of the sentiment and rhetoric which passes muster on the religious platform has no value for the intelligent critic. After some careful examination of the question we are forced to the conclusion that the only possible line of defence is to be found in a strictly sacerdotal view of the ministry. It may be pleaded that as members of a sacred caste, who are the sole custodians of the grace of heaven, the clergy must stand apart from the habits and duties of ordinary men. This is a view which it is singularly difficult to commend to the English mind, and the fact that with a few exceptions the Anglican clergy are not an ascetic order, but adopt the ambitions and standards of middle-class life, makes it hard to plead it with the frankness and sincerity which require no laboured apology. But the position of Nonconformist ministers is even less defensible, and we doubt whether they have thoroughly explored the reasons for their tame acquiescence in clerical privileges, which cut clean across some of their most cherished traditions and falsify their long struggle for equal rights for all citizens before the law. Is it the professional instinct and the desire that special homage should be paid to their sacred calling, which has deceived them? Or has the feeling of relief that their usual routine of work will be undisturbed, and in their case no questions will be asked, betrayed them into accepting, without a murmur of criticism, a legal exemption which is denied to others?

But it may be said that all this is past history; it is a closed issue, and what has been done cannot be undone, though some of us may think that we have blundered badly. With this position we cannot agree, especially in view of the very grave warning which has come to us from the Trades Union Congress. All that we have written on this and kindred topics since the beginning of the war has been inspired, not by a commonplace desire to hustle a few more men into the army, but by a deep concern for the future of religion in this country. Anything which produces a deeper cleavage between the clerical and the lay mind will add immensely to the difficulty of our task. Hitherto we have been happily free from the more violent forms of anti-clericalism; but there are murmurs and mutterings in the air, and a policy which causes organised labour to regard the clergy as partisans of their own order and defenders of their own privilege, at a time when all differences of class and calling should be lost in devotion to common aims, may easily cause tolerant indifference to flame up into open hostility. Even now it is not too late for a great act of moral wisdom. Instead of defending their position the clergy might reply in these terms to the resolution of the Trades Union Congress: "We accept your challenge. We will support your efforts to remove this anomaly from the law. We want no special privileges for ourselves, and we will not accept exemption except on precisely the same terms as it is granted to our fellow-citizens." The effect of such action would be electric. Men who have never understood one another before would clasp hands. The antagonism, which now vents itself in bitter criticism, would melt into fruitful sympathy; and new avenues of personal influence would open on every side. Alas! we do not expect anything of the kind to happen, for the courage which is born of moral imagination is not a common clerical virtue. It is only too likely that this protest of organised labour will be forgotten by the churches and their leaders in a few days, and

we shall return to the familiar task of lamenting the failures of to-day and discussing the problems of to-morrow, unconscious that our worst difficulties are those which we create for ourselves.

Good Thoughts for Evil Times.

A PRAYER FOR PEACE.

O Thou that makest war to cease in all the world,
In accordance with thine ancient name we beseech Thee,
Make war and tumult now to cease.
From the murmur and subtlety of suspicion, with which
We vex one another,
Give us rest.
Make a new beginning,
And mingle again the kindred of nations in the
Alchemy of Love.
And with some finer essence of forbearance and
Forgiveness,
Temper our minds.

From the 'Pax' of Aristophanes
(421 B.C.)

That poet knew but little of either streams or hearts who wrote—

Nor ever had the breeze of passion
Stirred her heart's clear depths.

The lonely fisher, the lover of streams and living fountains, knows that when the stream stops it is turbid. The dark pools and still flats are always brown—always dark—the mud lies in them, the trout *sleep* in them. When they are clearest they are still tinged brown or grey with some foreign matter held in solution—the brown of selfish sensuality or the grey of morbid melancholy. But when they are free again! when they hurry over rock and weed and sparkling pebble-shallow, then they are clear! Then all the foreign matter, the defilement which earth pours into them, falls to the ground, and into them the trout work up for life and health and food; and through their swift yet yielding eddies—*moulding themselves to every accident, yet separate and undefiled*—shine up the delicate beauties of the subaqueous world, the Spirit-glories which we can only see in this life through the medium of another human soul, but which we can never see unless that soul is stirred by circumstance into passion and motion and action strong and swift. Only the streams which have undergone long and *severe struggles* from their very fountain-head have clear pools.

Charles Kingsley.

Almighty and most merciful God, we beseech thee to bless to us the gift of this new day. We would not treat it as our own, to use as we may please, but as a trust committed to us by thee, to be kept according to thy will. Inspire us with a deeper sense of our responsibility; save us from the reproach of treating lightly and carelessly that which thou deemest worthy of thy divine thought and care. May our souls grow ever wiser and stronger, that we may not be vexed by the trifles and accidents of life; but may set a high and holy purpose clearly before us, and learn how all things work together for good to those who truly love thee. Amen.

SAINTLINESS.

The soul of life is aspiration; the soul of religion is aspiration; the soul of the Church is aspiration. If I were to ask a number of worshippers why they belong to any particular Church, I daresay I might get various answers. Some might say it was because their parents before them were there; some because it has become a fixed habit with them to go to church; some because the doctrines taught are the only religious doctrines they can accept; some because they regard it as their duty to attend Church, or because they have some compunction for the minister, for they can understand how unsatisfying, how difficult and distressing it must be for a man to try to edify empty pews, and inspire vacancy to good living, to electrify or admonish the air. But none of these reasons touches the reality of the thing; none of them makes a man or a woman really, truly, and genuinely a member of the Church. The authentic functions of the Church are manifold, but one of them is to create, encourage, and promote aspiration towards higher character and diviner life. A real Church is composed of those who want to be better men and women than they are, to come nearer to God's idea of a man.

I love to think that we are not sectarians, that in our hearts, deeper than those views and doctrines which separate and isolate us to some extent from the other bodies of worshipping people, there is that desire, that emotion for a divine nature which runs and has run through the whole Church Catholic, and knits it into a glorious spiritual unity; I love to think that, though larger institutions despise us, and proud ecclesiasticisms acknowledge us not, yet we are of the same soul, the same purpose, as those who are the light, the life, the splendour of the Church of God in every age and clime.

We, too, know and share that common divine yearning to attain to qualities and altitudes of character which we have not yet risen to, and apart from which we cannot be content with curselves. We have been in the world and with our fellow creatures, between whom and ourselves there stretch manifold subtle relations of right and duty, and out there we have been less than ourselves; we have failed of the wholly right adjustments; we have been on the lower side of the ideal, and we want to regain the balance, to obtain the spiritual force that will enable us to send forth diviner reactions; and so we turn where so many great saints have turned, to the Church, with its atmosphere, its suggestions, its accumulated inspirations. And it is that in you and me that keeps the Church alive, makes us belong to it.

Now, if there is any worthy ambition in this world at all, must it not be above all else just this, of becoming better than yourself; of making some headway in virtue; of getting nearer the perfection of your nature? I don't know anything else of so much intrinsic value; I don't know any art that can be put beside it. Everything else involves a certain subordination of personality, a certain slavery of selfhood; this is the elevation, the completion, the adornment of your very intrinsic, absolute, vital being—an *increase*, an uplift of it.

And yet how many, even of people connected with churches, think that in the Sabbath worship of the sanctuary they are engaged at the central and most vital thing of existence? How many regard it as a necessity, not to be neglected on the most silly excuses? How many are there who do not look upon it as a very subordinate function? I venture to affirm that such a view of it, only too current in the present day, is due to this, that we have got away from the cardinal object and reason of our own existence. We are suffering from a lack of thought and reflection; there is too little philosophy among us. A well-known statesman has been speaking lately of the need of ideas, but in our ordinary life and habit there is an even greater want of ideals, of *the* ideal of Christlike power and personality. The passion for perfection of soul is all too feeble in our modern society. Saintliness has become an almost obsolete quest. We want to *do* things, to *make* things, forgetting that the highest attainment is to *be* something. There is no product so precious as a fine life and personality. And I say the ultimate and residual value of everything else that is invented or done on this earth depends upon personal factors, and is measured by its spiritual equivalents. And when we have lost sight of that we have lost sight of the main thing.

One is sometimes tempted to lose one's temper when one contemplates the superior attitude of many, particularly of the younger generation, to the Church and everything connected with it; one

sees that they regard Church and its work as the most inferior and amateurish thing in the world; no scope here for large ambition or roaming faculty; a mere side-show, and its effort a small eddy, with little bearing on the principal current of human activity. But again I ask, what is the worth of any activity that does not eventuate in that which is the essence of all the Church's operations, viz., higher and better character, nobler and completer human beings? Of all the effects which creative art can produce in any of those applications of it which we freely and unrestrainedly admire, which is fairer than the achievement of saintliness of character? Which more worth our attention and effort? Are we here to build up an outer world of matter and energy in order and harmony and not to trouble about the harmony and order of the inner world of our own affections and desires and efforts? I cannot think so.

I was in the National Gallery not long ago looking upon some of the masterpieces of man's art; from all over the world the skilled and the cultivated, the people who are looked up to for their refinement and sensibility, will come to see and to admire these works. But there is not one of them that carries in it the range of power, the depth of meaning, the grace of artistry, or the permanence of value of that man or woman of whom we can say—he was, she was, a saint. And yet how feeble is the ambition for saintliness in most of us for whom God and our own will make it possible! I repeat, our values have got all distorted for want of that rarest of things—philosophic thought and wise reflection.

Some people may object that, frankly, saintliness is not an aspiration that appeals to them; in their ears the word rings thin, its connotations suggest a certain lack of full-blooded life and vigour; it is the hectic flush on the consumptive cheek—the fragile beauty of a morbid condition of soul. When the word saint is named they see a white face in a musty cell, or a far-away look framed in flying habiliments of black. It does not inspire or attract them. Let us all be assured of this, that saintliness does not mean sourness, nor Christianity crabbedness, nor spirituality sickliness. A thousand times No! Saintliness, as I understand it, means health of soul, fullness of soul, completeness of soul; it is life when it has attained to its true size and proportion, and the flower is on it. It is not the cessation of the efficient and productive activities and functions of our whole being as men, it is rather the achievement of the direction and co-ordination of these to the highest end, their subordination to the divine purpose of our being; and it is the result, amid the immersion in the means, of keeping the goal in sight. It is not being taken out of the world, in the richest sense, but being kept in the world in the best sense: it is overcoming the world and not being overcome by the world. It expresses simply the power and effect of not losing your soul in gaining your part of the world. It is just keeping your right side, your best side up amid the tumult and struggle and competitions of everyday life. It is the shaping of the crudities of experience into a work of art, the making of an unexpectedly fine product out of them by the instinct of spiritual genius.

It is worth doing. Whether we do it or not, let us admit it is worth doing. And let us also admit that it takes a tremendous amount of doing. Saintliness is not a static thing; it is not a state, but a very complex, delicate, ceaseless activity; or the infusing into *all* our activities of a certain spirit, the realising through them of a certain truth or ideal.

What are its constituents? Prof. Wm. James, in his 'Varieties of Religious Experience,' has analysed saintliness. He defines it as "the collective name for the ripe fruits of religion in a character." "The saintly character," he says, "is the character for which spiritual emotions are the habitual centre of the personal energy." We must remember that James traces diversities of human character chiefly to differences in susceptibility of emotional excitement. Emotions are the making and driving forces of personality, and what we are largely depends on what kind of objects can touch and arouse our feelings. The saintly man is he whose activities are propelled by spiritual emotions, that is to say, emotions aroused by spiritual objects and aims. And in such characters he finds four elements: "(1) A feeling of being in a wider life than that of this world's selfish little interests; and a conviction, not merely intellectual, but, as it were, sensible, of the existence of an Ideal Power—in Christianity called God. (2) A sense of the friendly continuity of this Ideal Power with our own life, and a willing self-surrender to its control. (3) An immense elation and freedom, as the outlines of the confining self melt down. (4) The presence of loving and harmonious affections towards all creatures."

Let me try to recapitulate these elements. The saint is one who is conscious always of the larger spiritual world, a Reality of which this sense world in which we are and work is only a province; he tries to keep true to the laws and demands of this higher world, this higher Reality; he feels himself one with it and seeks always to co-operate with it and its ends; consequently he is set free from the dominion of merely personal and selfish ambitions, and thus his personality is enlarged and elevated; he lives not in and for himself, but in and for God, and this gives him a certain recklessness and strength; moreover, he sees in other people and other creatures part of the purpose of God; they belong to God; and that being so, he seeks not for division but harmony; he treats all as having a divine value and potentiality, and not simply in relation to those selfish ends and projects which he has given up, by reinterpreting them in the light of his self-surrender to God.

We see, then, that so far from being shrunken and narrow and thin of personality, the saint really lives in a larger world, for larger ends, and with a larger spirit than the ordinary man. It is the so-called man of the world, or worldly man, who is the provincial; the saint has conceived a divine cosmopolitanism. He is in communion with that Unseen which is vaster and more august than the seen; consequently he is more equilibrated to withstand the impacts and gusty troubles of our world; the centre of gravity of his whole life is lifted into that spiritual order which is eternal. Hence an equanimity, a serenity, which is at once strength and beauty of character, a spirit genially whole and steady, which does not repel but attracts. The very elevation of the true saint makes him a tremendous force in the world, for height always means potential energy, and his very greatness, largeness, makes him profoundly good-natured. A crabbed saint is a contradiction in terms. He may not be at home in a materialistic environment or among small selfish projects; he may scorn them and scorch them at his high altar-fire; but he always seeks the true interest of each man and works for the greatest good of all men. And your genuine saint is both incorruptible and indomitable. That is why he is feared more often than loved. Browning prayed for men. Let the Church never cease to pray for saints.

R. Nicol Cross.

THE SHADOW.

The fresh grass that springs up in the hayfield after the harvest days gives that vivid tint, the even hue of the aftermath which marks out such a field from all others on the hillside. In the middle stands a tall, thick-foliaged tree upon and around which the sunlight plays all through the long summer day, staining the sward a dark violet blot, where the shadow falls. While the sun shines the shadow spreads, seeming darkest when the light is most garish, and with the cycle of the golden hours slowly shifts the earth-spread of darkness from west to north, from north to east. Such a contrast it offers to the environing bouncing and blatant green, so deep it lies, so silent, so cohesive, so negative of life and song that it rivets the eyes and grips the imagination of the onlooker. At noon it shrinks to its smallest dimension, but then it seems to cling more securely to the bole of the tree, and as the westering rays shoot slantwise across the landscape the supine smudge lengthens and stretches until it gains the hedge and is lost in the gloom of the wood. Difficult to think that this so seemingly real a thing is the most insubstantial thing, the most illusive of all visual phenomena. Day by day I look out on meadow and river, on browsing kine and the blue smoke curling up from the woodman's hut, on the billowing boskage of the wood, on the sheets of ripening grain, but irresistibly and inevitably my eyes are drawn to the shadow, the ineffaceable shadow plated to the patch of earth around the tree in the stripped hayfield.

One afternoon, while thus engaged, a man was ushered into the room, well known by name but a stranger by sight. It was thirty years since he had visited the village. All his relatives are dead. None but a few remember him, and of these not one has forgotten his story. In those far-off days he committed a grave error. A temporary aberration, incredible in one of such nobleness of character, placed him under a cloud, and

he went away to hide his shame. By a life of honest industry, of impeccable righteousness, of invincible gentleness he has long lived down the old disgrace, paid off the debt a hundredfold, and vindicated to the last grain the integrity of his manhood. Among those who truly knew him (and no man was so well beloved) he never lost respect and affection. And yet there has always been a difference. People have been kind, have been loyal, but they never forgot. That shadow has clung to his name all these interminable years. Can men be just, can they be more than just, even relenting and forgiving, can they serve and solace and love, do everything except forget? Is this the last infirmity of minds of ordinary nobility? Is this forgetfulness the genuine mark of the intrinsically great? Is this why Emerson put in a class apart men like Abram Lincoln, whose heart was big enough to hold the whole world, but had no room for the memory of a single wrong? Is this the thing in Cæsar which Nietzsche adored because he was the man who never forgave for the sufficient reason that he always forgot? Is this the thing we chiefly need, not our ready virtuous indignation, not our humanitarian helpfulness of the sinner, not our justice tempered with mercy, not our effort to rehabilitate, but just a little draught of the waters of Lethe that makes us completely forget? Is this why the child, the savage, and the demented are more blessed than the civilised man? Alas! is it only the Divine tenderness that can wipe out, cast their sins behind him into the sea, sunk and lost in the utter oblivion of Eternal Love? Sweet it must be to the sinner to think there is something better than God's forgiveness, which must remember while it forgives, and that is God's forgetfulness. But, inasmuch as the shadow clings to the tree while the sun shines, and the sin clings to the soul while the law of cause and effect operates, and history repeats itself, and the work of the ages is indelibly engraved on the records of fate, one may see why there must be at the end of each æon a resolution of all the universe into nebula and protyle again, and that it is in mercy that God burns up the world with a kiss. I look out to the hayfield when the sun is set. The shadow is gone, for the whole hillside is equally in shade. So suffer in the night of the Gods, in a beneficent erasure, all the judgments of men. And the star that burns in the west is token of the liberated soul, gleaming where no shadows may play, because the whole abyss is a Deep of Dark. J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A PERMANENT PEACE.

To the Editor of The Inquirer.

Sir,—Thank you for your leader of the 9th. It may strengthen your contention to publish some evidence of the state of feeling in Germany and the extent of misinformation there. On August 29 there appeared in *The Times* a letter from a correspondent who had just met an elderly man lately come from Frankfurt, a man whose business it was to be well informed, and whose interest in accurate information would be great. He says: "I should have expected this attitude from an ordinary German, but here was a Jew, a member of one of the most intelligent races in the world, a race that has been given quick powers of insight, inference, and deduction. Yet he was convinced that Germany had been basely attacked, that the English navy was paralysed, that London was almost in ruins, that England was on her last legs financially and on the eve of a social revolution, that Hindenburg was cunningly drawing Brusiloff and the Russians on to their doom." He was well acquainted with all the English *communiqués* which are fully given in the German press, but said they were all lies. "He thought the war would last at least till Christmas, at which time France would have collapsed and 'England would be asking to be allowed to go home,' to use his own words."

If further evidence of misinformation is required it may be found in the reports officially published in Germany of the Zeppelin raids. I doubt if there is much exaggeration in a story I heard in connection with a recent transportation of German prisoners to this country. "Where are you taking us?" asked one of them on the boat. "To Southampton," was the reply. "But there is no Southampton," he answered, "We destroyed Southampton when we destroyed London." The German Government seem to have succeeded in what was supposed to be an impossible task, viz., fooling all the people all the time; and to conclude peace with them before the truth is made manifest would be to throw away all the heroism and sacrifice that is now leading steadily to the most beneficent victory known in the history of the world.

In a speech delivered at Norwich last February Mr. Arthur Henderson used these words: "A settlement on terms now would be one thing; a settlement on precisely the same terms following victory would be another thing altogether." Nothing can take the place of victory in the field in deciding the future of this century. Mr. Notcutt rightly indicates how well a speedy peace would suit the lower interests of elderly people, and how it would be the betrayal of the higher interests of civilisation and religion.—Yours, &c.,

H. Shaen Solly.

Parkstone, Sept. 11, 1916.

DEVOTIONAL LITERATURE.

To the Editor of The Inquirer.

Sir,—Your readers will welcome Dr. Drummond's list of devotional books that have been written by Unitarians. To these should certainly be added the writings of Dr. Drummond himself, as, for example, 'The Studies of Christian Doctrine,' 'Johannine Thoughts,' about which he is modestly silent. But probably all Unitarians will have sympathy with Dr. Martineau, who sought a wider field of spiritual culture than that provided by any one denomination. Writing to me shortly before his death, he said: "For myself I confess it is to the orthodox versions of the Christian belief that I turn for the inspiration of Faith and Love. The Prayers of the Friends, the Hymns of the Wesleys, the meditations of Law and Tauler, have for me a far more quickening and elevating power than anything I find on our Unitarian bookshelves....I fear there is a lack of balance in our Unitarian culture, narrowing it on the affectionate, and emotional side...."—Yours, &c.,

E. Mahler.

Sudworth, New Brighton, Sept. 11, 1916.

A LEAGUE OF DISCIPLINE AND PRAYER.

To the Editor of The Inquirer.

Sir,—Mr. Irvine Lister's proposal of a League of Self-Discipline and Prayer comes at an opportune moment. The churches are considering the grave need of new methods to meet the changed conditions which the war will have created. A new impulse is called for. There are indications that it will arise in connection with a new-found sense of spiritual realities. A tremendous mental and moral upheaval has come to multitudes of men. And even before the war the general trend of feeling and reflection was setting in towards such a state of mind. Mr. Cyril Hepher, in his recent book 'The Fruits of Silence,' says: "There are signs which indicate a return to inwardness in religion; an era of the Spirit. The fear of death and hell are no longer the Missioner's sword of Goliath; nor does the message of the Fatherhood and free forgiveness, which in the Moody and Sankey period burst on so many as a new gospel, now create the same electric effect. The message which must directly minister to the spiritual needs of this generation is *the gospel of the spiritual life and of personal spiritual development, of prayer, communion and meditation.*"

All this, as Dr. Drummond has pointed out, is in a direct line of affiliation with the deepest and best tendencies in our denominational history. The League is an attempt to work out in the practical sphere the ideals we have learnt from Martineau and Thom and Travers Madge. Our people, it is true, have often spoken as if their only care was for the "way of Martha." But they have never quite abandoned the "way of Mary." Only, they have often seemed to take this latter for granted, without giving it a body and a form. If they would be true to what is best in their history, let them rally to Mr. Lister's brave and challenging call.—Yours, &c., W. Whitaker.

Withington, Sept. 12, 1916.

THE WOMEN'S LEAGUE OF SERVICE.

To the Editor of The Inquirer.

Sir,—Your paper has so frequently supported the claims of Motherhood and Infancy in this time of national stress that I feel sure you will allow me to make known through your columns the immediate need of the Women's League of

Service, a Society which for the past five years has inaugurated and maintained Infant Welfare Centres in various parts of London. These Centres provide Health Visitors who work under the Medical Officer of Health of their district, Infant Consultations, dinners for nursing and expectant mothers, classes in cookery, needlework, and infant care, and in some of the Centres, ante-natal and dental clinics for mothers. The increased cost in food and salaries has rendered the usual income quite inadequate and £500 is urgently required in order that all the Centres may be maintained at the same standard of efficiency. I am confident that this need has only to be known for so small a sum to be forthcoming; money so given will save the truest jewels in the British crown :—

The world has no such flower in any land
And no such pearl in any gulf or sea
As any babe on any mother's knee.

—Yours, &c.,

Florence E. Barrett, M.D.

31A *Mortimer Street, W., Sept.* 13, 1916.

P.S.—Visitors will be welcomed any day at 2 P.M. at the various Centres.

Centres: 111 Bridge Road West, Battersea; 161 Sulgrave Road, Hammersmith, W.; 128 Pentonville Road, N.; 49 Church Street, Minories, E.; 39 Lisson Street, Marylebone, W.; 152 Kingsland Road, Shoreditch, N.E.

Contributions will be most gratefully received by the Secretary or Hon. Treasurer at the Head Office, 31A Mortimer Street, W.

PUBLICATIONS RECEIVED.

Messrs. Allen & Unwin, Ltd.:—The Science of Peace: Stanley De Brath. 4*s.* 6*d.* net. Early Blossoms: A. R. P. Hickley. 1*s.* net.

Cambridge University Press:—The Divine Aspect of History (2 vols): John Rickards Mozley. 36*s.* net.

Messrs T. Fisher Unwin:—The Book of Italy (Third impression): Edited by Raffaello Piccoli. 7*s.* 6*d.* net.

British and Foreign Unitarian Association:—A Discourse on War: Stopford A. Brooke. 1*d.*

The Cambridge University Press announces for early publication 'The Elements of Pain and Conflict in Human Life considered from a Christian Point of View' and 'Lectures on the History, Life, Literature, and Art of Modern Russia,' edited by J. D. Duff, M.A. These two volumes will contain the lectures delivered at the Cambridge Summer Meeting, of which some account has appeared already in our columns.

We are glad to learn that 'The Book of Italy,' published by Mr. T. Fisher Unwin, 7*s.* 6*d.* net, has been so successful that a third impression has been called for. We may remind our readers that it is being sold in aid of the Italian Soldiers' and Sailors' Families in the United Kingdom, and of the Italian Red Cross.

In the light of the declaration of war by Roumania last week, the following extract from Mr. R. W. Seton-Watson's book 'Roumania and the Great War,' published last year by Messrs. Constable, is not without interest: "In January, 1915, Mr. Take Jonescu proposed in my presence the health of King George, and closed with these words: 'Britain is fighting for us, and so much the worse for us if, to the very end, she should fight for us, without us.'" Mr. Seton-Watson summarises the attitude of Roumania in these words: "The only way to convert Roumania's open sympathy for the allied cause into active intervention is to prove that we possess the energy and resolution to win, and the knowledge and diplomatic skill necessary to turn victory to full advantage." This was written in April, 1915.

MEMORIAL NOTICES.

THE REV. DAVID P. FAURE.

We regret to have to record the death of the Rev. David P. Faure, the founder and first minister of the Free Protestant (Unitarian) Church, Cape Town. Mr. Faure was educated and trained for the ministry of the Dutch Reformed Church, and at the end of his five years theological course at Leyden University, he passed his B.D. examination with honours and received his diploma as being eligible for the ministry of that Church. Amongst his tutors were Dr. Kuenen, Prof. Scholten, and Prof. Rauwenhoff. When he returned to Cape Town the Dutch Reformed Church of the Cape refused to admit him on account of his Liberal views. He thereupon started the Free Protestant Church. His early career was full of storm and stress, but his personality soon won widespread respect even against the bitterness of his enemies. He was appointed official interpreter in the Dutch language to the Supreme and Circuit Courts. In 1882 he became the editor of *Het Volksblad*, a newspaper of vigorously independent views. In 1883 he was appointed interpreter to the Transvaal deputation which went to England for the purpose of arranging a new Convention through the then Colonial Secretary, Lord Derby. In 1892 he was elected Deputy Grand Master of the Masonic Lodges of South Africa. In 1897, owing to long-continued overwork, a severe breakdown occurred from which he never recovered sufficiently to take an active part in public life, though he afterwards did a considerable amount of leisured translation and literary work, his 'Autobiography' appearing in 1907. He was confined to his house about four months, and died very peacefully on August 17. Mr. Faure was widely known and respected throughout South Africa, and the funeral service in the Church was attended by the Chief Justice, Sir James Rose-Innes, Justice Sir Wm. Solomon, Judge Kotze, Senator Powell, Advocate Esselen, Dr. Leech, Mr. F. J. Centlivres, and many other well-known citizens. The Rev. R. Balmforth, who conducted the service, in the course of his address said: "As we walk to-day with the burden of our sorrow let us be grateful for the many years of service which have been vouchsafed to us in the life of our friend. Let us remember, also, the calls which such gratitude makes upon us. His spirit is still, as it were, about us. What would he say to us now? What are the outstanding lessons of such a life? Surely, they are courage to stand alone, to have faith in Truth, to stand for the Truth at all costs—for to be a servant of the Spirit of Truth is to be a servant of God. That does not mean popularity, it does not mean sitting in the high places of Church or State, nay, it often means the reverse of these things—it means, too often, that you have to suffer for your convictions, that men pass you by in the street, that misrepresentation and rancour, or worse, try to damage your character. David Pieter Faure cared for none of these things. His supreme loyalty was to the Truth and the Right. In his work as a minister, in his political and journalistic work, in his defence of unjustly treated natives, in his intense passion for republican freedom and the rights of small nationalities as against the might of Great Empires—he was ever the same. For the great part of his mature life he was the standard-bearer of Liberal Religion in South Africa. He believed that a pure and upright life was the best creed, and worth much more than written creeds: that Christ himself held this faith when he spoke of a tree being judged by its fruits: when he said to the young man who had kept the Commandments: 'Thou art not far from the Kingdom of Heaven'; when he spoke of the true worship being neither in this mountain nor in that, but that it is found wherever man worships in spirit and in truth; and when he promised a place in the Kingdom of God to him who gave a cup of cold water only to one of the least of his brethren. This was the spirit of our friend's life and religion. Though ever a fighter for principle, for truth, and for justice, in private life he loved peace, and harmony, and quiet. He loved the mountains and the woods and the wild flowers, for he saw in them the grandeur, the beauty, the solemnity, and the peace of God. His influence will live on in the hearts of all who knew him well. It will live on—unseen but not unfelt—in the lives of many who did not know him personally. It will live on in this Church. His ability, his richly stored mind, his public work, and, above all, his personal character will long be remembered, and will be an example and an inspiration to others, for when a man becomes the humble servant of Truth, when he proclaims without fear what he believes to be the just, the right, and the good—that man's influence endures to after generations. Our friend is with God, for 'the souls of the righteous are in the hand of God, and there shall no evil touch them.' And as we take leave of him, and return to our accustomed work, we may well be grateful for the many years of labour and guidance and spiritual help and influence which have been vouchsafed to us through him. May the memory of these blessings awaken in us a deeper sense of the obligations which lie upon us and inspire within us the same spirit of service."

R. B.

MAJOR A. F. HOBSON, D.S.O.

Much sympathy, says *The Sheffield Daily Independent*, will be felt in Sheffield for Ald. A. J. Hobson in the second bereavement he has suffered through the

war. News has been received that his only remaining son, Major Alan Faber Hobson, R.E., D.S.O., died as the result of injuries on August 28, four days after publication of the award of the Distinguished Service Order. Ald. Hobson's other son, Second-Lieut. Leslie Faber Hobson, was killed in Flanders on July 13, 1915.

Major Hobson was educated at Rugby, where he was a member of the O.T.C., and went from there to Caius College, where he studied for the mechanical science tripos, and took his degree in June, 1914. In August, 1914, he joined the West Riding Division Royal Engineers (T.) as second-lieutenant. He was promoted to the rank of captain in 1915, and left for the front with his division in April, 1915. He was engaged for some months in charge of twelve bridges over the Yser Canal. When his brother was killed he returned on a short leave. Going back he was in command of his company, and soon after his arrival the company major was compelled to retire from the command of the company owing to a breakdown in health, and Capt. Hobson was chosen to succeed him, which for an officer only 22 years of age at the time was a most unusual distinction. That he had filled the post with the highest credit both to himself and the country may be gathered from the honour conferred upon him, which, as it was given for continuous good work, is regarded as a higher honour than if awarded for an isolated act of bravery. He was gazetted temporary major in November, 1915, the appointment being dated back to August of last year. The exact reason for the award of the D.S.O. is not yet known, but a letter received by Ald. Hobson from Adjutant Digby Jones was high in congratulation of the major's ability and heroism. He was the youngest officer of the division, and was popular with the men and his fellow officers. The R.E. adjutant of the division writes to Ald. Hobson: "He was up at the front working as usual—he never did anything else but work and try to make people happy—and got hit in the neck by a piece of shell, and died whilst they were taking him to the dressing station....Alan was one of the finest men I've ever met, just as brave and fearless as a man can be." Another officer writes: "From the General downwards, all who knew Alan had nothing but praise for him."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

87th List of Subscriptions.

	£	s.	d.
Already acknowledged	13,928	5	4
Mr. E. Wadsley (seventh donation)	5	0	0
Mr. Geo. Banks (twentieth donation)	1	0	0
A. J. A., Deal (nineteenth donation)	0	5	0
Retiring Collection at Northgate End Chapel, Halifax, per Mr. J. Teal (fifth donation)	1	11	0
Miss L. Colton and the Misses Gillespie (seventeenth donation)	0	7	6
J. G. J. (fourth donation) ..	1	0	0
Miss E. R. Lee (seventh donation)	10	0	0
Miss Winkworth (second donation)	5	0	0
Miss S. J. Gregg (sixteenth donation)	1	0	0
J., Leicester (fourth donation)	1	0	0
A. J. P. (third donation) ..	5	0	0
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Mr. W. N. Martin (eighteenth donation)	0	6	0
R. L. (twelfth donation) ..	0	10	0
Mr. L. N. Williams (fifth donation)	1	1	0
Miss Norton (fourth donation)	5	0	0
	£13,968	10	10

Parcels have been received from :—Mr. C. F. Davies; Mrs. Wheatcroft; Mrs. Ernest Douglas; The Misses Tedder; Leeds Lady Mayoress's Committee (per Mrs. Grosvenor Talbot); Miss S. S. Partridge; Miss Norton; Miss Shaen; Mrs. H. Woolcott Thompson; Mrs. Freeman and Miss B. Freeman; Miss Barnes and Miss Mole; Mrs. F. W. Andrewes; K.; Mrs. F. E. Baines; Miss Mary B. Lamb; Miss Jolly.

SPECIAL WANTS.

Vests and pants.
Nightshirts, pyjamas.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Towels, pillowslips, handkerchiefs.
Games of cards, chess, draughts, dominoes, &c.
Treasure bags (about 12 in. by 10 in.).
Illustrated magazines, French books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

WEALTH AND WASTE.

In an able article contributed to *The Challenge* Mr. J. St. George Heath, Warden of Toynbee Hall, discusses the problem of the social conscience and the right use of income. The subject is being dealt with by many writers at the present time with a variety of applications, but Mr. St. George Heath carries the arguments which are naturally the most convincing at the present time on into the period when peace will have been achieved, and when it will be no longer necessary to urge people to cut down their expenses, reduce the number of their servants, and curtail their pleasures in order to carry on the war. It is just here that the national spirit of self-sacrifice may be overcome with weariness and fail to operate, and unless we have enough imagination to visualise the suffering caused in ordinary times by the fact that hundreds of thousands of our fellow-countrymen are inadequately housed, inadequately fed, and inadequately trained, the habit of economy which many have learnt to acquire for the first time within the last two years may be speedily dropped, and the old extravagant ways resumed as far as means will permit.

The moral arguments against waste and luxury are, Mr. St. George Heath points out, just as real in time of peace as in time of war. "Read," he says, "that little book called 'Maternity,' or 'Letters of Working Class Mothers,' and see the enormous amount of suffering that takes place through the mother's lack of material comforts. Think, too, of the amount of preventable sickness, the maimed and crippled lives that result through lack of good food, medicine, medical attendance and advice. Think again of the tragedy of spiritual starvation that has been revealed to us in the tutorial classes of the Workers' Educational Association, men and women hungering for knowledge which they cannot satisfy through lack of material wealth. Those of us who live among the poor are perpetually haunted by the tragedy of poverty, and however simply we live we feel horribly extravagant in comparison with those around us. A great Canadian statesman wrote the other day of our industrial civilisation: 'It is the same thing as war when you come down to it, just the same thing. Only armies are being maimed and slaughtered silently and obscurely instead of in the open with a world looking on.' The moral indignation against poverty and waste should be just as great in time of peace, and it is to be hoped that the placards upon the walls will still remain up in time of peace. 'To dress extravagantly and to build large houses is not only bad form, it is unpatriotic when the mass of people are still without the means of a good life.'

"There are some people who think that this will be unnecessary, and that we shall be so poor that we shall be thrifty by compulsion. This is a mistake. Something like £3,000,000,000 will have been invested in war loans and something like £150,000,000 will have to be paid in interest, mostly to rich people. And though much of this will be taken from them in taxation, yet their old pre-war income will still remain almost undiminished. It will still be true that more than half the national income will go to one-eighth of the population, or, to put it in other words, one-eighth of the population will still employ more than half the population in ministering to their wants, their comforts, and their luxuries. What we shall need is a new social conscience which will start with some such resolution as this: 'Never to divert to

our own use the labours and services which are so sorely needed by the mass of people unless we are convinced that we really need such labour and services to carry out in the world some piece of work which we feel God has given us to do.' "

ARCHDEACON LILLEY ON SANE ASCETICISM.

In his recent Charge to the Clergy and Churchwardens of the Archdeaconry of Ludlow, Archdeacon Lilley writes as follows on the need of more discipline and restraint in personal life :—

Christianity has always been a religion of sane asceticism, of a due restraint in the enjoyment of the good things of life, regarded as a necessary preparation for fulfilling rightly the highest duties and responsibilities. The pressure and exactingness of our modern life, combined with the amplified means of mere enjoyment which our immensely increased material prosperity has placed at our disposal, have insidiously eaten away the very foundations of the high Christian conception of "temperance" and of the view of work which corresponded to it. We work, perhaps, harder than our forefathers, but it may be doubted whether even the best of us work so generally or so consistently "as under the great Taskmaster's eye" as the best of them did. We work more, but do we work as well? Again, we spend more of our time and means upon enjoyment, but we have an uneasy feeling that our enjoyment is after all of a lower quality, and less really satisfying than theirs. Now many of us, I think, feel that the slight measure of restraint which the necessities of the war have imposed upon us ought to be used as an occasion for amending our whole conception and practice of personal expenditure. We must try to recover and extend the ascetic discipline which the long experience of the Christian community has commended to us as spiritually helpful and necessary. We must not be satisfied with the rather vague recommendation of the Church as to fasting on Fridays, or with the still vaguer interpretation which most of us have been accustomed to put upon it. We must learn to practise a more consistent asceticism at all times with regard to the most necessary things—to food, to dress, to amusements. We must recover and accommodate to the uses of people who live and work in our modern world the ascetic ideal of life of our Puritan ancestors, or of those numberless French laymen whose lives even down to the present day are ennobled and dignified by the Jansenist tradition. And we must do this in the interests of a deepened sense of responsibility for our work and of devotion to it as contributing not merely to our personal needs and comfort, but also and principally to the general welfare and to the making of the Kingdom of God among men. Now the recovery of such a discipline must depend upon a widely diffused conviction of its reasonableness and value. No authority can impose such a discipline upon men who are not already persuaded of its worth and necessity. By our Christian profession we acknowledge ourselves persuaded of both. But the conditions of our modern life have made the application of the necessary discipline a confused and difficult problem which only common and sustained counsel on the part of all the members of the Christian society can even partially solve. Such counsel and the action, however tentative, which would result from it would do much to deepen the reality of the Christian life among ourselves and to commend it to the nation at large.

MEN AND MOVEMENTS.

We are at the beginning of a season of new activities in the religious world, and announcements of meetings are beginning to flow in. The thoughts of many people are turning with some eagerness to the work of reconstruction, and the 'Churches after the War' seems likely to be a popular subject at many religious gatherings.

A Conference on this subject will be the chief feature at the annual meeting of the Provincial Assembly of London and the South Eastern Counties next month. The date is Tuesday, October 10, and the place the New Gravel Pit Church, Hackney. The service will be at noon, when the sermon will be preached by the Rev. J. H. Weatherall, M.A., of Essex Church. After a short interval for lunch, the usual business meeting will be held, and this will be followed by a conference on the 'Churches after the War,' with the Rev. Dr. J. E. Carpenter as chief speaker, and the Rev. J. Wood, the retiring President, in the chair.

We understand that the unanimous nomination of the Committee of the Assembly for the office of President for the coming year is Mr. E. R. Fyson of Ilford. It is in every way a most happy choice. As editor of *The Ilford Recorder* Mr. Fyson is a well-known journalist and the valued friend of all sorts and conditions of men. He has also shown unusual capacity for religious work in the position of chairman of the Unitarian Congregation at Ilford and as president of the Lay Preachers Union in connection with the Assembly.

We hear with deep concern that Mr. John Kinsman, who recently succeeded Mr. Fyson in both these offices, met with a serious accident while riding his motor bicycle last Sunday evening. He was removed to the hospital suffering from severe concussion. Mr. Kinsman has been untiring in the help he has given to the work of lay-preaching in recent months, while the services of younger men have not been available.

A Conference on the work of the District Associations has been arranged by the British and Foreign Unitarian Association for the evening of Tuesday, October 10, and the following morning. It is the result of the discussion which took place in Whitweek. The proceedings will not be public, the attendance being confined to specially appointed delegates. Some important topics will be considered, and it is rightly felt that at the present stage they can be discussed with greater candour and effectiveness in private.

The programme of the autumn meetings of the British and Foreign Unitarian Association is nearly complete. The meetings, which will be held in the third week in November, will take the form of a visit of encouragement and hope to various centres in South Wales.

The following note by the Rev. James Harwood appears in *The Manchester Guardian* :—In Saturday's issue your London correspondent writes : "With the exception of the Society of Friends, every Nonconformist denomination is sending its leading men to the Conference on Federation at Oxford, which begins on September 18." I think your correspondent has been misled, as the National Conference of Liberal Churches, which bear various names and are commonly called Unitarian, has not, so far as I am aware, been invited. Probably the mistake is due to erroneously supposing that what is known as "the Free Church Federation" is co-extensive with the whole of the Nonconformist churches.

The Rev. J. Morley Mills, Clerical Secretary of the Manchester District Association of Presbyterian and Unitarian Churches, writes from Grove House, Failsworth, Manchester :—If any of our ministers, or parents of soldiers connected with our churches, should know of any wounded soldier sent to one of the hospitals in the Manchester district, and will send particulars of such to the Clerical Secretary of this Association, endeavours will be made to have the man systematically visited by one of our ministers while he is in the neighbourhood.

NEWS OF THE CHURCHES.

Birmingham.—Since the outbreak of the war 2,247 garments have been made at the Sewing Meetings in connection with the Old Meeting Church and distributed between the Lady Mayoress's Depot and the Belgian Hospital Fund. The Rev. J. M. Lloyd Thomas is announced to resume his ministry after his holiday to-morrow.

Blackpool.—A prominent member and worker for some years at Waterloo Road Unitarian Church, South Shore, Blackpool, Mrs. W. Whalley, passed away at the age of 64 at Blackpool on the 5th inst. The funeral took place at the Darwen Cemetery last Saturday, the service being conducted by Mr. W. Hartley Bracewell of the above-named church. Among the numerous floral tributes was one from Mr. D. J. Shackleton, former M.P. for the Clitheroe Division of Lancashire, and Mrs. Shackleton, in memory of a life-long friendship.

Cullompton.—The Sunday School Anniversary and Harvest Festival were celebrated together on Sunday last in beautiful weather. The attendance at the three services was good, and in the evening extra seats had to be provided. The singing and chapel decorations were very effective. The Rev. Jeffery Worthington was the preacher and Miss Ethel Galpin presided at the organ.

Marple.—The Rev. Charles Biggins closes his ministry at the Unitarian Church this month. He has been appointed Assistant to the Rev. A. W. Fox at Todmorden. Arrangements will, it is hoped, be made,

with the help of the East Cheshire Christian Union, to carry on the work at Marple with fresh vigour, and an earnest appeal is made in the September Calendar for the zealous support and loyal co-operation of Unitarians in the district. It is urged that the point to be kept in view is that the church exists for worship free from all prejudicial restraints, and that since its aim is to promote the peace of the soul every note that would strike discord within its walls ought to be silenced at any cost. To make it a success it is essential that all who belong to it should regard it as absolutely necessary to their existence, and should desire to induce others to find there the joy in divine things which they sorely need in these troubled times.

Nelson.—The Harvest Festival and Flower Services have been held recently at the Unitarian Church, which is suffering, like all other churches, from the loss of many of its young men. A War Savings Association has been established with good results.

Pudsey.—The Rev. J. Lord has resigned the pulpit of the Unitarian Church, Pudsey, Yorkshire, and will conclude his ministry at the end of the year.

Rochdale.—The eighth Annual Report of the Band of Hope in connection with the Unitarian Church records that the work, which is being carried on as actively as ever, has been continued this year during the summer months for the first time, and that the membership has increased. The Lanternist, the Secretary, and two members of the Committee have joined the colours, but they have been retained in official connection with the Society in the hope that they may soon return and render the same helpful services as before. The Holiday Club is as popular as ever, and the Sunday School attendances are satisfactory, the average being higher than for a corresponding period in 1915. The choir has, naturally, been considerably reduced by enlistments, and the Boy Scouts' Troop has been temporarily disbanded owing to the impossibility of finding a suitable scoutmaster in present circumstances.

Sheffield.—The Rev. C. J. Street, who has been working for some years as opportunity served at the 'History of our Old Chapel at Norton' (long vanished), intends to give one or two lectures on the subject in the autumn, which will afterwards be read to the Hunter Archæological Society.

The Postal Mission.—Miss Florence Hill writes to say that there are several spare copies of the *Hibbert Journal* of various dates in the Central Postal Mission Library which the committee would be pleased to present to anyone wishing to have them if carriage is paid. Applications should be sent to Miss F. Hill, 40 Frognal Lane, Hampstead, N.W.

NOTES AND JOTTINGS.

Children's Ideas in War-Time.

Dr. C. W. Kimmins read a paper on 'Investigation of London Children's Ideas as to how they can help in Time of War' in the subsection of Psychology at the meeting of the British Association, in the course of which he said that he had examined 1,300 papers written by boys and girls of the average age of 11.5 years. A pleasing feature was the great desire of the children to help their country in time of need, and to devise ingenious methods to that end. The fact of the children being in mixed schools gave the boys an opportunity of watching the girls at needlework for the troops, and while the average boy praised his sister's efforts, one youth was sceptical, adding in his essay, "I saw some knitted things that Lady Jellicoe had sent to be reknitted." The girls, however, kept their strictures for boys who could not knit, one remarking: "Although they cannot knit, they can join the Boy Scouts"; and another maiden finished up with the comment: "Boys cannot sew, but they can inform their sisters their clothes are torn." Children's ideas as to the needs of soldiers were extremely sensible, and ranged from air pillows to pencil-sharpeners, but whereas many girls suggest sending Christmas puddings, not a single boy mentions them. The War Loan, which one boys says "broke out in 1915," evidently did not appeal to some of the youthful essayists. One states that "if a bomb fell on the Bank of England our savings would be converted to ashes." Most of the girls state the amount they have already saved at school, but not a boy mentions it.

A Chinese Prayer for Peace.

The Manchester Guardian gives a translation from the French missionary journal, *Petit Messager de Ningpo*, of a big poster placed outside the famous Kangtong Pagoda, or "Pagoda of the Seven Towers," which has lately been swept and garnished, with benches arranged for the Buddhist monks to chant their prayers. "The European War lasts long," so runs this interesting proclamation; "many soldiers have been slain, with no hope of seeing the cessation of those feelings of hostility which are setting the nations against each other. Therefore we citizens of the Chinese Republic, worshippers of Buddha, desire to assemble together to pray, uniting our forces in a bond of affection. We shall pray seven consecutive days without ceasing, and shall recite the prayers of the Lun-ni, luminous as the brow of Buddha himself. We shall begin on the 4th day of the first moon, so as to finish on the 10th. May Buddha in his goodness cause this decree which sends so many men to their death to cease! Our monastery will thus labour for the prosperity of our own country. We hope that on the day fixed all the bonzes of the monastery will come to the altar to sacrifice to the Three Holy Ones, and that they will pray with fervour and diligence. We trust to obtain by these prayers cessation of the noise of arms and of battle. As to those who have succumbed to their wounds on the battlefield, we hope to obtain for them a new life, by a happy transmigration, in a purified and sanctified earth."

The War and the Nation's Drink Bill.

The National War Savings Committee has issued a poster and a leaflet calling attention to the large amount—estimated at £182,000,000—spent annually on alcoholic liquors, and calling for an immediate and substantial reduction of this expenditure in view of the urgent and increasing need for economy in all departments of the national life. Looking at the matter from this point of view, the Committee declares that in the present national emergency the expenditure quoted cannot be justified on grounds of necessity, efficiency, or health. It also emphasises the fact that if economy in alcoholic liquors were effected, much labour would be set free for direct war work, while barley, rice, maize, and sugar would be available in large quantities for more useful purposes. Copies of both the poster and the leaflet can be obtained from the National War Savings Committee, Salisbury Square, E.C.

A British Red Cross Stamp.

A war-stamp of very effective design has been engraved and printed gratuitously for the National Philatelic War Fund by Messrs. Perkins, Bacon, & Co., the printers of the first postage stamp ever issued, the historic "Penny Black" English stamp of 1840. These war-stamps are being sold at 1*d.* each, or 6*d.* the set of six different colours, at 151 Strand, W.C. (the office of the Fund), and the proceeds are to go to the British Red Cross and St. John of Jerusalem. The design is emblematic of Britain taking up the sword of justice, and the King, who has accepted the gift of a special die proof for his collection, is much pleased with it. All the Allies, with the exception of Serbia and Montenegro, have issued special stamps which sell at a premium in aid of their war charities, and by this means enormous sums have been collected in farthings and halfpennies in Russia, France, Italy and Belgium for the wounded, or for the soldiers' widows and orphans.

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FOURTEEN ADDRESSES

EDITED BY

J. ESTLIN CARPENTER, D.LITT.

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24. Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D., of Manchester College, Oxford.

Oct.

1. Rev. G. T. SADLER, M.A., LL.B.
8. Rev. G. T. SADLER, M.A., LL.B.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, September 24.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., Rev. JOHN HUNTER, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 7, Mr. S. T. PAGESMITH.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. D. DAVIS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. FREDERICK MUNFORD.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 7, Rev. R. TRAVERS HERFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30. Rev. GEORGE CARTER.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Dr. WILLIAM THOMSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. WM. LEE, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15, Dr. LIONEL TAYLER. No Evening Service.

Stratford Unitarian Church, 11 and 6.30, Rev. BERTRAM LISTER, M.A.

University Hall, Gordon Square, W.C., 11.15, Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. M. LIVENS.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. T. P. SPEDDING.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. IRVINE LISTER.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and

STYAL—6.30, Rev. E. A. VOYSEY.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. Dr. HARGROVE.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES ROPER, B.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. JOSEPH WOOD.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street. Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45, and 6.30, Rev. A. W. TIMMIS.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

MANCHESTER, Upper Brook Street Free Church, 6.30, Mr. L. G. RYLANDS. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. Dr. J. ESTLIN CARPENTER M.A., D.Litt., D.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. J. E. ODGERS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. ROWLAND HILL.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Mr. WALTER RUSSELL.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

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MARRIAGE.

PHILIPSON—ROGERS.—At Essex Church, The Mall, W., by the Rev. J. H. Weatherall, M.A., and the Rev. H. C. Horsley, B.A., on Sept. 19, the Rev. Ralph Philipson, B.A., of Newcastle-on-Tyne, to Catherine Isabella Rogers, of Oxford and North Kensington.

DEATHS.

BISHOP.—Edward Francis Bishop, son of John Bishop, Dorchester, Dorset, nephew of Rev. Francis Bishop, Chesterfield, and late of the India Office, London, died August 31, at a Nursing Home in Russell Square, London, aged 73.

KIRBY.—On September 12, at 68 Lanercost Road, Tulse Hill, S.W., Francis J. F. Kirby, aged 70 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

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A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

WE have received excellent news of the success of the Belgian Hut—Cercle du Soldat Belge—at Calais. Some idea of the extent of its activity is conveyed by the statement that over 400 hot meals are being provided daily. In addition it is very popular as a place of resort for rest and amusement. Game competitions have been organised among the men; the reading and writing room is very popular, and now an addition is to be made to the equipment in the shape of a room to meet the demand for educational classes in English, French, and Flemish. The cost of this will be paid out of profits, a sign that the financial position is thoroughly sound. Mrs. Allen has just gone to Calais with two English ladies, Miss Holmes of Hull and Miss Hibbert-Ware, who have volunteered for service in the Hut. Their presence and friendship will give to the place an element of womanly charm and greatly increase its influence for good in the lives of the soldiers.

WE wish to call special attention to the appeal which Mrs. Allen makes in another column. Unlike some Funds we have never hoarded our money. It has been spent, as our subscribers wished it to be, on existing needs, and they have always encouraged us to go to them for more when funds were running low. Mrs. Allen states very clearly the change for the better which is apparent over the whole field of our work. That, indeed, is a feature common to all war charities. Time and good organisation have worked wonders. But there is a constant wastage which has to be made good, and there are special needs which ought to be supplied. It will be seen that one of these needs is for specialist instruments, without which skilled surgeons cannot do their work. The lack of them means an increase of human suffering and incapacity. It is natural that we should be asked whether we can supply these things, for we have now an established reputation for practical generosity and quiet helpfulness. Our friends in the Belgian Hospital world know that it is a joy to us to help them to the full extent of our ability. For them our Fund is bound up with the good name of England and our pledge to stand by them to the end.

* * *

WE become almost dulled to the daily tragedy of the war until it touches our own most intimate affections, or some promising life, that has begun to shine brightly in the public eye, is taken. The whole nation mourns with the Prime Minister in the loss of his son. It is a symbol of the impartiality of sacrifice, and it flashes upon the mind the real significance of our task. We are keeping nothing back; all that is best and most richly dowered in the national life has been thrown into the scale. And we dare not wish it otherwise. In the spiritual conflict, which is being waged behind the clash of the armies in the field, we simply pay the price whatever it may be, and it stirs no feeling of rebellion except in weak and cowardly hearts. The issues in which we play our momentary part stretch far beyond our sight, and we can never measure our personal losses against the deepest loyalties of the soul, and say they are not worth while. The brave man takes his own sufferings and sorrows and uses them to deepen and enrich his sense of the value of things which are better than life itself. He confesses that faithfulness to a good cause is worth all the bitterness in his own cup, and infinitely more.

* * *

IN the Presidential Address which he gave to the National Brotherhood Council on Monday, Dr. Clifford struck this note, that the extent of our sufferings must not weaken the strength of our self-devotion. "We have crossed the ridge of the conflict," he said, "and now are marching to victory. The initiative has been wrested from the enemy, and will never go back again. It may be that the war will not be over this side of Christmas, but the final triumph is now as certain as if it were declared. The fearful tragedies in which we are now living ought not to shake our confidence in our cause. They ought to strengthen our resolve to hold on and strike often and decisively." Dr. Clifford went on to remind his hearers that they must not forget that they were brothers in trade as well as religion and were bound to settle their difficulties by brotherly conferences rather than by lock-outs and strikes. Capital and Labour must come together. "Brotherhood," he said, "is not racial or national; it is universal

it goes to the ends of the earth in its sympathies and endeavours, and whilst it crushes militarism in the interests of Brotherhood it will not forget to be considerate and fair to the millions in Germany who have been led to support it."

* * *

General Smith-Dorrien has returned to his charge that the standard of decency in many public performances is not as high as it should be. He regards it as a source of dangerous demoralisation to our soldiers, and urges that a serious endeavour should be made to raise it, "not only in view of my original object of increasing our numbers in the fighting line, but also for the future good of the Empire."

> Surely it is not a very noble argument [he says] in defence of low-class performances that managers have to cater for popular tastes, no matter how debased, and that so long as the censor does not rule them out they are justified in what they produce; but this is the class of argument which is advanced. In old days there were plenty of theatres which did an immense amount of good, and combined pleasure with education in what is best in art and history, but such are now in a sad minority. Who can possibly argue that vulgar and suggestive gags such as some popular actors give vent to, or low-toned revues and kinemas, can do anything but lower the morals of the youth of the nation? The greatness and maintenance of the Empire at a high level depends on the training of our young people, and I ask is it patriotic to accustom them to regard vulgar pictures, low posters, and suggestive performances as part of the everyday life of an Empire which has risen to our present dominant position amongst the nations of the world?

* * *

It may be that the distinguished soldier who writes these words has in him a strain of the serious and robust puritanism which has given dignity to the lives of some of the greatest men in his profession, but that is not a reason for dismissing what he says as due to narrowness and prejudice. Neither does the common place rhetoric of a newspaper correspondence, in which a popular writer assumes virtuous airs at the expense of Victorian smugness or a music-hall manager writes to repudiate slanders against an honourable profession, dispose of the gravity of his statements. Most of us know quite well that they rest upon a solid foundation of fact. Sensuous appeals and a taste for sensuous amusements are a common feature of a wealthy society, and they usually accompany a rapid growth in habits of ease and luxury. Instead of being angry with men of a more Spartan temper who have the courage to warn us of our dangers, we ought to accept this challenge to look our personal habits and public amusements quite squarely in the face, and ask ourselves whether we are as high-minded, as self-controlled, as free from the taint of what is low or vulgar or suggestive, not as our ancestors were, but as we ourselves at this moment ought to be.

* * *

'The Athenæum,' which in recent months has begun to give prominence to social questions without deserting its first love for pure literature and critical work of a high order, has started a series of papers, the object of which is to set forth not only the changes made in the direction of our national activities during the war, but also the modifications in thought and outlook. In the Foreword to the first of these supplements it is urged that we can only attack the problems of the future when our present national position has been clearly grasped. "Before the large and complicated problems of reconstruction can be understood and faced with a view to their adequate treatment, it is necessary to clear our minds respecting the actual changes wrought by the war, and the precise manner in which it has modified our pre-war standards, prejudices, habits, and outlook." An excellent beginning is made in this programme with two papers, one on 'The War and Education,' by A. G., and the other on 'The War and National Temperance,' by Mr. H. G. Chancellor, M.P.

* * *

Mr. Chancellor's paper is a useful and illuminating survey of the way in which the drink problem has been handled, the elements of fresh control which have been introduced, and the success of these experiments as revealed in the decrease of drunkenness and a parallel growth in industrial efficiency. It is clear that at no previous period has such a mass of valuable experience been accumulated. Legislation in the future will have to take account of the fact that a severe limitation of the facilities for drinking has had the most beneficial results. Mr. Chancellor blames the Government for not doing a great deal more, but his verdict on the social condition of the country as a whole is one of well-balanced optimism.

> A review of all the circumstances [he says] gives little ground for pessimism. The furnace of war has refined and strengthened the national character. Apart from the few whose war-made fortunes have made legislation against luxury necessary, the people have safely passed through the moral dangers of the time, and emerged more sober, more moral, more thrifty, and more industrious. Parliament will have to face more complicated and vital problems than any of its predecessors, affecting not only international affairs, but political, educational, and above all economic. If the readjustment of industry, including the retention of opportunity for women in it, can be accomplished without widespread unemployment and distress, a nation will arise more than worthy the great traditions of the past. But there will be changes. The nation that has organised for war must organise for peace.

* * *

We referred last week to the Address of the Rev. W. Temple as President of the Educational Section of the British Association. We cannot refrain from returning to it in order to quote the passage in which he deals with the place of religion in education, for it shows how far the best minds have travelled from the controversy which was so acute a few years ago. He pleads that we cannot simply leave the existence of God an open question, for it is not "a matter of private opinion which can be added to other views of life and the world without making any difference. It either governs the whole of our thinking or else it is not really accepted at all."

> I desire [he continues] that any scheme of education should state clearly whether belief in God is its governing principle or not. If it is not, that system of education is in its effect atheist, even though it is conducted in a school that has a chapel and compulsory services. But we can only have clear thinking, and it is for that I am now pleading, if we recognise that we must take our stand on one side or the other. The question cannot be left open, because it is one which, if not answered in one way, answers itself in the other. If we teach history without reference to Providence, we also teach that Providence does not guide history. I am not exceedingly interested in the maintenance of religious instruction as something apart from the rest of education, as if religion could be one subject of study side by side with chemistry and mathematics. Of course, it can be so studied and that by an atheist as much as by a believer; the only religion worth having is one that colours and governs the whole of life and thought. If we wish to exclude this, let us say so plainly, and follow our principle scientifically. If, on the other hand, we believe that the religious view is right, then let us affirm that also, and teach every subject in the light of it. The only religious education which is going to stand the test of an alert criticism conducted by scientifically trained minds is not instruction given in certain isolated periods, but a presentation of the whole universe of being as filled with the Glory of God.

THE PROBLEM OF THE DISABLED SOLDIER.

AMID larger questions of policy we must not forget our duty to our disabled soldiers. It is a problem which requires close attention, and there is little evidence that we have really begun to deal with it except in a rather haphazard and piecemeal fashion, from which it would be foolish to imagine that we shall obtain the best possible results. Every month adds to the large number of men who are permanently disabled, in the sense that for physical reasons they will not be able to return to their old occupations. Among them are many who have been so seriously injured that they will never be able to do any profitable work again, and in their case there must be adequate public provision for maintenance and comfort; but the majority, fortunately for themselves and the country, are not in such a terrible case. They are incapable of hard and sustained physical exertion; they cannot return to the forge or the mine, but they can do some new kind of work, with profit to the country and pleasure to themselves, if they receive proper training. There is no reason why a disabled soldier should be cast aside as useless from the economic point of view. A young man cannot live happily for the rest of his days on a government grant and the reputation of a wounded hero. It will be wasteful for the country and ruinous for himself if he does not earn his living. The solution of the problem is to be found, not in a fat pension, but in suitable work and the training which will fit him to do it.

The difficulty is one which has to be faced in all the belligerent countries, and it is possible that many useful hints may be gleaned from the solutions which are being attempted elsewhere. It is on the face of it unlikely that any existing machinery will be suitable for a task at once so large and so novel. Our own industrial traditions and the habit of allowing every man to go his own way may have to be modified in the light of experience. Two facts must in any case be borne in mind in any helpful discussion. First, these men have been broken in their country's service, and it is a public obligation to make good the loss of industrial capacity to the full extent of our power. Second, many of these men are suffering from severe depression of spirits, and consequently, simply to provide opportunities of training, if they choose to avail themselves of them, is not to go to the heart of the problem. The feeling of physical incapacity must be removed; the will must be strengthened; a desire to do something and to put forth effort has to be created. In other words we ought to refuse to allow them to drift back into ordinary life, incapable and discouraged, feeling that they are broken men, fit for nothing but precarious idleness, if we can do anything to prevent it.

It is possibly a fortunate thing that circumstances have forced the Belgian army to deal with disablement in a novel and highly interesting way. The men, whom we can discharge to their homes, have to be kept under military discipline. Their industrial training cannot be left to voluntary effort, or turned into a purely civilian duty; the military authorities must undertake the task, or accept the alternative of having on their hands a large number of disabled soldiers, suffering from the demoralisation of idleness, to the end of the war. They have faced the difficulty with remarkable vigour and foresight, and the slenderness of their resources seems only to have sharpened their skill and ingenuity. For more than a year a steady stream of men, either mutilated or suffering from extreme forms of nervous shock and disablement, has passed from the Belgian Military Hospitals and Convalescent Depots into two large industrial colonies. These schools "de Ré-éducation Professionnelle pour Grands Blessés de Guerre" are situated at Sainte-Adresse (a suburb of Le Havre), and at Port Villez, near Vernon, on the Seine between Rouen and Paris. They are in the form of colonies of large wooden huts, dormitories, living rooms, officers quarters, and a series of workshops devoted to special trades. On the occasion of our second visit to them this summer they had accommodation for 800 men in each, but plans are ready for enlargement as the need arises. On his arrival a man's physical condition is examined, and he is put through a series of exercises suitable for his case. The gymnastic instructor at Port-Villez, a man of infectious energy and cheerfulness, explained to us his system of developing muscular power and teaching crippled men to walk, and he was able to point to most remarkable results. His volume of photographs of his patients at different stages of their treatment, and the discarded crutches and sticks to which he pointed as the trophies of his art, were eloquent of his success. He told us also how the men when they came first under his care were often miserable and depressed. They would tell him that they were broken and done for, and it was no use taking trouble with poor crocks like them; but soon they began to take interest in their exercises, and then the spirit of emulation would awake and they would grow merry in the contest to walk steadily along the ladder which was chalked upon the floor, or to make the most expert use of an artificial limb. With dozens of them, he said, it is chiefly a matter of will power, and it is the part of the teacher to stimulate the will.

This stage in a man's training may last for three months or longer, according to the extent of his disability, but as soon as possible he is drafted into the workshops. Here he has a large choice of occupation, and he may possibly make some experiments before he settles down to the trade which suits him best. There are *ateliers* for carpentry and cabinet-making, basket- and brush-making, tailoring and boot-making, electric light fittings, printing, drawing and design, scientific horticulture, and various other trades. On the occasion of our recent visit to Sainte-Adresse the bakery had just been completed with the latest type of modern oven built by the men themselves. These disabled soldiers, many of whom had been miners before the war, are making all the bread for the establishment, and they are also being initiated into the mysteries of the confectioner's and pastry-cook's art. Many of the products of this bakery have already found a market in Havre, while other workshops have been busy with large contracts for baskets and brushes for our own army. The aim is, as far as possible, to make the establishment self-supporting. It has all been planned on sound economic lines. Every man, in

addition to his small pension from the army, receives wages, a fixed proportion being paid weekly into a savings bank in order to provide a nest egg at the end of the War. The success of this remarkable industrial experiment is seen in the faces of the men. They have found useful and interesting work and they are happy in doing it. Life is once again a good and hopeful thing in their eyes. The visitor departs with an exhilarating sense that some of the wastage of war has been made good.

What is to happen to these men when Belgium resumes her normal industrial life? That is a question which we asked with some anxiety. The Comte Ronesse du Bridebach, whose splendid organising abilities and unflagging enthusiasm seem to pervade the whole place, intimated that while many men would be quite capable of resuming their place in the world, he hoped it might be possible to arrange for others to work in industrial colonies where the conditions would be adapted to their capacity. If the men he had in mind were simply thrown upon the labour market, he feared that the speed would be too great for them and many of them might lapse into discouragement and incapacity under the strain. We can only hope that this final stage of the work will be carried through with the wise adaptation of means to ends and the chivalrous regard for the personal welfare of the disabled soldier, which have marked this whole scheme from the beginning.

We have no intention of dwelling at any length upon the moral of what we have just described. No one can deny that this Belgian experiment in industrial training is full of suggestion for ourselves. For anyone who has had the privilege of personal observation, it must seem natural to ask why something of the same kind on a scale adequate to our much larger needs is not being attempted here. At present the urgency of the need has not fired the public imagination; the official mind is preoccuppied with other duties: and meanwhile our disabled soldiers are beginning to drift back into civilian life, with a good many amiable intentions for their welfare on the part of a grateful public, but without the training in new habits of industry, which alone can turn them into useful and happy men. It will be observed that the Belgian method is to regard the industrial training as the last stage of military life. The army, in whose service a man has been maimed, accepts the duty of making good to him, so far as it is able to do so, what he has lost in physical power and mechanical skill. There is thus an element of discipline and compulsion which contributes to the success of the scheme. We doubt whether it is possible to do the work adequately on any other terms. It is a case where some compulsory infringement of personal liberty, at a time when men are incapable of grave decisions and strong efforts of will, is the condition of their obtaining real freedom and independence in the future.

Perhaps a difficulty even graver than our deeply rooted suspicion of compulsory training, even for a good end, is the critical attitude of organised labour towards any weakening of its control over certain trades. That hundreds of men should learn to practise these trades in army workshops, and be allowed to follow them in days of peace on a lower level of earning capacity than the ordinary artizan, cuts clean across some of the most cherished principles of the Trades Unions. Our reply is simply this, that Trades Unions, like all other centres of organised opinion, must yield to the extent demanded by the imperious human needs of the hour. We have to deal as sensible men with an entirely abnormal situation, which has been created by the destructive energies of war on a gigantic scale. When we face the fact that our first concern must be to do our best for these thousands of disabled men, and contrast the poor results of voluntary opportunities of training with those of a carefully organised and firmly regulated system like the one we have described, we can have no doubt in which direction our own duty lies.

Good Thoughts for Evil Times.

Thou art my life; if thou but turn away
My life's a thousand deaths; thou art my Way;
Without thee, Lord, I travel not, but stray.

My Light thou art; without thy glorious sight
My eyes are darkened with perpetual night:
My God, thou art my Way, my Life, my Light.

Thou art my Way; I wander, if thou fly:
Thou art my Light; if hid, how blind am I!
Thou art my Life; if thou withdraw, I die.

Disclose thy sunbeams; close thy wings and stay;
See, see how I am blind, and dead, and stray,
O thou that art my Light, my Life, my Way!

Francis Quarles.

Let us not mistake ourselves. To be spiritually minded is not to have the notion and knowledge of spiritual things in our minds, it is not to be constant, no nor to abound, in the performance of duties: both which may be when there is no grace in the heart at all. It is to have our minds really exercised with delight about heavenly things, the things that are above, especially Christ himself as at the right hand of God.

John Owen.

STRENGTHEN ME, O God, by the grace of thy holy Spirit.

Grant me to be strengthened with might in the inner man, and to empty my heart of all unprofitable care and anguish; not to be drawn away by sundry temporal desires, but to look on all things as passing away, on myself also as soon to pass away with them.

O Lord, grant me heavenly wisdom that I may learn above all things to seek and to find thee, above all things to love and delight in thee, and to think of all other things as they are according to the disposal of thy wisdom. Thou art the true peace of the heart, thou its only rest.

Teach me, O Lord, to do thy will; teach me to live worthily and humbly in thy sight. Amen.

TYPES OF SAINTLINESS.

I.—THE CATHOLIC.

In a previous article I quoted William James's definition of saintliness; his characterisation covers all the elements which Sainte-Beuve has spoken of as belonging to the saintly temper; the historian of Port Royal describes it as "an inner state which before all things is full of love and humility, of infinite confidence in God, and of severity to oneself, accompanied by tenderness for others." These are among the generic characters of an ideal of personality, within which Dean Inge, in his 'Types of Christian Saintliness,' distinguishes three species—the Catholic, the Protestant, and the Liberal Christian. In this article I propose to follow him in dealing with the first—the Catholic, meaning by that, more strictly, the Roman Catholic. Probably very few of us here have much sympathy with the Roman Catholic Church as a system in operation; but I hope none of us would refuse to recognise the fact that within the system have been lived some of the saintliest lives which adorn the records of human history; I hope none would declare its communion to be without such examples of noble character as in some respects, at any rate, we might well seek to imitate.

Whatever else the Roman Catholic Church has been or failed to be, however defective its curriculum for the education of its sons and daughters into their full patrimony as rational human beings, it has, at least, set itself deliberately to be a school of holiness. It has been true to the idea of a school in more ways than one; it has adopted the pedagogic method, spoken in the tone of authority, treated its members as children, enforced discipline, exacted loyalty: It has always been conscious of itself as a mighty institution with divine prerogatives. And so, says Dr. Inge, "the typical Catholic saint is before all things a Churchman."

I want to expand that. The conception of Churchmanship is, I think, one which is growing in these days; there is something in it which appeals to an age which is rather beginning to feel that it has exhausted the vein of individualism, and which, whatever its explicit theories and audible war cries, is inevitably, and as by the inner logic of life, becoming more and more Socialistic. Whatever be our horror of that word and our detestation of all its accessories, there is no escape from the thing. Every employer of labour knows it, he feels it creeping over him and his works; he may grumble at it, but he is conscious that he can no more resist it effectually than he could resist shooting Niagara once it had him in the suction of its rapids.

Seldom since Plato and Aristotle thought and wrote can the sense that we are social animals, and that we have no meaning outside community, have had a clearer or more reasoned articulation among whole populations than it has to-day. Being good means being good for something and to somebody; it means breaking down the isolation of self, it involves entering into social relations. You can't be good to yourself, at least, not in any sense that can appear on the moral register; you can't be anybody in a vacuum. The authority of morality is the authority of some cause or community which is larger and wider than you are; it may be your family, your party, your country; but as a thorough individualist you are nothing. Like a Euclidean point, it may be said of you that you have position but you have no magnitude.

Now the Roman Catholic Church is old enough to have a bit of philosophy in it, and it incorporates this mother-wit in its arrangements and teachings. It won't allow that its adherents are those who have taken sittings in it. It says: I am a community, a cause, and until you have realised this aspect of my identity, and what it involves for you, you have not yet qualified. I bring you great gifts, it is true; but the greatest gift is myself, this historic, this divine society which offers you the opportunity of sacrifice, service, loyalty, in which you can find your life and soul. Outside of me you can't be all it is in you to be. I am, not a meeting place of individuals, not an aggregate of self-complete units, but an organism in which is, and through which flows, that life divine which it is your nature and need to partake of. The divine has built me up in history as an incarnation of itself; through my organisation runs this blood and ichor of deity and saint and martyr which I can communicate to you, and which you must increase and send back through me. In me you have life, and to further and promote this life-giving organism is your true function. And for that I lay down rules for your obedience, rules which have been gathered from and attested by the experience of many who have become saints.

Such is the attitude of the Roman Church, demanding humility, obedience, and loyalty, as a community having a higher and more durable life than the individual. And its saints have recognised and felt that they were its servants, and that through their membership of it they did partake of and promote a higher, holier, more august and enduring personality than their own. They have felt that they were saved and exalted by it; by their union with and devotion to it they were made to share in God's everlasting work of the redeeming and perfecting of humanity. Now I believe that it would be well if, with our characteristic Protestant virtues, we had more of the Roman Catholic conception of churchmanship. I need hardly state its defects and dangers, they are written broad and deep over European history. Its claim to submission has been too absolute, it has tended to repress rather than promote individuality, it has retarded progress, sought to blot out fresh revelation. Its members, of course, have not, in most cases, felt its authority as restrictive of their personality. Cardinal Newman protested against the view that, while Protestants enjoyed the freedom of private judgment, Catholics must needs feel themselves crushed by the oppressive burden of the Church's authority. Monsignor Hugh Benson, according to his brother, A. C. Benson, rather felt that the acceptance of the infallibility and authoritativeness of the dogmas of the Roman Church relieved him of the recurring struggle with intellectual difficulties and problems; it saved him the necessity of wrestling things out for himself; the church gave him intellectual and spiritual rest, so liberating his mind for other work. We, however, are convinced that God does not vouchsafe revelation to people in a hurry for rest, and we prefer personal stress and struggle to stagnation in error even when it is sanctified by Popes and Councils.

But I think the evil has lain less in the Churchmanship inculcated than in the Church which inculcated it. If it had been a purified, liberal, developing Church, if it had had a broader conception of revelation, if it had been more sensitive to the living God than to the exigencies of its own life as an institution, then its service would have been perfect freedom, and loyalty to it would have promoted human progress.

But so far as its order of precedence is concerned it was and is right. Would any of us deny that the Church is more than we are, that in and through it we are made partakers of the world's divinest life, being lifted into the fellowship of Christ and prophets and saints, and called upon to carry on their tradition? Would any deny that in serving its cause we are doing something to immortalise our own brief and transient existence? We need this sense of loyalty to a deathless institution which has been at work through the centuries at great ideas and ideals of human life and fellowship, the Roman Catholic sense of the mighty possibilities in the world and over the world of a society which has Christ for its founder and God for its head.

But I must pass to the second characteristic of Catholic saintliness alluded to by Inge, and that is the horror of sin. We are familiar, I suppose, with Sir Oliver Lodge's dictum that "the modern man is not troubling about his sins." In this regard the modern man is not a saint, and the saint is not modern. The saint, indeed, is nearly as much afraid of sinning as the modern man is of being old-fashioned—or the modern woman. In fact he is so much afraid of it that he is tempted sometimes to cover it up rather than get rid of it; absolution is a speedier process than eradication.

The hatred of sin in the Roman Catholic Church is occasionally like the hatred of the slums among Protestants: we don't abolish them, we merely put them out of sight. We put a screen of trees round ourselves and a curtain of smoke over the slums. Then, like Nelson, we shut the eye with the telescope, and we can't see them. Instead of putting them out of existence we take care to exist out of them. And I think it would be very bad taste on the part of any one who could get away from them and didn't.

Well, the true saintly Catholic recoils from sin because it is a thing which brings a curse on it and a curse with it. Sin is for him the tap-root of all human misery and ill. "The Catholic Church," said Cardinal Newman in his famous Apologia, "the Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremest agony, as far as

temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse."

Sin in such a view is not something which you can take in your stride, it is not an act of falling forward; for a man like Newman sin is suicide, individual and racial suicide. It is a transgression of God's laws and commandments which spells disaster as surely as cause carries with it effect. I should like to quote that passage, crammed with the passing images of this world's accumulated miseries and glorious with the huddled pageant of the movement of things, in the Apologia, where Newman rehearses the signs of original sin; but space forbids. Suffice it to say that all these evils issue from the foul and cursed incantation of one power—sin. Accordingly, the discipline and aim of the Roman Church is to free its adherents from the taints and pains of the sinful state; and get them into right relations with the one pure, overmastering, and abiding Reality—God, whom the awakened soul at once yearns for and fears, as described in 'The Dream of Gerontius.'

What then—if such thy lot—thou seest thy Judge,
The sight of Him will kindle in thy heart
All tender, gracious, reverential thoughts.
Thou wilt be sick with love and yearn for Him,
And feel as though thou couldst but pity Him,
That One so sweet should e'er have placed Himself
At disadvantage such as to be used
So vilely by a being so vile as thee.
There is a pleading in His pensive eyes
Will pierce thee to the quick and trouble thee,
And thou wilt hate and loathe thyself, for though
Now sinless, thou wilt feel that thou hast sinned
As never thou didst feel; and wilt desire
To slink away, and hide thee from His sight,
And yet wilt have a longing aye to dwell
Within the beauty of His countenance.
And these two pains, so counter and so keen,
The longing for Him when thou seest Him not,
The shame of self at thought of seeing Him
Will be thy veriest, sharpest purgatory.

Soul: Take me away, and in the lowest deep
There let me be.
There will I sing, and soothe my stricken breast
Which ne'er can cease
To throb and pine and languish, till possest
Of its sole Peace.
There will I sing my absent Lord and Love.
Take me away,
That sooner I may rise and go above
And see Him in the truth of everlasting day.

It is probably to some extent true, as Dr. Inge says, that the Roman conception of saintliness is too negative, too much akin to mere innocence, though it would be easy to mention saints in the Roman Calendar for whom the conception involved anything rather than running away from the world; but it is always better for us to learn the best than criticise the worst, and I suggest that we Nonconformists may have something to learn in our religious life from the Catholic exaltation of the idea and function of the Church as a divine society with a great mission of salvation to the world, a society which calls for our devotion and service to the uttermost; and I also think that the Catholic insistence that the perfect character is one which can only be reached through a discipline of which solitude, meditation, prayer, is a necessary part, might, with advantage, be laid to heart by all of us, as well as its insistence that it is God with whom supremely each soul of us has to do. He is our Master and our Judge alone, above all others. As Thomas à Kempis counselled: "Regard not much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest."

R. Nicol Cross.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE LEGAL EXEMPTION OF THE CLERGY.

To the Editor of The Inquirer.

Sir,—I have read the article in your issue of September 16 on the exemption of the clergy and ministers of religion from the Military Service Act with a good deal of astonishment because it fails to make any reference to the real reason for that exemption. This I understand to be the feeling largely held that warfare cannot, with real confidence, be reconciled with the teaching of Jesus, and, therefore, that it would be intolerable that the professional exponents of that teaching should be compelled to take part in warfare against their own judgment. I deeply regret that any person should be deprived of the right to decide freely in accordance with his own conscience what his duty is in this respect—and even more that this cruel invasion of the rights of the individual conscience should have the support of a journal of liberal religion associated with our group of churches.

Personally, I am not one of those who believe warfare to be always wrong—it is a terrible evil, not only in the miseries involved in and resulting from the actual fighting, but also in the spirit of violence and oppression which it arouses in those who do not themselves fight. But there may be, on rare occasions, yet greater evils which war alone can countervail, and such an occasion I have always thought arose in the brutal attack of Germany and Austria upon Belgium, France, and Serbia. In my judgment we entered upon war for a righteous cause, and ought to continue that war until the objects for which it was begun—the liberation of Belgium, France, Serbia, Montenegro, from enemy occupation, their compensation, as far as is possible, and the abandonment by Germany of the attempt to rule Europe by force—can be attained. But the war ought not to go on one day after these objects can be attained, and I would respectfully suggest to you that the true duty of clergy and ministers lies not in sharing on the battlefield the duties and the dangers of the soldier, but in keeping the minds of the people free from rancour, malice, and revenge, and directing their thoughts to the accomplishment of peace at the very first moment when war has ceased to be the only means of securing the objects for which we entered upon it.—Yours, &c.

Richard D. Holt.

Liverpool, September 20, 1916.

[Our correspondent misses entirely the point of our argument. We were not concerned with the rights or wrongs of compulsion or the general policy of the war, but with the fact that the clergy have obtained a legal exemption which is not granted to other men. This exemption, we believe, was not due to the reasons which he alleges, for the duties involved, so far from being denounced as incompatible with a good Christian life, are upheld by the majority of clergy and ministers as necessary and right for other men. We desire that in this matter all citizens should stand on the same level. To make of the clergy a class apart, or to urge, as apparently our correspondent is prepared to do, that the professional exponents of the teachings of Christ are to be measured by a different standard from ordinary men, seems to us to be hostile to the best interests of religion. It introduces the falsity of a double moral standard over the whole area of the religious life. In the article in question we were specially concerned with the impression which this privilege of clergy has made upon intellegent working-class opinion, a matter to which our correspondent does not refer.—Ed. of Inquirer.]

"AN OLD MEETING HOUSE."

To the Editor of The Inquirer.

Sir,—Mr. Warren on the warpath, seeking whom he may devour, is a not unfamiliar picture. Will you allow me, though rather late, a few words of comment on his letter in your issue of September 2? My article on 'An Old Meeting House' was quite innocent of any contentious spirit. But Mr. Warren is amused at my reference to the "Free Trust catholicity of reluctant Nonconformity," and demands support for my plea that "the love of liberty (and of unity) was the inner motive of the Ejected Clergy, and also of their laity." If Mr. Warren does not agree with the Free Trust catholicity of reluctant Nonconformity he is perfectly free to disagree, and is not compromised in any way. The trust of the High Pavement Chapel, Nottingham, as he knows better than any one, is perfectly free and open, and a subsequent addition describes the chapel as a Meeting House "for the people called Presbyterians." If he regards a dissenting Nonconformity as the final theory and the best polity for the church life of the country, and has no wish for the repeal of the Act of Uniformity, I am sorry. But I have not stated that the "open trust" is the special inheritance of Presbyterianism.

"Catholicity" viewed ecclesiastically is a specific theory, though formulated diversely by the Roman Catholic, the Anglican Catholic, and the Free Catholic. But, viewed spiritually, it is a religious sympathy, a catholic affection, a willingness to recognise the undertruth that feeds every faith, a belief in the possibility of affinity amid diversity and of identity within variety—that unity of the spirit in the bond of peace for which we pray always. But, whether ecclesiastical or spiritual, its denial or betrayal is the sin of schism. The Act of Uniformity was a flagrant infringement of Catholicity, of Liberty, and of Unity. The Ejected Clergy refused to comply. If these principles and ideals had no place in their minds what were their motives in leaving their church? It rests with Mr. Warren to tell us. Is it not too late in the day to deny that only the deepest principles could enforce such a sacrifice? And who that has read his Baxter and Calamy, Bates and Philip Henry, Howe and Newcome, can doubt the high motives of their action? Who that reads and rereads the 'Farewell Sermons' of the London Ministers does not marvel afresh at the noble dignity and quiet modesty, the absence of martyr-like self-pity with which they went into the wilderness. They do honour to the preachers and to their cause; they are above our praise. And their repeated plea is that they are not schismatics but advocates for more liberty and unity in the Church of Christ. "Division among Christians is a sin. Keep communion with the universal Church of Christ" (Baxter). Baxter has been claimed both by Independents and Presbyterians, but he described the latter as addicted to no sect or party at all. "I am loth to call them a party because they were for catholicism against parties." Granted that "Baxterian Catholicity" was not uniform invariably, and should not be judged too strictly by the tests of to-day; granted that in the heat of controversy he boiled over into inconsistency, yet it is maintained by his chief biographer that he inculcated strongly the doctrines of Christian liberty, sought out diligently the things in which all Christians agree, and represented the guilt and folly of maintaining division or living in alienation (Orme, p. 577).

The silenced ministers were not all Baxters, but if every great sacrifice for principles is to be judged by its best representatives, then surely there is a sufficiency of testimony that the motives of the Ejected Clergy were dignified truly by the love of liberty, of unity, and of catholicity. If not, what were they?—Yours, &c.

FRANK K. FREESTON.

Limpsfield, September 20, 1916.

A LEAGUE OF DISCIPLINE AND PRAYER.

To the Editor of THE INQUIRER.

SIR,—It is good to hear of the formation of a League of Discipline and Prayer. We need it. While one dare not generalise, there is good reason for believing that private prayer among the younger members of our churches is irregular, and indefinite in aim. Many of us, in drifting loose from orthodox theology, have lost the habit of meditation, at how great loss to ourselves we alone know. In the effort to reclaim from our busy days some time for quiet waiting upon God, a sense of comradeship would be of untold value. We need also guidance in the form of literature; at present we too often find it necessary to turn to Anglican and Roman Catholic manuals, which are inadequate whenever they arouse a spirit of criticism. We are only now beginning to realise the true place and power of prayer in life, and much of our recovered faith is due to the work of the various "New Thought" schools of America, and to our own medical profession, rather than the churches. Mr. Lister has suggested a means by which members of the church may help each other to draw upon and use this incalculable spiritual force. I, for one, gladly welcome the suggestion.—Yours, &c.

EVELYNE W. SCOTT.

Channing House School, Highgate, N.
September 20, 1916.

Two new volumes by Sir Rabindranath Tagore will be issued by Messrs. Macmillan in October—'Fruit-Gathering,' a book of poems, which is described as a sequel to 'Gitanjali,' and 'Hungry Stones, and other Stories.' Two volumes by Mr. W. B. Yeats, 'Responsibilities and other Poems,' and 'Reveries over Childhood and Youth,' are also announced for early publication. Messrs. Macmillan have now taken over the publication of Mr. Yeats's works.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

88TH LIST OF SUBSCRIPTIONS.

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	£14,038	12	3

Note.—Miss Winkworth's subscription of £5 last week was entered as "second." It ought to have been "seventh," as Miss Winkworth has been a constant and generous subscriber since the beginning.

Parcels have been received from:—Finchley Branch of the Women's League (per Mrs. Blake Odgers); Mrs. Enfield; Miss Bird; Miss Short; Two Friends; Miss M. T. Worsley; Mrs. Titterton and Mrs. Nuttall; Mrs. William Tangye; Miss Samson; Miss E. M. Brown; Clapham Ladies' War Relief Committee; Miss Newling and Miss Bendelack; Miss Norton; Mrs. R. F. Rattray; The Misses Talbot.

WEEKLY REPORT.

BY the time this is in print I shall again be in Calais. I am going out with the two ladies who are to work in our Hut there. Miss Hibbert-Ware has already had experience in working in a canteen for French soldiers, and Miss Grace Holmes (of Hull) has done work among Belgian refugees since the beginning of the war. Both ladies are going entirely at their own expense, and our Fund owes them a deep debt of gratitude. They will assist in serving meals, in organising games and competitions, and, it is hoped, will become friends of the soldiers frequenting the Hut. Once a week when the wounded—Belgian, English, and French—come to see the cinema, they will have an opportunity of serving those who are "broken in the war."

It has been a quiet time recently in our work among the Belgian hospitals. This is partly due to the fact that the number of wounded who arrive day by day is not very great, and partly to the fact that the medical service among the Belgians is now well organised, and that there is not the same demand for ordinary requisites and instruments as there was in the early days when we really rendered "first aid."

The requests from the hospitals are now largely for clothing, amusements, comforts, such as our voluntary organisations here give to our own hospitals, and for *specialist* instruments. The number of patients benefited by such instruments may appear small in comparison with the cost, but it must be remembered that the men would in all probability have to go without the special treatment they require if this Fund were not able to provide the instruments.

For example, the hospital recently started at Le Havre, and which we helped to equip, now wants us to help them with special instruments for eye, nose, throat, &c. for the use of specialists attached to the hospital, as they find it impossible to obtain these expensive but necessary instruments out of their own resources. I find we cannot meet these requirements unless we receive a considerable addition to our funds, as the balance in hand is barely sufficient to cover what we have already undertaken to do in various branches of our work. Many funds are finding it difficult to keep up their work

this winter, and some have given up altogether. Subscribers to this Fund, however, have always shown that they are ready to meet a special need when it arises. Will they do so once again?

May I remind friends that games and illustrated papers for the patients in the hospitals would be very welcome?

Rose Allen.

SPECIAL WANTS.

Vest and pants.

Nightshirts, pyjamas.

Slippers, shirts, socks.

Mufflers, cardigans, mittens.

Games of cards, chess, draughts, dominoes, &c.

Illustrated magazines, French books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

NATIONAL CONFERENCE.

The following letter has been sent by the President to the Ministers of Congregations on the Roll of the National Conference of Unitarian and other Liberal Christian Churches :—

Dear Friends and Brethren,—We are engaged in a war which no language is adequate to describe, which seems to many "the war of the great day of God, the Almighty," foretold by the seer of Patmos.

Death and destruction as from the bottomless pit of horror are let loose upon earth, and all the energy and resources of the great nations of Europe are spent in mutual slaughter. The marvellous achievements of human intelligence by which it has won control over the forces of nature are now brought in aid for the service of mutual slaughter.

Every hour our fellow-men—foes, a little while ago regarded as friends and teachers, allies, our own countrymen, our near of kin, husbands and sons and brothers—are wounded, mutilated, killed, on the field of battle.

Wealth of the nations, grudgingly doled out when schemes for the improvement of the condition of the people were concerned, is now lavished without stint for the destruction of life and property. Millions are suffering sorely in mind, body, and estate, are homeless, destitute, starving, broken-hearted. There is mourning in all the world. Death has entered our houses, and the cry of the widows and the fatherless goes up to heaven day by day, while night and day mothers' hearts are tortured with anxiety for their sons at the front, if not broken with grief for their loss.

We cannot, we must not, be merely interested spectators of such an awful catastrophe, even if it has not as yet affected our own selves. It concerns us if only as ministers of religion, who heretofore have preached "peace on earth" and devoutly cherished the hope that the day so long foretold was already not far from dawning when "nation shall not lift up sword against nation, neither shall they learn war any more."

We were awakened from our happy dream as if by the mocking laughter of fiends, and some of us could say with the Psalmist, "As for me, my feet were almost gone, my steps had well nigh slipt." We had been so hopeful, demonstration of the folly and wickedness of war had been so generally accepted, the fraternity of nations seemed assured by their material interests—and lo! war, so widespread and devastating as had never been known before!

But what can *we* do? We who are so few in number, separated from the communion of other churches?

First, we must ourselves intensely feel what is going on in these terrible times. We must feel it as do those whose nearest and dearest are in hourly peril of death. We must feel for mankind disgraced in the sight of high heaven by such scenes as are now daily acted on earth, scenes prepared long beforehand and by the preparation made soon or late inevitable. We must realise the peril of our own country, not, perhaps, any longer of conquest and invasion, but more than ever of such a peace as would be only a long truce, enabling all the militant powers to get ready for a more tremendous war—peril of distress and trouble in the labour world which it would need the highest statesmanship and the wisest sympathy to deal with effectively—peril that out of the present horror there will come no blessing, no advance of freedom and justice and the welfare of all.

Secondly, we must pray. The conception of prayer as the insistence with God that he should do our bidding, as if we "shall be heard for our much speaking," is one we can no longer entertain. It was the newly elected President of the Wesleyan Conference who, speaking of "the strength that spiritual intercession brings to the soldier on active service," gave us the true significance of prayer in the words of a soldier writing out of the fighting zone, "it means trusting God sufficiently to tell him quite simply one's uppermost thoughts," and he added of his own, "The writer must have learned what prayer means from experience and not from books."

It is to this prayer we solicit you. We cannot but be more or less dimly conscious of an unseen power which is "in all and through all and over all," and the instinct which impels us in time of trouble to call upon God is as reasonable as it is universal.

We would, therefore, earnestly exhort you that on all occasions when "we assemble and meet together....to ask those things which are requisite and necessary as well for the body as the soul," you should remember in the course of the service the sore calamities which have overtaken the world, and make special mention of those who fight and those who suffer, of those who tend the wounded and minister to their temporal and spiritual needs, of those who mourn their dead or are racked by anxiety for their living, of those who are responsible to God and to the nation in this time of trial and temptation, and of all who serve abroad and at home.

For this purpose your Committee, in conjunction with the British and Foreign Unitarian Association, have provided forms of Prayer, and other churches have published such forms from which much that will be found helpful may be selected. Moreover, we would beg of you not to be behindhand in observing all such days as may be ordered or agreed upon for special intercession or other purposes. The very fact of our wide divergence in doctrine from other religious bodies should incline us the more to unite with them in recognition that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

For our own part, the Executive Committee have decided to recommend that the first Sunday in November should be observed this year in all our churches as a day of commemoration of those who have fallen in the war, of remembrance before God of those who toil and suffer in connection with it, and of prayer for help and guidance in this time of our great need.

By way of suggestion to help in such a service a Form of Service has been drawn up by the Rev. Joseph Wood, a copy of which we send with this. And if in this matter, or any other way, it may seem to you that the attendance of one of us at a Ministers' meeting would be of use we will do our best to send a representative to speak on our behalf.

Finally, brethren, in this time of suffering and sorrow it should be ours to share to the utmost of the common burden. We cannot all go to the front; some of us are held back by conscience of the wickedness of war, some by the sense of duties at home made more imperative in these troublous times, some by reason of age or infirmity. But we can, none of us, be excused from doing what we may and can to carry on the mission of the Master of us all—"to preach glad tidings to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Compared to this our doctrines and our denial of doctrines—the things that divide us—are of small account.

Your servant and brother in the ministry,

Charles Hargrove, *President.*

September, 1916.

Congregations may obtain copies of the Special Form of Service for Sunday, November 5, at 2*s.* 6*d.* per hundred, on applying to the Rev. J. Harwood, 13 Bream's Buildings, Chancery Lane, E.C.

DUNHAM ROAD CHAPEL, ALTRINCHAM.

THE REV. DENDY AGATE CLOSES HIS MINISTRY.

The Rev. Dendy Agate closed his ministry at the Dunham Road Chapel on Sunday, September 10. In the morning he preached on the subject of 'Good Things and Best Things,' from the text, "If ye then being evil know how to give good gifts unto your own children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." His text in the evening was: "Ye also as living stones are built up a spiritual house."

In concluding his morning sermon Mr. Agate said:—"As I look back over my years of ministry and note the changes

which have marked it, I am grateful that my faith in God, my assurance of spiritual realities, has sustained me through them all. Still, as when I first began to preach, am I confident that in faith and hope and love, in spiritual fellowship and united labour for noble ends, are to be found the best gifts of God—best, because we can conceive of nothing more beautiful that He can give, nothing sweeter and more inspiring in the living of that life which He has bestowed upon us. The scenes around us change; old friends and fellow-workers are called hence, and their places know them no more. But God abides; the Master Whom we profess to follow still calls us to a closer fellowship; some whom we love, many whom we can serve, are with us still. Let us desire most of all those gifts which we can most gladly share, and then in the sunshine of the Father's love, or upheld by Him if for the season the tempest rages round us, we shall together walk the heavenward way."

At the evening service, after pointing out that Jesus Christ is the first "living stone" of the house of God, and that likeness to Him gives the true title to a place in the great spiritual fabric, Mr. Agate said: "You, with whom I have worshipped and laboured here for nearly twenty years, have a great inheritance in this house of prayer and in all the sacred and tender memories which encircle it. A holy trust is committed to you, and a great opportunity is yours. In what ways can you show the life, the reality of religion which you profess? It was written of some of old time that they had a name that they were living, while they were in truth dead so far as any lofty conception of the Christian life went. It seems to me that there are three chief ways in which you can show that you are living stones, that there is in your religion power to mould and direct your lives, and make you do noble service for God and man. In the first place, there is unflagging personal devotion to the truths which will still be taught here; and I pray that, as they are set forth, they may be such as will satisfy your deepest religious needs. I know, of course, that the doctrine, the ritual of any Church will, as a matter of fact and experience, be more entirely satisfactory to some worshippers than to others; the preacher's point of view must occasionally differ from that of some of his hearers, and where the formation of individual convictions, of downright personal judgment, is habitually encouraged, as it is within the circle of our churches, there must be diversities. I admit it; I am thankful for it.

"But I would suggest that you should all endeavour to come in a worshipping and receptive spirit. The broad outlines of religious truth with which the services and the preaching in this place have rendered you familiar are such as to include all reasonable diversities of opinion upon minor points, and at the same time to encourage much personal attachment to the truth. Try then—and I address this especially to our young people—to form and maintain for yourselves firm personal convictions which will grow dearer to you as the years go by.

"Then, again, you are living stones of the spiritual house if you recognise the supreme value of righteousness, purity, kindness in daily life. The life of a great community is made up of the many lives of those who are numbered within it; the nation as a whole is raised just a little by every deed of conscientiousness, of self-sacrifice, done by any of its millions of citizens; it is degraded just a little by every offence, small though it be, against the higher law; and scores of the countless deeds of righteousness and love is no unworthy set-off against the awful aggregate of moral offences which human weakness, human passion, and human greed are continually heaping up. A church is dead—to some degree—if the spiritual and practical truths which have grown familiar to its people do not exercise an ever-deepening and strengthening influence upon their lives, and do not keep them in happy fellowship with itself. The church is a dead church to any man who does not live his own part in its manifold life, who does not see that if he fails in daily duty, or yields to unworthy temptation, he, by that very failure or offence, publishes to all who know the mournful fact that to the extent to which he has gone astray his professed religion has, for the time, lost its hold upon him. If we often slip or stumble upon the path along which, God helping us, we might walk with firm and steadfast feet, and if we make excuses for ourselves and think that not much harm is done, are we, think you, in truth, living stones of the spiritual house? Are we not untrue to our assumed place in the great fabric? Shall we not pray that our hearts may be cleansed, our wills strengthened and purified, that, though it be by slow degrees and painful efforts at self-control, we may rise ever towards the higher life? In so far as the members of a Christian Church are devoted to genuine goodness in their lives is the Church itself a living Church, bearing constant, though often unconscious testimony before the world of the purifying power of a religion at once large-minded, warm-hearted, and profoundly in earnest.

"Those of you who dwell beneath its spiritual shelter here, and who, as the day and the hour return, gather together to worship God and seek the strength of divine communion and earthly fellowship, will know that for the best part of the courage, the patience, the self-control, the willingness to help and serve which may be manifested in your lives, you will be indebted to the thoughts suggested and made vital by the hours which you spend within these walls. Further, to the extent to which you are living stones of the spiritual house, you will desire to win at once for your own faith and for its practical outcome in daily life a wider and fuller recognition. If we are in earnest in the faith we hold, if it is to us the light of our lives, as our professed religion should be, we must desire that our brethren should know something of it, should not misjudge it, or be wholly indifferent to it, though we have no anxiety to lure other folk away from spiritual homes where at present they are in peace. It is to the unsatisfied, to seekers after a larger truth than they have hitherto found, that we make our appeal. And now, brethren, I commend you to God, to the power of His grace, and to His unfailing mercy. May He be with you and all whom you hold dear, whether they be near at hand or far away. And in His own good time may He send peace on earth and draw all His children nearer to Himself."

MEN AND MOVEMENTS.

We made a mistake in our reference last week to the Annual Meeting of the Southern Provincial Assembly, which will be held at the New Gravel Pit Church, Hackney, on October 10. The preacher at the service will be the Rev. A. H. Biggs, M.A., LL.M. of Ilford. The Rev. J. H. Weatherall, M.A. of Essex Church will be the Supporter.

This word "Supporter" is an archaic term which has survived in the Provincial Assembly of Lancashire and Cheshire. Perhaps one of our readers can send us a note on its origin and antiquity. To the modern ear it has a little of the same flavour as the word "introductory" applied to the service of praise and prayer which usually precedes a sermon. We share the feeling of many people that anything which seems to place worship in a position of secondary importance compared with the sermon is to be avoided. But perhaps the word "Supporter" has no implication of the kind, at least for instructed minds.

The New Gravel Pit Church, Hackney, has a long and noble history. More than any other place its graveyard may be described as the Campo Santo of London Unitarians. In recent years the whole character of the surrounding neighbourhood has changed. It has become impossible to carry on the work of the congregation on the old lines, and the present minister, the Rev. Bertram Lister, is working hard to fashion it into a successful institutional church. One new feature introduced lately is a lantern service after the usual evening service. We are glad to hear that in spite of Sunday cinemas it is proving a distinct success.

As we go to press we hear with deep regret of the death of the Right Hon. Thomas Andrews, D.L. of Comber, co. Down. He was a staunch supporter of the Non-Subscribing Presbyterian Church, Chairman of the County Down Railway, and a man of wide public and political activities. But he will be remembered chiefly by all who had the privilege of knowing him for the strong joyousness of his spirit and the beautiful friendship and hospitality of his home. It was hard to be in an ill-humour in his presence. We hope to give some account of his career next week.

The Secretaries of the Sunday School Association write as follows:—'May we claim the hospitality of your paper to remind your readers that Committees of the Sunday School Association and the Manchester District Sunday School Association are engaged in preparing a new Hymn Book for use in schools, and to ask all Sunday School superintendents or correspondents who have not already done so kindly to forward to us their replies to the Questionnaire sent out in

June as soon as possible, so as to facilitate the work. Replies should be as full as possible; none but those who have replied will be allowed to criticise.'"

The Committee of the Unitarian Home Missionary College, Manchester, have received with grateful thanks a generous donation of £100 from Mrs. Martha Harrison, widow of the Rev. W. Harrison, as a memorial of her husband, in recognition of his deep attachment to the College, and with her own best wishes for its continued prosperity and usefulness.

The Vicar of St. Sepulchre's, Holborn, has asked us to make the following announcement:—'The Sin of Episcopal Wealth' will be the subject of a sermon to be preached at St. Sepulchre's, Holborn Viaduct, E.C., on Sunday, September 24, at 7 P.M., by the Rev. Hubert Handley, M.A., formerly Vicar of St. Thomas's, Camden Town, and author of 'The Fatal Opulence of Bishops.'

NEWS OF THE CHURCHES.

Chatham.—The Rev. Dr. Hitchcock is completing two years' work at the Hamond Hill Church. He has arranged Sermons, Lectures and Addresses during October and November to present the National Mission of the Free Churches. And he will close his ministry in Chatham early in December.

Deptford.—It will be remembered that in 1914 the question of repairs at the General Baptist (Unitarian) Chapel having been raised, the building was found to be structurally unsafe, and the cost of reconstruction was estimated at £700. It was afterwards discovered that an additional £400 would be needed, making a total of £1,100, for which an appeal was issued which has met with a generous response. The Members of the Congregation themselves raised £50, a considerable sum when it is remembered that Deptford is one of the poorest districts of London; and there is good reason to believe that their efforts will be rewarded when the church, under the capable leadership of Mr. Carlier, is able to meet in a far more effective way than before the needs of a thickly populated and not very cheerful neighbourhood. Only £40 now remains to be raised, and donations will be gratefully received and acknowledged by Mr. F. C. Creak, Treasurer of the Fund, Fernwood, North Hill, Highgate, or by the Rev. J. A. Pearson, 4 Ella Road, Crouch Hill, N.

Harvest Festivals.—We have received reports of Harvest Thanksgiving Services at the Unitarian Chapel, Astley, where the preachers were Mr. F. A. Bullock, of Leigh, and the Minister, the Rev. P. Holt; and at the Unitarian Chapel, Blackley, where Dr. Thackray was the preacher morning and evening.

Pioneer Preachers.—A re-union was held at the hostel of the Pioneer Preachers from September 1 to September 8. A service was conducted by the Rev. A. H. Biggs, of Ilford, on the evening of September 1, and services and conferences were held morning and evening on the other days of the week. An open conference was held on Wednesday evening, September 6, when the Rev. W. Copeland Bowie presided, and opened a discussion on 'The Pioneer Preachers' Movement in relation to the spiritual needs of to-day.'

NOTES AND JOTTINGS.

The Wife of General Brusilov.

The wife of the brilliant Russian general whose name is now in every one's mouth has organised a society for aiding soldiers and children, and is particularly proud of the innumerable letters she receives from soldiers. She was described in the *Times Russian Section* recently as a woman of extraordinary energy, inspired by a passionate devotion to her country's cause which springs from a deep and ardent nature. She belongs to a family which has won considerable distinction in intellectual fields, as well as in the army, and the celebrated Madame Blavatsky, the founder of the Theosophist movement, was her aunt. Madame Brusilov herself in no small measure shares the family literary talent, which she has used to good effect in a recently published sketch entitled 'Godchildren,' in which she castigates with much force the heartlessness that still prevents so many from realising their responsibility in regard to those who have suffered most through the war in which their country is engaged. She describes the organisation of "fraternal help" which she created during the Russo-Japanese War, and appeals to hundreds of thousands of Russian women to act as "godmothers" to Russian soldiers. The appeal, it is said, has not fallen on deaf ears.

Evening Classes in War Time.

The London County Council evening institutes re-open next Monday, and parents and employers are urged to give support to the efforts which are being made to increase our educational capital, which has been so enormously reduced by the war. It has been decided that the new session shall be started with practically the whole peace-time organisation in being, and the attendance of youths under 18 and of girls and women is particularly desired. Many young lads under military age have taken up work of a less educative kind than formerly, which they will probably have to give up when the war is over, and the fact that they are not able to make the best use of the years which still lie between them and complete manhood constitutes a grave problem for the future. The Education Committee has, in the past, done its best to call attention to the educational facilities offered by the evening institutes connected with the L.C.C. by means of leaflets, posters, and advertisements; but the public does not, apparently, even yet, fully realise what an important gap they fill—or should fill—between the time when a boy or a girl leaves school, and the time when they are of age to begin working for their living. Courses of study both for boys and girls in the junior commercial and junior technical evening institutes have been organised which will enable those who take them to secure admission in two years' time to the senior commercial and technical institutes or polytechnics. A special feature of the Council's evening continuation school work is the women's institute, in which housecraft classes are held, and much attention is being given to the study of modern languages.

Robbing the Countryside.

Two important gardening journals have decided that, in future they will not accept advertisements inviting orders by post for ferns and other wild plants, except from those who cultivate them for commerce. This they are doing in the effort to check the practice of collecting for sale which is denuding the countryside of many of the rarer varieties of ferns and flowers. The exploitation of our lanes and meadows has been allowed to go on too long, and although the local authorities have the power to prevent this, in most cases they exercise it no further than by prohibiting men from taking carts and sacks to collect large quantities of roots. Mr. Macself, Secretary of the National Hardy Plant Society, has pointed out in *The Observer* that botanical societies, natural history societies, and private persons seeking single specimens for their gardens need not be interfered with, but the wholesale robbers who advertise as many as forty roots for 1*s.* 4*d.* should not be tolerated. Our native maiden-hair fern is now quite a rarity, except in a few inaccessible places on the mountains, the black spleenwort has entirely disappeared from certain districts, and many other beautiful varieties of fern are rapidly going.

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1. Rev. G. T. SADLER, M.A., LL.B.
8. Rev. G. T. SADLER, M.A., LL.B.

The Evening Services will not be resumed for the present.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS

Of London and the South-Eastern Counties

The Twenty-eighth Annual Meeting of the Assembly will be held on TUESDAY, OCTOBER 10, 1916, at the THE NEW GRAVEL PIT CHURCH, CHATHAM PLACE, HACKNEY. The Proceedings will be as follows:—

12 NOON.—Religious Service. Preacher: the Rev. A. H. BIGGS; Supporter: the Rev. J. H. WEATHERALL.

1.30 P.M.—Lunch. Luncheon will be provided in the Schoolroom at 1.30, at 1*s.* 6*d.* a head. It will be a great convenience if Ministers, Delegates, and others who wish to stay for the Luncheon or the Tea will notify the Secretary before October 3 of their intention of being present.

2.45 P.M.—Annual Business Meeting. The Rev. J. WOOD, President of the Assembly, in the Chair.

At the close of the Business Meeting, a Conference on "THE CHURCHES AFTER THE WAR" will be held. Speakers:—the Rev. Dr. CARPENTER, the Rev. J. WOOD, the Rev. H. GOW, the Rev. W. H. DRUMMOND, and others.

5 P.M.—Tea in the Schoolroom, by the kind invitation of the Hackney Congregation.

GORDON COOPER,
Hon. Secretary.

117 Mansford Street, Bethnal Green, E.

Unitarian Home Missionary College.

OPENING OF SESSION 1916-17.

THE OPENING ADDRESS, entitled, "Joseph Cooke," will be delivered by the Warden, the Rev. H. MCLACHLAN, M.A., B.D., at the COLLEGE, Summerville, Victoria Park, Manchester, on WEDNESDAY, OCTOBER 4, 1916, at 5.30 o'clock.

G. A. PAYNE
D. A. LITTLE } Hon. Secs.

GRESHAM COLLEGE, Basinghall Street, E.C.—FOUR LECTURES on 'THREE GREAT WRITERS ON STATECRAFT' will be delivered by W. BLAKE ODGERS, M.A. LL.D. K.C. F.S.A. F.R.Hist.S., Recorder of Bristol, on TUESDAY, WEDNESDAY, THURSDAY, and FRIDAY, OCTOBER 3—6, at 6 P.M. Admission FREE.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, October 1.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., Rev. JOHN HUNTER, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN—Harvest Festival.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. F. MUNFORD, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Mr. W. H. SHRUBSOLE, F.G.S.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30.

Forest Gate, Upton Lane, 11, Mr. F. G. FINCHAM; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. BASIL MARTIN; 3, Mr. STEPHEN NOEL; 7, Rev. F. HANKINSON—Harvest Festival.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. C. A. PIPER.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. G. T. SADLER, M.A., LL.B.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Mr. E. R. FYSON.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. IRVINE LISTER.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.
STYAL—6.30, Rev. W. WHITAKER, B.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. T. GRAHAM.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. PRIESTLEY PRIME.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street. Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45, and 6.30, Rev. H. E. DOWSON, BA.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.—Harvest Festival.

MANCHESTER, Upper Brook Street Free Church, 6.30, Mr. L. G. RYLANDS. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11, Rev. J. W. LEE; 6, Rev. W. J. POND.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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DEATHS.

COOLEY.—On September 20th, in hospital at Rouen, from wounds received in action, Leonard Cooley, Queen's Westminster Rifles, youngest son of Mr. and Mrs. W. J. Cooley, 286 Lordship Lane, Dulwich. Aged 23. Late organist at Peckham.

WILLMER.—Died of wounds, Sept. 20, aged 26 years, Capt. A. F. Willmer, Rifle Brigade, eldest son of Mr. and Mrs. A. W. Willmer, Oakhurst, Grosvenor Road, Birkenhead, and grandson of the late Franklin Cooper, Esq., of Leicester.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

WHAT Sir Douglas Haig modestly describes as a success "of very considerable importance" would, we presume, have been celebrated in Berlin, had it been their achievement, by much waving of banners and ringing of bells. We have no desire to emulate the enemy in this kind of demonstration any more than in his callous methods of trampling on weak and defenceless people; but we may allow ourselves the high consolation that the awful price of victory is assuredly not being paid in vain. Our King and the French President speak for the hearts of their respective nations in the interchange of warm esteem and congratulation which they have made in connection with the gains on the Somme this week. It is a long work that we are set to do, but thanks to the toil of multitudes of munition workers, to the skill of the officers in charge of the combined operations, and the magnificent courage of the fighters, the work, as great as it is long, is being done. Such weeks as this immensely increase the already high confidence of the troops, and we should, indeed, be poor comrades at home if we did not rejoice in our sober fashion with them.

* * *

THE assurance given a few days ago by Count Zeppelin that there was no ground for the assertion that "the greatest possible effective and ruthless use of Zeppelins" was not being made in England has been followed by further outrages, as futile as they are abominable. Apparently there is a large section of the German people who accept without question the most grossly absurd descriptions of damage done by these raids, and amid their multiplying anxieties they naturally find some satisfaction in this feature of the war. But even the most credulous, and still more the disseminators of these stories for popular consumption, must be shaken in their confidence by the evidence that air-craft defence is making great advances here. From Hungary comes the report that, along with other vehement criticisms of the German war policy, it has been pointed out that night air raids are inevitably doomed to fail as military operations. The difficulty of hitting any important mark is great even in daytime; at night it is practically impossible. We can but grieve that non-combatants are killed and maimed, but the enemy's cause is certainly not bettered by these things, and he is as certainly brought no nearer victory by them. We must accept our risks and attend to our business meanwhile. A couple of miles from the line, we hear, there are villages in France by no means securely out of shell-fire, where the school children go on daily with their lessons and their play.

IF there be anything like malice in our British satisfaction as we survey the political troubles of our chief enemy, we can only hope it may be forgiven. We have every reason, at any rate, to believe that the German people are now very much aware of the hollowness of the boastful claims so industriously and cleverly made by their rulers, and that, at long last, in spite of all these efforts to hide the truth, the nation is learning what a very questionable result has been reached by the sacrifice of so many soldiers and the commission of so many crimes against law and humanity. The Chancellor is said to be hard beset with enemies who, like some critics of our own authorities, think the right way to victory is, not to wield strength with moral principle, but to play the brute. Whether he or they emerge victors in this civil strife can hardly be of great significance to us at this stage compared with the fact that, confronted by defeats which cannot be explained away, and by a winter which cannot but be worse than the two that have preceded, the German nation is visibly torn asunder by bitter discord. The omens are surely against it, and the fact is coming home. The more deeply and the more certainly, the better.

* * *

AMONG the confused and unhappy events that have made the name of Greece more than ever mournful of late to all who have cherished romantic hopes for that ancient land, the action of M. Venizelos stands out with something akin to splendour. His long and patient self-abnegation while King Constantine, flinging aside the constitution by the provisions of which alone he is a king, played for the triumph of Germany in the Balkans; his repeated efforts to rouse a

sense of true patriotism in the hearts of the Greek dupes of German policy; and the noble words in which, at the last moment, when placing himself at the head of the national revolution now clearly on foot, he disclaims any motive but that of serving his country and his king—if the latter will but be true to the former; all this stamps him as one of Europe's finest public leaders at this time. It is difficult, nay, impossible, to forecast with any confidence the outcome of the present turmoil in his unhappy land; but if any one can rescue Greece from the loss of self-respect, not to speak of material loss, which has been incurred during these woeful months, it is the great spirit of this man. We hail him the true statesman, and heartily wish him a triumphant success.

* * *

If the clergy, and we may add, ministers of religion generally, do not now address themselves to their tasks with new wisdom and resolution, it will not be for lack of plain speaking. All their critics are not Ben Tilletts. Thus, at the concluding meeting of the Conference of the Men's Society in Manchester on Wednesday, the Archbishop of York said :—

> The spirit of God had got to reach not only the lay members but the clergy, who should banish pessimism and despondency, and cease fussing over things which, compared with what they were up against, were as nothing.

The Chaplain-General, Bishop Taylor-Smith, declaring that "the war had revealed conspicuously the spiritual poverty of the Church," especially drew attention to the ignorance of one another that separated the clergy from the men in their parishes. But Bishop Welldon (Dean of Manchester), was more pointed still. He said :—

> "The ordinary working man did not think much of the clergy, they thought that the clergy were not intellectually competent to deal with their difficulties. There certainly had been in the last fifty years a marked intellectual decline in the clergy of the Church of England, and when that intellectual decline was associated with spiritual or ecclesiastical assumption it was not very pleasing to his friends of the working classes. The working man was asking to-day, 'Is it compatible with an almighty and all-loving God that the world should now be a veritable hell, and how is it that nineteen centuries of Christianity did not prevent the most horrible of all wars in human history?' The Church needed more intellectual power to meet such questions, and the Church was making a mistake in allowing a barrier to be set against the entrance into sacred orders of men who were both intellectual and spiritual. The Bishops' vote in the House of Lord in the past had brought no credit to the Church, and the clergy could hardly claim to have taken pains to place themselves in deep sympathy with the masses of the people. The word 'humbug' was frequently spoken among the working-classes when they heard bishops, archbishops, and even deans enforcing lessons of sacrifice. He thought that the clergy might set aside a certain part of their incomes to show they were in earnest."

* * *

In *The Christian Commonwealth* last week the Rev. T. Rhondda Williams discussed, critically but sympathetically, the proposals for Free Church Federation. He observes that what are called practical considerations must greatly modify the large schemes which evidently filled the minds of Mr. Shakespeare and his co-workers in the formation of the plan of Federation, and in particular he refers to the exclusion of Unitarians. He says :

> "Personally, I could not be quite proud even of a United Free Church that could find no room in its communion for men like Dr. Estlin Carpenter and Dr. L. P. Jacks, and the saintly Dr. Drummond. The thing is really too absurd to think of. When I consider the type of Wesleyan or Baptist or Congregationalist who would be horrified at the mere thought of these men coming in to the fellowship with himself, I scarcely know whether to laugh or cry. I suppose the only reason why Mr. Shakespeare and other large-minded men do not propose the inclusion of the 'Unitarians' is that, as practical statesmen, they know that in the present state of feeling on the question among large masses of uninstructed and unenlightened Free Churchmen the proposal would block the scheme altogether."

We are well aware that at the formation of the Free Church Councils this difficulty arose, and that some of the most ardent in that enterprise were much disappointed at the limitations which were imposed. Naturally, we could wish the larger fellowship were at once realisable; but if it is not yet to be, we shall hope for it, and wish all success to everything that tends in that direction.

* * *

'Ultima Thule sendeth Greeting' is the title given to an Icelandic poem which is noticeable, not only for its singular force and nobility, but for personal reasons. The author, Matthias Jochumsson, has been for many years the Icelandic correspondent of the British and Foreign Unitarian Association, and has been present now and again at its Whitsuntide meetings. Representing the flower of genius and scholarship in those northern snows, Mr. Jochumsson has stood forth none the less prominently for the freer faith and broader sympathy. His poem, which appears in *The Times Literary Supplement* (September 14), has been translated into English by Mr Israel Gollancz, with the aid of Dr. Jon Stefansson; it was intended for the "Book of Homage," published on the tercentenary of Shakespeare's death, but the disturbance of navigation belated it. We are glad to refer readers to the whole poem. Consisting of twenty-seven stanzas it extols the praises of our dramatist, and tells the story of his influence by successive plays on the mind of the singer. We give here the last section, rejoicing that neither the frosts of the North nor those of four-score years can avail to quench the poet's ardour for freedom and humanity.

Hear, Albion,
hear peoples all,
an old man's words
from Ultima Thule!
Hear fateful words :—
By brutal force
ne'er shall be won
the highest good.

That folk alone
shall vaunt of victory
who knoweth best
her best of men :
over-weening
is ill-fated :
right and truth
shall rule the world!

Hear thou, hear
the skald's archangel :—
See'st not all-witless
this war of the world?
Take thou thy trump,
let it blare forth
menacing words
o'er the madness of men!

Blow hence accurs'd
machines of death,
deeper than hell,
than the homes of Death!
Blow hence afar
this deluge of blood,
this deluge of tears,
ere the world be drown'd!

Blow hence, blow hence,
the burning hate
of blinded men,
afar from Earth!
Blow thou, blow,
great reconciler,
wake from their spells
the senseless world!

Speak, Britain's bard,
of better times!
Through ages three,
tho' thou art gone,
hast sung of kinship,
the goodwill of men,
better than any,
living or dead.

No mighty force,
no fleets of war,
can as thy spirit
England guard!
Blow thou, blow!
Come better times.
Thou and Albion
shall live for aye.

LOYALTY.

PROF. ROYCE some time ago wrote a striking book on 'The Philosophy of Loyalty.' His aim, as he said, was to free the idea of loyalty from its chance and misleading associations, and to vindicate the spirit of loyalty as the central spirit of the moral and reasonable life of man. "Unless you can find some form of loyalty, you cannot find unity and peace in your active living. You must find then a cause that is really worthy of the sort of devotion that the soldiers rushing cheerfully to certain death have felt for their clan or their country, and that the martyrs have shown on behalf of their faith. This cause must be, indeed, rational, worthy, and no object of a false devotion. But once found it must become your conscience, must tell you the truth about your duty, and must unify as from without and from above your motives, your special ideals, and your plans. You ought, I say, to find such a cause, if indeed there be any ought at all." He describes the bewildered questioning which asks, "Where in our distracted modern world, in this time when cause wars with cause, and when all old moral standards are remorselessly criticised and doubted, are we to find such a cause —a cause all-embracing, definite, rationally compelling, supreme, certain and fit to centralise life? What cause is there that for us would rationally justify a martyr's devotion?"

"The people who have more rights than duties," he goes on, "have gained a notable and distinguished ethical position in our modern world. The selfish we had always with us. But the divine right to be selfish was never more ingeniously defended, in the name of the loftiest spiritual dignity than it is sometimes defended and illustrated to-day."

The situation in England before the war was both intellectually and morally very much that described by Prof. Royce's bewildered questioner. Like the young man who came to Jesus, and who felt that keeping the Commandments did not give him peace, they cried, "What lack I yet?" We had our friends and our work and our daily pleasure, but there was no great constraining purpose in our lives. There seemed to be no great demand for service and self-sacrifice. No doubt we were blind, or not fully aware of our opportunities. Assuredly there were some men and women who had found peace in loyalty to great ideals. It is a most mischievous mistake to imagine that war is the only or the best opportunity for such divine devotion. But the fact remains that there were very many of our young men and women who were conscious of half-empty lives, and to whom nothing appealed as supremely true and right. No one form of religion seemed to them of vital importance to the world. No one party in politics seemed to them evidently right and demanding their loyalty. No one kind of social reform seemed to them free from danger. They were unwilling Agnostics, no less unwilling because they did not know they were unwilling. Some of them were inclined to laugh at great faiths, great ideals, but it was bitter laughter not happy laughter, and in all bitter laughter there is a revelation of inward pain, a longing for something which has not been found. It is an unconscious confession of failure, it means disappointment and desire. Others were conscious of latent energies and unemployed powers, and they felt something acking. There was no unifying passion of devotion in their lives. There was nothing which mattered very much apart from their own welfare and the welfare of their homes. With many people that want of a constraining purpose in their lives led to triviality and care for unimportant things. Never were people more anxious about their health, more dependent upon comfort, more worried about money or more eager for pleasure.

To-day all this is changed. There is a great unifying purpose in our lives.

"We have submitted to a new control." We have felt that there is something which matters infinitely more than our own lives or the lives of those we love. Day by day we hear of friends, young men in the strength of their manhood, who have died for their country, and through loyalty to the ideal for which they have given their lives we can bear it.

We do not want to forget the tragic loss, the pity of it, the sadness of it all. Our hearts go out in deepest sympathy with the mourners; we mourn with them, and we know well that at any moment we, too, may be as they. But we have learnt the constraining and uplifting power of a great ideal. We have learnt that a great ideal is stern, that it asks of us our best, and that it cannot be gained without suffering and loss. We have found a master: we know what loyalty means. There is something which is worth dying for.

There was a striking letter from a young American in *The Sunday Observer* given a few weeks ago. He was rich and had many friends and great abilities. He came over from California and enlisted in our army early in the war. He was killed recently in the Somme fighting. In one of his letters home he said: "My enthusiasm has only become stronger through the suffering. I find myself a soldier among millions of others in the great Allied armies fighting for all I believe right and civilised and human against a Power which is evil, and which threatens the existence of all the right we prize and the freedom we enjoy. I think less of myself than I did, less of the heights of personal success I aspired to climb, and more of the service that each of us must render in payment for the right to live, and by virtue of which only we can progress. I have taken no oath of allegiance, but I am just as loyal. Never will I have an opportunity to gain so much honourable advancement for my own soul or to do so much for the cause of the world's progress as I have here. We are doing the world's work over here, and I am in it to the finish." That expresses the true spirit of loyalty. He was not fighting for the aggrandisement of England or France or Russia, but against a Power which he recognised as evil, and on behalf of peace.

It is no narrow patriotism which claims us, and asks sternly for our utmost giving. We are not striving for mere conquest, although we must conquer if the wider ideal is to be attained. We are striving for the mastery over unbridled violence and lawless ambition. We are striving for peace, a peace in which, if possible, our enemies shall be embraced as well as our friends. We want to be able to think of our ideal in the sight of God without shame. There must be nothing base or mean in our thoughts as we pursue it to the wished-for end. The object of our loyalty is something beyond patriotism; we are

striving for ideals of permanent and priceless value to the world. Our joy is that at this time our country's welfare and these ideals are one.

It is of the essence of true loyalty to be able to say :—

I could not love thee, dear, so much,
Loved I not honour more.

But to-day we have the happiness of believing that these two loyalties are identical. The men who are dying for their country are serving the great ideals of justice and of peace.

Good Thoughts for Evil Times.

The face which, duly as the sun
Rose up for me with life begun,
To mark all bright hours of the day
With hourly love, is dimm'd away—
And yet my days go on, go on.

. . . . .

This Nature, though the snows be down,
Thinks kindly of the bird of June :
The little red hip on the tree
Is ripe for such. What is for me,
Whose days so winterly go on ?

. . . . .

I ask less kindness to be done,—
Only to loose the pilgrim-shoon
(Too early worn and grimed), with sweet
Cool deathly touch to these tired feet,
Till days go out which now go on.

. . . . .

—A Voice reproves me thereupon,
More sweet than Nature's when the drone
Of bees is sweetest, and more deep
Than when the rivers overleap
The shuddering pines, and thunder on.

God's voice, not Nature's ! Night and noon
He sits upon the great white throne
And listens for the creature's praise.
What babble we of days and days ?
The Dayspring He, whose days go on.

. . . . .

I praise Thee while my days go on ;
I love Thee while my days go on ;
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank Thee while my days go on.

Elizabeth Barrett Browning.

O LORD GOD, thou art my refuge and my hope; on thee I rest my anguish and tribulation,—for I find all to be weak and insufficient but thee.

Many friends cannot profit, nor strong helpers assist, nor prudent counsellers advise, nor the books of the learned afford comfort, nor any precious substance deliver, nor any place give shelter, unless thou thyself dost assist, strengthen, console, instruct, and guard us.

All things that seem to belong to the attainment of peace and felicity without thee are nothing, and do in truth bring no felicity at all.

Thou, therefore, art the end of all that is good, the height of life, the depth of all that can be spoken; and to hope in thee above all things is the strongest comfort of thy servants.

To thee, therefore, do I lift up mine eyes; in thee, my God, the Father of mercies, do I put my trust.

Bless and sanctify my soul with thy heavenly gifts, that it may become thy holy habitation, and the seat of thine eternal glory; and let nothing be found in me displeasing in thy sight. Amen.

TYPES OF SAINTLINESS.

II.—PROTESTANT PIETY.

In my last article I dealt with two characteristics of Roman Catholic piety—its churchmanship, and its horror of sin. I made it my purpose to commend this exaltation of the Church because what you do with an institution, and what it does with you, depends so much on the conception you have of it. I believe the Christian Church is meant to be one of the great redemptive agencies in the world, that it is a dynamic institution whose purpose is to draw men to the highest ideals of life and destiny, and to inspire them to consecrate their lives and gifts to the furtherance of those ideals among humanity. Only loyalty to a cause higher and wider than ourselves can save us and give us a part in the task of the world's salvation, which seems to me to be the end and meaning of our individual lives.

The unfortunate thing, however, is that institutions tend to degenerate, to be untrue to the ideal which gave them birth. And that was the case with the Roman Church. It proved unworthy of the loyalty of its children and unfaithful to its lofty role, and the day came when Europe had to be liberated from a piety which meant submission to an organisation which could no longer be identified with the forces that make for truth, beauty, and righteousness.

The process of emancipation is what is known as the Reformation, and its chief agent was Luther. Fresh epochs in religious advancement generally have their birth in the inner experience of an individual. Not that Luther was the only one in whose heart the Church was tested and found unequal to its claims, and it would be contrary to historic truth to ignore the contribution of enlightenment and culture as represented by such scholars as Erasmus, who used his wit to scourge the vices that flourished behind the protection and immunity which the Church afforded. Without Luther there might have been reform, but there would hardly have been a Reformation. It was his finger that traced the handwriting on the wall of Roman Catholicism, which declared it to be wanting, in letters of spiritual fire which burned themselves into the consciousness of half Europe. He had entered the convent of Erfurt in order to find salvation; none more eager than he in following out the prescribed discipline of asceticism and penances; but it proved of no avail; he found no peace with God. The sacraments could not save him. So the young monk wrestled on with the grim storm of the soul, till John Staupitz sent him back to the Bible, and to a personal trust in God. It was while reading the Epistle to the Romans in his cell that the light flashed in upon him, the light that enabled him to see "that trust in the All-Merciful God, who has revealed Himself in Jesus Christ, creates companionship with God, and that all other things are nothing in comparison with this Companionship."

Thereafter, as the late Principal Lindsay has put it, "The conviction that he, weak and sinful as he was, nevertheless lived in personal fellowship with the God whose love he was experiencing, became the one fundamental fact of life on which he, a human personality, could take his stand as on a foundation of rock."

Later on he went to Wittenberg, where he lectured on the Physics and Dialectic of Aristotle, until in 1511 he was commanded to go to Rome. He was still a Catholic, with all a Catholic's intense veneration for the city of the Popes and the early martyrs. When he first caught a glimpse of it, he threw up his hands and cried :—"I greet thee, thou holy Rome, thrice holy from the blood of the martyrs." But holy Rome had the stains of sin upon her garments: profligacy, corruption, worldliness, and cynicism served at the altars of the Church in which he was an idealist, wrapt in his own ascent. Thoughts were working in his mind, and as he was slowly climbing on his knees up the Scala Santa, those steps which myth, perhaps not wholly pious, said had been trodden by the feet of the Christ, suddenly a verse of Paul sounded on the inner ear: "The just shall live by faith," and the young monk stood up, turned, and walked slowly down. I cannot take you along the whole story leading to his final break with the Roman Catholic system, and to the point when he became Luther the Reformer. But, instead of the Roman Church and full obedience to it, Luther set up Scripture, Christ, and Faith, as the authority, source, and means of Christian life and salvation. And these may be taken, I think, as ever since the pillars and foundations of Protestant piety and saintliness.

"The Bible and the Bible alone," said Chillingworth, "is the religion of Protestants." And we shall all agree that these are the pastures on which Orthodox Protestant piety has fed itself. And rich pastures they are; for there is the transcript of a wonderful nation's history and soul, the transcript of the histories

and souls of men more wonderful still. These psalmists and prophets, these gospels and Pauline Epistles, are there not in them the records of the deepest spiritual within the human deeps? Is there not there the stir and movement of the soul's darkest mysteries verging into light? Its loftiest heroisms breaking like waves upon the shores of the morning? Can you wonder that men and women who, urged by real earnestness and guided by inner sympathy, penetrate this book, should come out of it with some distinction of being? I don't. I only know one way of becoming truly great, and it is by keeping company with the truly great, and you find them there. Ah, what rebukes to easy-going worldliness and craven weakness and ungenerous selfishness cry out from its pages! When I measure myself beside those giants of truth and righteousness and the ideal, ah, how I shrink! When I look at those men who could give up all their own, even to life itself, for God and man's salvation, what am I? Here are truths that shine brighter and brighter with the lapse of time, here the exultations that free and the agonies that purify!

And yet it must be said that the ordinary Protestant view of the Bible is too stupid even to understand its own ways. It expresses itself by saying that the whole Bible is inspired and infallible, and yet it is always careful to discriminate and select. It *must* do so because the Bible is not a consistent book. It is not the work of one author, nor of one age, nor of one vision. Luther and other great reformers did not regard it as all equally authoritative and sacred. And the piety which assumes that it is grows ever more precarious and dangerous. Take this Book of books, however, at its best, and one will find in it what has nourished both the strength and the grace of many a good life, giving it a touch of the sublime and the universal. And I do not think the world would suffer or we lose much if we found time for the reading of a few verses of it daily. That is an office of Protestant piety which we should not like to see die out.

But there is one other factor in orthodox saintliness which we must not omit, and that is the place and function it assigns to Christ. Let me again go back to Luther. It is curious that, as Dr. Lindsay remarks, Luther did not like the term "Trinity," "for," said the Reformer, "in Godhead is the highest unity," and, besides, the word is not in Scripture; yet, for him, Jesus Christ was the mirror of the fatherly heart of God, and in order to know God it is necessary to know Him through the Jesus Christ of history. Christ is the *one* mediator between God and man, Himself being God incarnate. "It can scarcely be said," writes Lindsay, "that all the reformers worked out the conception of the Person of Christ in the same way as Luther; but the overshadowing conception is always present to their mind. Christ fills the full sphere of God. That is the characteristic of Reformation thought and of Reformation piety, and appears everywhere in the writings of the Reformers and in the worship and rites of the Reformed Church." And one may add that it has been characteristic of that Church ever since. The names of God and Christ have been interchangeable in the devotion of Protestantism, for Christ is the revelation and the incarnation of God; He is God in His human expression, under the limits of finite personality, working out a divine purpose in history. Accordingly, instead of loyalty and obedience to a Church, the piety of the Protestant takes the form of obedience and loyalty to Christ; it seeks to bring the soul not so much into fellowship with a rich and masterful historic institution, as with one supreme divine spirit in history. Christ is loved as a Saviour, followed as an example, obeyed as a Master, and adored as God. And none of us would gainsay the fineness of the genuine product of this devotion. Personally, I am prepared to admit that it brings God very near and enables men and women to realise this actual presence and working as a great force of love in the world; it de-infinitises and humanises God in a way which is full of help and satisfaction to the soul which is all a-hunger for reconciliation and fellowship with the Absolute and Eternal. Perhaps all of us are subject to moods in which the words that Browning puts into the mouth of David, addressed to Saul, come as a real message for us:—

'Tis the weakness in strength, that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

Often and often we say to ourselves: "If I could only be sure that God is like what Christ was, that with all His infinite power and boundless knowledge He is thus full of love and sympathy, and plans only the good and blessings of His children; that He knows and takes an interest in each one of us personally, and really asks for my love in return: if only I could be certain that He is human enough for me to be of any value to Him at all! Protestant piety gets that guarantee in Christ, in his character and work among men. And hence for the man or the woman who has accepted orthodox doctrine and gone through the requisite experience, rest and peace and assurance prevail. It would not be difficult to find instances of the strength and resignation which such Christian piety has afforded the soul in its times of sorest affliction; its records are rich with assurances of love and good, both in the seen and the unseen, that have enabled men and women bowed by strong sorrow to stand erect again, and even to smile in the face of the king of terrors, the sort of thing that could make Edward King, late Bishop of Lincoln, write from the threshold of death, "All is wisdom, goodness, and love." Not only so, but it has given such a significance to the love and life of Christ that it has inspired devotees (in imitation of him) to endure the cross, despising the shame, that his flag might wave over all lands and in all hearts. In thus making the decisive and saving relation one between each soul and the Christ, without intermediary of priest or of official sacrament, Protestantism set free its adherents from the tyranny of a Church which would have bound men body, mind, and spirit to its own fortunes, good or evil. It saved Europe from the dominance of an official class, and what is partly a political organisation, a dominance which most surely would have repressed human personality and progress. But even Protestant piety has too narrow a basis and too confined a perspective. "Outside the Church no salvation!" cries the devout Catholic. "No salvation apart from the Bible and Christ!" cries the devout orthodox Protestant. "There is no other way given among men whereby ye must be saved." And this, too, may become a tyranny and an intolerable excommunication. I would exalt the Bible, I would exalt Christ with all my power. Who does not know the fascination of the Man of Sorrows? The sublimity of the teacher of Galilee? Who can but love the healer and prophet who had not where to lay his head except upon his God? But neither Bible nor Galilean can exhaust God or God's revelation, nor yet His way of drawing men unto Himself. We dare not put any book or any historic figure in the place of Him Who inhabiteth eternity and uttereth His logos through all time.

We want the saintliness, not of a closed book or a finished work, but the saintliness of an open universe and a still unfolding history, a saintliness based on foundations broad as the measures of man's mind, and ample as the love of God, a saintliness which will give every age autonomy, every faculty freedom, every aspiration scope, and that, because its source, centre, and authority are in some Power that knows neither limit, death, nor imperfection. Is there a piety, a saintliness like this upon the earth? Then may we pray God to lead us to it as to the soul's true path and hope and goal.

R. Nicoll Cross.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE PROBLEM OF THE DISABLED SOLDIER.

To the Editor of The Inquirer.

Sir,—May I be allowed to send you my congratulations on the article entitled 'The Problem of the Disabled Soldier,' which appears in your current issue, both for the manner in which this problem is considered, and for the publicity given to the fashion in which brave little Belgium has grappled with and met the problem? The problem is being discussed at this moment by a great variety of social workers, from the heads of the Government down to the humblest helpers in the routine of work. One may judge by such signs as escape from within the chambers of the mighty, that the balance of authority is swaying with a

bias in favour of treating the problem in the reverse of the Belgian practice, and in a manner which most outside those august chambers think may prove no solution, but rather an aggravation of the problem. It is to be hoped that your article may have a wide publicity, for the ounce of fact in the practical experience of Belgium should have greater weight than tons of argument.

In strict logic an army should contain only fit men. Only fit men should be recruited, and when a man is no longer fit he should cease to be a member of the forces. But the army authorities have long since thrown the logic of the position to the winds. They have assumed responsibility for the effects of disablement. Neglecting the organisation for the care of the sick and wounded as beside the point, the war department is now responsible for the payment of pensions for disablement graded according to the degree of the disablement, and thereon the army authorities are in duty bound to reduce that disablement to the minimum, if only so that the army bill may be such as the nation will tolerate in times of peace. One can sympathise with the wish of the army authorities to shift the burden of this work on to other shoulders. The greatness of the work now pressing on the Army Medical Service enhances the desire to be rid of everything that may clog the machine. But before such a quittance should be granted the outcome must be weighed in the balance of the general interest of the community.

Circumstances compelled the Belgians to keep their disabled soldiers within the military organisation. There was no other possibility, necessity determined the action, and the outcome has been excellent. In this country necessity at the first glance does not determine action, only expediency; but if the ultimate result of expediency be considered it is held by most who have studied the problem that expediency points to the same measures as Belgian necessity.

The problem has been under consideration by the Central Medical War Committee, a body which is responsible for the selection of the doctors of the country for army service, and also by the Committee of Reference appointed by the Royal Colleges of Physicians and Surgeons to deal with the special position of the London hospitals in the same connection. These Committees are statutory tribunals under the Military Service Acts, and their work gives them a unique knowledge of the resources of the medical profession. They have already memorialised the Secretary of State for War in favour of the retention of disabled soldiers under military control until such time as they are rendered as fit as can be for civil life, and they have done so for two reasons:—

1. Effective control is of primary importance for the success of the necessary medical measures and for training.

2. Economy of medical material is essential, and can only be secured by a unified scheme of procedure.

If the disabled are discharged from the army they will go to their homes and be scattered to the four corners of the land. Medical treatment will be at the option of the men, and more often of their families, who, with the best intentions, will seek the immediate comfort and solace of their men, forgetful of the future. Treatment and training will be irksome, possibly painful, and in every case will need a perseverance in well doing demanding a will power not usually associated with such disablements. Lastly, the very terms of the generous scale of pensions will remove in some the desire for a restoration to better health and effectiveness.

Economy of medical material is of equal importance. The medical men who must deal with the particular disabilities of these men are experts. No ordinary medical care will suffice. The experts able to deal with these cases are, for the most part, now in the army service; the few who remain in civil work are in the great towns. When the damaged men are gathered into well assorted groups a very few experts can direct the line of treatment and see that it is carried out by assistants and nurses. With the men at large the extravagance of medical personnel and the impossibility of bringing it to bear effectively is evident. Again, the appliances and apparatus needed for this work are costly and hard to get. If rumour be true the army has difficulty in getting a sufficiency. What will be the position if every hospital in the country and scores of impromptu centres compete for the same material?

Left to themselves the men may do nothing, or, urged by kindly folk, may drift into the out-patient departments of our big voluntary hospitals. These are already over-driven with work, and have barely a sufficiency of staff since so many have joined the army. To ask these departments to cope with such a flood of work in present circumstances is to court a breakdown of their services.

It is to be hoped that a vigorous public opinion may be aroused, and that speedily, and impel the army authorities to realise that what was necessity for poor Belgium is both expedient and necessary for richer England, let us hope with equally satisfactory results. It should not be beyond the wit of man to devise a subsidiary military organisation which would take over this one duty and free the Army Medical Service for its primary war duties. If the Trades Unions of the country were associated with this organisation on the industrial side of its working, the interests of these bodies would be assured, to the advantage of their present normal members and of the disabled men, who, at a later date, may be expected to fall into their ranks.—Yours, &c.

N. Bishop Harman.

108 *Harley Street, W.*
September 23, 1916.

THE MEANING OF THE WORD "SUPPORTER."

To the Editor of The Inquirer.

Sir,—In connection with your inquiry as to the original meaning of the term Supporter, the following notes may be of interest:—In the Report on the Laws and Usages of the Provincial Assembly of Lancashire and Cheshire, we read (p. 14): "In the Lancashire Provincial Meeting the ministers chose the preacher; in the Cheshire Meeting he was originally appointed by the Moderator. With him was often chosen one to support him, *i.e.*, 'to preach in case of his disability'—perhaps, originally to supplement his discourse, after the fashion of a double lecture....The first recorded choice of 'one to perform the Devotional Service at the next Meeting' is in 1780. At the same meeting there was also a Supporter to the Preacher chosen. The first recorded use of Supporter, as meaning one who conducts the devotions, is in 1811. Of old, when one was 'appointed to pray,' there was often (as in 1781) appointed also a Supporter to him, as well as a Supporter to the Preacher. The modern usage by which the Supporter of one year becomes, without fresh election, the Preacher of the next year, is not noticed before 1812, and did not become established till 1821." But there are scattered indications of the early prevalence of this convenient usage, *e.g.*, in the Minutes of the Exeter Assembly:—"1777. Sept. Sir Harry Trelawney was desired to pray at the next Assembly. 1778. May. Sir Harry Trelawney prayed, and was desired to preach next Assembly. 1778. Sept. Sir Harry Trelawney preached, and was requested to publish his excellent sermon."—Yours, &c.

J. E. Odgers.

Oxford, September 23, 1916.

THE COST OF WAR AND SOCIAL REFORM.

To the Editor of The Inquirer.

Sir,—No doubt many persons will sympathetically read the *ex cathedra* encyclical of Dr. Hargrove, President of the National Conference. There is, however, one passage in it which appears to me of doubtful wisdom in its suggestive implication. He says, "Wealth of the nations grudgingly doled out when schemes for the improvement of the condition of the people were concerned, is now lavished without stint for the destruction of life and property, &c." One need not here enlarge on the sufferings entailed by this awful war, in which all share; but is it fair to compare or contrast things so essentially different as the cost of this sudden and unprovoked attack upon the liberties of Europe—our own included—and that of the desirable social reforms for our own single country? I would not trouble Dr. Hargrove with any criticism on this matter, but that I have heard it seriously charged against our Government and the wealthy classes that they have grudged the cost of such reforms, and do now lavishly spend money and cheaply sacrifice life in the prosecution of war. Surely there is here a remarkable confusion of thought. Serious social reforms not only cost a great deal of money, but require a long and careful consideration by the wisest as well as by the most Christian and philanthropic men lest worse evils replace those that are removed. No one can doubt that in the matter of social reform there has, of late years, been an enormous addition to public expenditure, the effects of which are far from being adequately assimilated by the social mass. In all this there is a large place for quiet reflection and public discussion, both as to the ends to be attained and social ad-

justment to new conditions. All this naturally makes for delay, and good men in a hurry are by no means the wisest reformers. But what of the awful and sudden surprise in which Europe finds its freedom and national existence at stake? Is it a fair comparison to speak of wealth grudgingly doled out in the one case and now lavished without stint for the destruction of life and property? The lavishness in the latter case must not be made an argument for even a proportionate lavishness in the former. The cost of this war has already landed us in a debt that must affect the economic condition of this country for many generations, and must inevitably delay remedial social reform in many ways and for a long time. In any case the comparison involved in the passage I have quoted strikes me, to say no more, as singularly unwise.

There are other debatable matters in this encyclical address to which I will not refer except to remind the leaders of the Conference that such *ex cathedra* utterance was but one of the ways in which authority might and probably would be claimed by the associations which arose in the hope of a free conference of all sorts and conditions of religious life. The words of so honoured a man as Dr. Hargrove could not fail to be well considered by all who know him and his successful work as a minister, but they do not become more weighty by the fact that he signs himself as President of the Conference.—Yours, &c.

William Wooding.

London, N., September 26, 1916.

LITERARY NOTES.

Among the new books announced for publication during the autumn by Messrs. Macmillan & Co. are 'A Polity for the Empire,' by Professor J. H. Morgan, a study of the relations of the Dominions and India to the Mother Country, and of schemes which have been formulated for the closer union of the Empire, largely based on the author's Rhodes lectures delivered lately in the University of London; and 'Social Life in England, 1750—1850,' by Dr. F. J. Foakes-Jackson, which deals with a variety of subjects, including the private careers of the statesmen and leaders of society of the period, and draws illustrations from Wesley's Diaries and the works of the poet Crabbe of the life and habits of the people and the middle-class respectively.

Among the books on religious subjects which appear in Macmillan's autumn list are the following—'The Christian Doctrine of Health,' a handbook on the relation of bodily health to spiritual and moral health, by the author of 'Pro Christo et Ecclesia'; 'The Inner Life,' by Professor Rufus M. Jones; 'The Schisms of the Churches and the Christian Duty of Unity,' by Prebendary Grane, author of 'The Passing of War'; and 'Mens Creatrix: an Essay,' by the Rev. W. Temple.

MEMORIAL NOTICES.

RIGHT HON. THOMAS ANDREWS, D.L.

Last week a brief reference was made to the death of the above, which took place at his residence, Ardara, Comber, co. Down, on September 17. For some time the deceased had been in failing health, and he passed away quite peacefully. By his death many public causes will be the poorer, and he will be greatly missed by the members of the Non-Subscribing Church, of which he was a most devoted and generous supporter. He was in his 74th year, being born at Comber on February 28, 1843. Not only by personal conviction but also by descent he belonged to our Free Church. His father was Mr. John Andrews, J.P., of Comber; his mother was a daughter of Dr. William Drennan, a well-known Irish poet. He was educated at the Royal Belfast Academical Institution, and then found a place in the business of his father, the latter being a flax spinner and miller. It was to the former department that he specially devoted himself, with the result that the spinning mills in Comber became increasingly important and prosperous. To-day Comber reflects that prosperity not only in the capacious mill premises, but also in the very comfortable houses which the Andrews built for the accommodation of their employees. But the striking business qualities which procured success in his own trade, and made Thomas Andrews so prominent and influential a figure in the linen industry of Ulster, were placed freely at the disposal of his fellows. He had ever the deepest interest in social and political concerns. Thus he was an earnest and convinced land reformer in his early manhood, and while he later broke away from the Liberal party because of Home Rule, and became a determined Liberal Unionist, being for many years President of the Ulster Liberal Unionist Association, his energies were diverted and not checked. Recognition of his worth and position was seen in the conferring upon him in 1903 of the Irish Privy Councillorship. About the same time he was made chairman of the Belfast and County Down Railway, and held that position almost up to his death. It was his good fortune, and a sequel to his hard and conscientious work, to see that railway become year by year more enterprising and successful in the life of Ulster. But all the time that he was giving time and thought to commercial undertakings he never became lax in his religious exercises and duties. He gave his money freely to the support of his own church at Comber, and responded also generously to appeals on behalf of the Non-Subscribing Church. When the latter's Sustentation Fund was inaugurated Mr. Andrews and the members of his family were amongst its most earnest and considerate advocates and supporters. But perhaps his best gift to his religious community consisted in this: his own earnest, practical Christian faith so commended itself to his own immediate circle that his surviving relatives shared his enthusiasm and his loyalty for Non-Subscribing Presbyterianism. His wife, a sister of Lord Pirrie, ever co-operated with him in all good works, and at the same time made the generous hospitality of his home a joy and an unfading happy memory to those privileged to partake thereof. Perhaps only they realised how deeply afflicted that home was when the second son, Thomas, ended a fine and promising career so tragically with the ill-fated Titanic. Sorrow again rudely stirred it when Major Hind, the husband of the only daughter of Mr. Andrews, was amongst the missing in July, of whose fate no certain information has since been forthcoming. But the deepest sorrow of all has fallen now that the genial loving head of the household has been taken, and the manifestation of sympathy the event called forth is as striking as it is deserved. The funeral, which took place on September 20, in the graveyard of the Comber Non-Subscribing Church, was the occasion of a public demonstration of sorrow almost unique. When the cortège left Ardara, after service conducted there by the Rev. Thomas Dunkerley and the Rev. E. S. Hicks, the route to the burial ground was lined by mourners representing every class of the community. Representatives of public bodies like the Belfast Harbour Board and the Belfast City Council mingled with ministers of all denominations, and with the employees of the mills. At the graveside the Rev. Kenneth Dunbar was responsible for the devotional part of the service, while the Rev. Thomas Dunkerley, so long and intimately associated with the deceased, delivered an address characterised by deep feeling and fine appreciation of the personal qualities and public services of Mr. Andrews.

The deepest sympathy will be felt with Mrs. Andrews and her three sons and daughters, also with Mr. Andrews's surviving elder brother, the Right Hon. William Drennan Andrews.

MR. GEORGE HOLT.

We regret to announce the death of Mr. George Holt of Knutsford, which occurred on Sunday, September 17. Mr. Holt, who was well known in shipping circles in Liverpool, was the eldest son of the late Mr. Alfred Holt. He was a trustee of the Ancient Brook Street Chapel at Knutsford, and had acted for some time as Secretary to the trustees. In this capacity he had made a careful transcript of the old deeds, and was the custodian, for the trustees, of the Cheshire Classis annals, some of which are in the handwriting of Matthew Henry. These minutes date from 1691 to 1745, during which time 122 meetings were held, 104 of them at Knutsford. Mr. Holt took a great interest in the chapel, and since 1907 had been chairman of the Chapel Committee. Through his generosity a new organ has been provided, and some improvements to the exterior of the building were carried out during the spring at his instigation. He had retired from business some years ago, and lived quietly at Knutsford, interesting himself in his farm property. Although he did not take any prominent part in local affairs he gave the site of the public library in 1904, which enabled the town to accept Mr. Carnegie's offer of £1,500 for the erection of the building. The

service at the graveside in the chapel yard was conducted by the Rev. G. A. Payne, after cremation. Among those present were Lady Booth, Mr. Charles Booth, Mr. R. D. Holt, M.P., Mrs. Holt, and other members of the family and personal friends.

CAPT. A. FRANKLIN WILLMER.

The news of the death of Capt. A. Franklin Willmer of the London Rifle Brigade, son of Mr. A. W. Willmer, J.P., T.C., and Mrs. Willmer, of Birkenhead, who died in France as a result of wounds on September 20, has caused much sorrow in the town where his family is well known and highly respected, and of which his father is an ex-mayor. Capt. Willmer was educated for the Bar, and had passed his examinations with the highest honours after a brilliant career at Oxford. He undoubtedly had a most promising future before him, but as soon as he had completed his course, in the autumn of 1914, he joined the army, and was given a commission as second-lieutenant in the London Rifle Brigade. He was promoted to be lieutenant in April, 1916, and captain last June. He went to the front early in 1915, and after being somewhat severely wounded with shrapnel was sent home, where he underwent certain minor operations, and remained some time. He was wounded again, this time fatally, in the recent great advance, his brother, Lieutenant Wrayford Willmer, being wounded on the same day. Happily, the latter, who has been in hospital at Manchester for some weeks, is now convalescent. Another brother, Capt. Harvey Willmer, is still in the firing line. Capt. Walter Willmer, a cousin, was killed in action about two months ago.

Capt. Franklin Willmer came of an old Unitarian family on both sides. His mother is the eldest daughter of the late Mr. E. Franklin Cooper, of Leicester, one of the leading members of the Great Meeting, and his uncle, Capt. Arthur Cooper (brother of the Rev. Gordon Cooper), was one of the first officers in the 4th Leicesters to fall in the war. Throughout his life Capt. Franklin Willmer was beloved by all who knew him, for, in addition to his scholarly mind and deeply affectionate nature, he had that kindliness of heart, that mingling of gravity and buoyancy of spirit, that love of all healthy sports, that rich vein of humour which inevitably make for popularity. He was a man who possessed a rare and singular charm, and his loss is regretted by a large number of friends at Birkenhead, at Oxford, in legal circles, and among the officers and men of the regiment in which he served with so much distinction. Mr. and Mrs. Willmer crossed over to France on hearing of the dangerous condition of their son, but arrived too late to see him alive. The funeral took place in a beautiful cemetery in Northern France.

MRS. CHARLES FENTON.

Many of our readers in different parts of the country will much regret to learn of the death of Mrs. Fenton, which occurred very suddenly on the 22nd inst. at Bournemouth, where she was on a visit with her husband and daughter. Mr. Fenton's many activities years ago, in connection with the Executive Committee of the British and Foreign Unitarian Association, the London District Society, and the National Conference, naturally led to a wide extension of her circle, and everywhere her quick sympathy and cheerful helpfulness made friends of her acquaintances. For thirty years she and her husband have been members of the Wandsworth congregation, and until their removal to Wimbledon some years ago they were among the most constant and active in all its work. In addition to the daughter above mentioned Mrs. Fenton leaves three sons, for whom, as well as for their father, deep sympathy will be felt by all who knew her.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

89th List of Subscriptions.

	£	s.	d.
Already acknowledged	14,038	12	3
Miss Frankish	1	0	0
Miss Katharine A. Tiner ..	0	5	0
Birmingham Women's Settlement Residents, per Miss Malleson	1	5	0
Mr. and Mrs. L. Hall (nineteenth monthly donation)	1	0	0
Miss Gertrude Martineau (tenth donation) ..	5	5	0
Mr. Henry Sharpe (twenty-first donation)	10	0	0
Mr. C. W. Chitty (twenty-sixth donation)	4	0	0
Mr. F. E. Shepherd (fourth donation)	2	2	0
Miss R. Nettlefold (eighth donation)	10	0	0
Mr. Charles Isaacs (third donation)	5	0	0
Miss E. F. Jones (second donation)	3	0	0
Miss A. Fricker, Trinidad (ninth donation)	2	0	0
Miss S. W. Warren (seventh donation)	10	0	0
Mr. A. W. Harris (sixth donation)	1	0	0
"Half"	50	0	0
Mrs. Peyton (sixth donation)	20	0	0
Miss Rathbone (fourth donation)	10	0	0
Lady Durning-Lawrence (sixth donation)	20	0	0
Miss Durning-Lawrence (third donation)	20	0	0
Mrs. D. Martineau (fifth donation)	5	0	0
Mrs. Wm. Tangye (fifteenth monthly donation) ..	5	0	0
Kathleen Green (second donation)	0	5	0
Miss G. Mitchell (second donation)	0	10	0
Northgate End Chapel, Halifax, retiring collection (sixth donation)	1	14	9
Stephen's Green Church, Dublin, per the Rev. E. Savell Hicks (second donation)	5	3	0
	£14,232	2	0

Parcels have been received from:—Sunday Scholars of Great Meeting, Leicester (per Mrs. A. J. Gimson); The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas, 2 parcels); Miss Ethel Richardson; Wood Green Branch Women's League (per Miss Starling); The Misses E. and G. Coe; Mr. Ernest Cook's Working Party; Plymouth Branch Women's League (per Miss R. A. Bond); Miss Gertrude Martineau; Miss E. Higginson; Miss E. D. Higginson; Mill Hill Sewing League (per Miss E. M. Buckley); Mrs. W. Smith, Cheadle Hulme; Mrs. Bartram; Stoke Newington War Hospital Supply Depot (per Mrs. Shepherd); Catholic Nursing Home; High Pavement Chapel, Nottingham (per Miss S. Guilford); J., Leeds; Mrs. J. H. Green and family; Mrs. W. Smith; Mrs. F. E. Baines; Clapham Ladies' War Relief Committee (per Miss E. B. Cooper); Mrs. R. F. Rattray; Mrs. F. K. Freeston; Mrs. W. Reeve.

SPECIAL WANTS.

Vest and pants.
Nightshirts, pyjamas.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.
Illustrated magazines, French books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the Northumberland and Durham Unitarian Association was held on Monday, September 25, in the Church of the Divine Unity, Newcastle-on-Tyne. The annual sermons of the Association had been preached on the previous day by Dr. J. Estlin Carpenter, President of the British and Foreign Unitarian Association, who took for his subject in the evening, 'All Souls are Mine.' There was a very good attendance. On Monday the proceedings opened with a luncheon, presided over by Mr. T. R. Short, who proposed "The British and Foreign Unitarian Association." Dr. Carpenter responded, calling attention to the large amount of useful work which the Association had done in maintaining a number of churches and promoting missionary and other work during the sixty years of its activity. At the Business Meeting the President, Mr. Short, took the chair, and the Annual Report and Treasurer's

statement were submitted. The former referred to the war, which is still paramount in the minds of the people of the nation, to the great issues involved, and the quota of men sent by the churches to join the wonderful army which had been raised to combat a great evil. In spite of the losses they had sustained, regular services had been held in most of their churches, and great credit was due to the small band of lay preachers still left for the valuable work they had done. The Joint Pastorate Scheme, under which the Rev. W. H. Lambelle had taken charge of the churches at Darlington, Gateshead, and South Shields, was proving most satisfactory.

On the motion of the Chairman the report and financial statement were adopted, and the officers for the ensuing year elected as follows:—Mr. T. R. Short, Newcastle, President; Mr. E. H. Coysh, Alderman Sir Joseph Baxter Ellis, the Rev. A. Hall, Newcastle; the Rev. W. H. Lambelle, Middlesbrough; Councillor Clara C. Lucas, Darlington; Messrs. S. Pescod, Monkseaton; H. Sutcliffe, Sunderland; and T. F. Ward, Middlesbrough, Vice-Presidents; Mr. T. F. Bolam, South Shields, Treasurer; Mr. W. F. Maitland, Newcastle, Secretary; Mr. W. H. Gelley, Newcastle, Financial Secretary; Mr. Alf. Lawson, South Shields, Auditor; the Rev. W. H. Lambelle, representative on the National Conference Committee; the Rev. A. Hall and Mr. C. Carter, Newcastle representatives on the Northern Counties Advisory Committee.

Dr. Carpenter, responding to a vote of thanks to the British and Foreign Unitarian Association, laid stress on the aid which it gave to missionary work in this country, and in other parts of the world. He referred also to the need for a rallying of their powers after the war is over, and to the problems confronting them in view of the sacerdotal movement which they had to face all over the country. In the evening there was a largely attended public meeting, when the chair was taken by the President, and addresses were given by the Rev. W. Glover (Congregational), the Rev. Helen Phillips of Carlisle, Dr. Carpenter, and the Rev. Alfred Hall, minister of the Church of the Divine Unity.

NEWS OF THE CHURCHES.

Bolton.—The autumn conference of the Bolton District Unitarians Sunday School Union was held in Bank Street School on Saturday, September 23. At the evening meeting the chair was taken by the President, Mr. Walter Redfern (Atherton), and those present included the Revs. E. Morgan, Dr. Rattray, H. Fisher Short, Messrs. Jos. Chadderton and E. Davies (secretary). The minister of Bank Street Chapel, the Rev. J. Cyril Flower, delivered an address dealing with the training of children, in which he pointed out that children appreciated the beautiful, and that it was an absolute necessity in these unbeautiful days to train their minds more than ever before in the finer thoughts of life. The atmosphere in which we live is charged with materialism. People nowadays have come to accept and consider as true the sordid materialistic standard of values. They consider that money and wealth are the really important things, and that the things of the spirit, of the mind, and the things realised by the soul are only to be cultivated if we have time. That is in direct negation to the child's mind, and if we do not alter our present ideas of values we are not fit to train the children, and are going to curse the next generation rather than bless it. An interesting discussion followed. A resolution was passed to the effect that the Union desired to place on record its abiding loyalty to the principles of civic and religious liberty for which it has always stood, and welcomed the recognition of this by the Government by the inclusion of the clause of exemption for conscientious objection in the Military Service Act. A strong protest was made against the persecution of conscientious objectors in certain quarters.

Bristol.—The Annual Service at Lewin's Mead Meeting in connection with the Stokes Croft School Old Boys' Society was conducted by Dr. Tudor Jones on Sunday, September 24, when special music and hymns composed for the occasion were rendered. As many as possible of the present and old boys of the School came together, while the absent were represented by their relatives and friends. The Service was very impressive and of double significance this year as many of the Old Boys have already given their lives in defence of their country, and several others are still away. About 100 men have gone from Lewin's Mead and Schools.

Cairncastle.—On Monday, September 11, the members of the congregation of the Old Meeting House gave a most enjoyable farewell party to their minister, the Rev. Eustace Thompson, on the eve of his departure for three months to work for the Y.M.C.A. huts in France. Mr. Thompson was called upon to go sooner than he expected, and it was only at church the day before that the members heard that he was to cross to England on the Tuesday. The congregation is a very scattered one and there was little time to make arrangements and to let every one know, but a splendid gathering assembled at 7 o'clock in the schoolroom, where tea was served. Afterwards the chairman (Mr. J. McLelland) called on the treasurer (Mr. T. Robinson) to present to Mr. Thompson, on behalf of the members, a handsome silver-mounted stick as a token of their regard and good wishes. The Rev. Eustace Thompson, in thanking all present for their kindness, said he also thanked them for not complaining of his neglect of his few sheep in the wilderness for the sake of being nearer to the men who were in the battle. The Chairman said he considered it was a privilege for a rural congregation like theirs to let their minister go for such a purpose, for there were other sheep that were not there, and they were all of the same flock.

Hampstead.—Reference is made in the Rosslyn Hill Chapel Calendar to the death of Second-Lieutenant Arthur Roscoe, 8th Royal West Kents, youngest son of the late Mr. Richard Roscoe, who died of wounds in France on September 6. The following passage from a letter written by his Captain is a splendid tribute to his bravery and self-forgetfulness. "When he was wounded," so the letter runs, "he was employed in a very difficult task of leading a party who were carrying food and water out to a small garrison in an isolated trench. When he was hit, the party had only a few hundred yards more to go, and he had the satisfaction of seeing the work completed, and the 300 men out in this trench who were entirely without food and water were able to carry on. His last act of service was only typical of his splendid work out here. I feel his loss at every turn. I had come to rely upon him very much indeed. He has worked tremendously hard; in the trenches under shell fire or in any post of danger his coolness has been wonderful. I shall always remember him as one of the bravest officers I have ever known. Nothing could disturb him, and his influence in his platoon and throughout the company was splendid. England has lost a very gallant officer and gentleman."

Harvest Festivals.—We have received reports of Harvest Thanksgiving Services held last Sunday at Christchurch Chapel, Banbury, where the preacher morning and evening was the minister, Mr. Percival Chalk of Manchester College, Oxford; Billingshurst Free Christian Church, where the preacher for the day was the Rev. C. A. Ginever of Dover; and College Chapel, Stepney Green, E., where Mr. Walter M. Long preached at both services.

London Sunday School Society.—Mr. Stephen Noel, Secretary of the London Sunday School Society, writes as follows: "Details have been recently appearing in the papers of the Scheme inaugurated by the London Sunday School Society for the Training of Teachers. Much ground has been covered and the Scheme has so far succeeded beyond expectation. The Society, in order to carry out the work efficiently, requires the gift of a typewriter and a few donations towards the expenses. The amount required is quite modest, £10, but it is felt that some persons interested would willingly give small amounts to avoid crippling the work. Donations may be sent to A. Stephen Noel, (Hon. Secretary L.S.S.S.), 75 Hainault Road, Leytonstone, N.E., or to R. Asquith Wooding, (Hon. Treasurer), Brooklyn, High Road, North Finchley."

Newcastle-on-Tyne.—During the past two winters three courses of Ambulance Lectures have been given at the Church of the Divine Unity by Miss Johnson, M.B., B.S., B.Sc., Medical Officer of the Durham County Council and an active member of the church. Twelve members of her Ambulance Class passed the Examination of the St. John's Ambulance Association held in the schoolroom in July last. Ten candidates will receive medallions, having passed the three examinations necessary; two candidates will receive First Aid Certificates as the result of one examination.

Non-Subscribing Presbyterian Church of Ireland.—The following appeal for the promotion of religious unity and whole-hearted devotion to the work of the Church has been addressed by the Rev. J. Rossington (Moderator), and the Rev. G. J. Slipper (Clerk) to their friends and fellow-members of the Non-Subscribing Presbyterian Church of Ireland:—In the serious and soul-stirring times through which we are now passing a great responsibility is laid upon religion and religious men and women. Now, as perhaps never before in living memory, what is needed is individual, personal, and deeply rooted piety; the strong faith that lays hold of God's strength; the strenuous prayer that has power to prevail with God; the sense of comfort and consolation that felt nearness to the Divine Presence affords; the constraining love of Christ that finds glad expression in service and in self-sacrifice. These things it should be our heartfelt endeavour not only to seek for ourselves but also to secure for others. Our Church exists to make their acquisition possible. But without our personal loyalty and whole-hearted devotion our Church will not exercise its rightful influence or rise to the height of its great opportunity. We therefore earnestly appeal for the more regular practice of religious observance amongst all our members, remembering that we cannot sincerely seek to satisfy our own spiritual needs without at the same time ministering to the religious uplift of our fellow worshippers. Yet our Church exists not only for worship but also for work. As

individual members thereof we are called to be fearless witnesses to divine things in the world. Collectively, we have our part to play in the redeeming and reconstructive activities of the present time. By whole-hearted, united endeavour, we may undertake and carry to a successful conclusion many great causes. Is it not highly fitting that we who are one in Christ should show ourselves one in the doing of Christ's work in the world? How can we do this if we do not work together, as well as worship together? The call for unity has been heard and heeded in many departments of our national life. Let us prove ourselves not unresponsive to the same great need in matters of religion, and endeavour by thoughtful and earnest purpose to enter upon a new period of Christian usefulness in our churches and in the world about us. Upon every wisely conceived and strenuously undertaken effort the Divine blessing will undoubtedly rest, and we may labour in the sure and certain hope that God in His own good time will give the increase if we prove ourselves fellow-labourers with Him.

Wellington, New Zealand.—The annual gathering of the Unitarian Missionary Conference was held at the Unitarian Church on July 12. Delegates were present from Auckland, Timaru, Dunedin, and Wellington. "The Unitarian Association of New Zealand" was formed, with Mr. D. E. Beaglehole as President, Mr. J. Godber as Treasurer, and the Rev. G. E. Hale as Secretary; additional members of Executive Council, Mr. G. Wells and Mr. T. H. Macky. The Constitution was passed unanimously. Annual collections for the Association were agreed upon, and it was decided that the next conference should be held in November, 1917. The Association, of which the British and Foreign Unitarian Association is the parent body, is to publish a monthly magazine. Speeches were given by Prof. H. Mackenzie (Chairman, Wellington Church), Sir Robert Stout, Messrs. G. Wells, T. H. Macky, J. M. Geddis, and Mrs. Geddis, and there was a vigorous discussion on 'Unitarian Advance,' introduced by the Rev. G. E. Hale. An enthusiastic public meeting was held in the evening when rallying speeches were delivered by Mr. D. E. Beaglehole (President), the Rev. W. F. Kennedy (Dunedin), Mr. E. McDonnell (Timaru), and the Rev. W. E. Williams, B.A. (Auckland). The collection amounted to £6 3*s.* 8*d.* On the following morning the ministers met to exchange ideas, and were entertained at luncheon by Prof. Mackenzie. The Conference was marked by much enthusiasm, and it is believed that the stimulating discussions will bear good fruit.

NOTES AND JOTTINGS.

A Tribute to British Women.

Women are being praised so much nowadays for their courage and efficiency that the theme is becoming almost monotonous, but the good opinion which they have won in other countries is a matter of far-reaching importance, and can hardly be over-emphasised. The fine tribute which Dr. Curcin, "an unknown Serb," as he modestly describes himself, pays in the pages of *The Englishwoman* to the British women in Serbia, who have left ineffaceable memories behind them among the people of that country, deserves to be mentioned in this connection. At the time of the Serbian retreat through Albania and Montenegro he accompanied a number of Englishwomen connected with the foreign medical missions from Kraguevatz to the Adriatic coast. The journey took about seven weeks, being mostly performed on foot and under very difficult conditions, and it was during this terrible time that he learnt what a source of strength our women are to the nation. The bearing of his fellow-travellers, he says, "of each without exception, was splendid, beyond all praise. I had ample opportunity of comparing the behaviour of all the many kinds of soldiers and civilians during the retreat, and after paying due regard to the variety of conditions which obtained, I don't hesitate a moment in giving my opinion that the British women behaved better than anybody, better than any man. As regards powers of endurance, they were equal to the Serbian soldier, who, after having lost his unit, had to find his way where there was no way, and his bread where there was no bread. As regards morale—that power of the spirit—nobody was equal to them."

* * *

"I must openly confess," Dr. Curcin goes on, "that my women fellow-travellers generally made me ashamed in all that concerns courage, endurance, and good-temper. The same is true of the men of our company, Serbs or British. The women did exactly as we did—and more, and they were always satisfied with less. Our traditions as the stronger sex showed themselves exclusively in illegitimate desires. One man wanted to keep for himself the better place to sleep in; another one had a tendency to eat or drink more than his share; a third objected on the way through Rugovo that he was not born to lead a packed mule—he had never done it in India. On the other hand, the women always gave us of the little they had themselves, and they affirmed that they had had enough when they had had nothing. They took away their last wraps from the cart or mule to put on the exhausted Serbian soldiers, yet it was not possible to help every one on the way. They gave their last silver or nickel money to the Austrian prisoners who dragged themselves along the road. They bore silently all the hardships, and, hardly able to walk sometimes, they would stop with a joke on their lips to say they were going on strike.... Each of the members of the company tried to outdo the other in self-sacrifice, and therefore all of them will preserve none but the best memories of these difficult times."

Autumn Work for Herb Gatherers.

The country is still short of many valuable drugs and culinary plants, and we are being asked to export them to our allies, France and Russia. Many people are now engaged in supplying these needs who had not previously realised the importance of cultivating herbs, but took up this special bit of war-work with great delight as soon as its value was pointed out to them, and they are greatly helped by the publications of the Herb-Growing Association which acts as the medium of exchange between the druggist, and the herb-grower or gatherer of roots and seeds. The latest occasional circular issued by this Association gives useful hints for autumn work, and those who are taking a late holiday may be glad to learn from it what roots and seeds it is particularly necessary to collect at the present time. The seeds of wild foxglove, meadow saffron, and autumn crocus, for instance, are urgently needed, and there is a special demand for *large*, unripe opium poppy capsules. Information as to the best methods of drying, packing, and identifying plants is given in this leaflet, which is sold to members for 1*d.*, and reference is made to other pamphlets such as 'Medical Herbs and their Cultivation,' 'Foxgloves,' 'Seeds,' &c., which can be obtained at the office, 20 and 21 (sixth floor) Queen Anne's Chambers, Broadway, Westminster, S.W.

The Paper Scarcity in the United States.

It appears that the scarcity of white paper for newspapers is beginning to be felt in America as well as in our own country, and the Newspaper Publishers Association is asking for a reduction in the size of some well-known journals, including *The Universalist Leader*, which we receive every week. It is explained that the scarcity is so serious as to render the future problematical, and the Government proposes an investigation of the situation. *The Universalist Leader* has reduced the number of its pages, but by using a larger proportion of small type it hopes to print as much matter as before.

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BOURNEMOUTH.—"BEECHWOOD," WEST CLIFF. First Class Boarding Establishment. Close Winter Gardens, Sea, and Unitarian Church. Moderate charges.—Mr. and Mrs. Cumberland.

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A Journal of Liberal Religion, Literature, and Social Progress.

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No. 3875. NEW SERIES, No. 978.] *LONDON, SATURDAY, OCTOBER 7, 1916.* [ONE PENNY.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS

Of London and the South-Eastern Counties

The Twenty-eighth Annual Meeting of the Assembly will be held on TUESDAY, OCTOBER 10, 1916, at the THE NEW GRAVEL PIT CHURCH, CHATHAM PLACE, HACKNEY. The Proceedings will be as follows:—

12 NOON.—Religious Service. Preacher: the Rev. A. H. BIGGS; Supporter: the Rev. J. H. WEATHERALL.

1.30 P.M.—Lunch. Luncheon will be provided in the Schoolroom at 1.30, at 1*s.* 6*d.* a head. It will be a great convenience if Ministers, Delegates, and others who wish to stay for the Luncheon or the Tea will notify the Secretary before October 3 of their intention of being present.

2.45 P.M.—Annual Business Meeting. The Rev. J. WOOD, President of the Assembly, in the Chair.

At the close of the Business Meeting, a Conference on "THE CHURCHES AFTER THE WAR" will be held. Speakers:—the Rev. Dr. CARPENTER, the Rev. J. WOOD, the Rev. H. GOW, the Rev. W. H. DRUMMOND, and others.

5 P.M.—Tea in the Schoolroom, by the kind invitation of the Hackney Congregation.

GORDON COOPER,
Hon. Secretary.

117 Mansford Street, Bethnal Green, E.

MANCHESTER COLLEGE, OXFORD.

SESSION 1916–17.

The Rev. HENRY GOW, B.A., will deliver the OPENING ADDRESS, in the COLLEGE, on MONDAY, OCTOBER 16, at 5 P.M.

Subject: **'The Value of New Testament Study for the Ministry.'**

A. H. WORTHINGTON, HENRY GOW } Secretaries.

CAMBRIDGE UNITARIAN FREE CHURCH.

Services will be RESUMED on SUNDAY, OCTOBER 15,

At the DOWNING STREET ASSEMBLY ROOM.

The Preacher for the first Sunday will be the Rev. R. T. HERFORD, B.A.

Secretary, WILLIAM H. TAIT,
28 De Freville Avenue

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, at 11.15.

Oct.
8. Rev. G. T. SADLER, M.A., LL.B.
15. Rev. CHARLES HARGROVE, M.A., D.Litt.
22. Rev. JOSEPH WOOD.
29. Rev. DENDY AGATE, B.A.

HIBBERT TRUST.

ONE SCHOLARSHIP on this foundation, of the value of £120, tenable for One Year, will be awarded in December next, provided that a Candidate of sufficient merit presents himself. Candidates are required solemnly to declare in writing that it is their intention to exercise the office of Minister of Religion amongst those who profess Christianity in its most simple and intelligible form, and who do not require for themselves or their ministers subscription to any doctrinal articles of belief. They must also furnish satisfactory evidence of age, graduation, &c., in accordance with the regulations, which may be obtained from the Secretary of the Trust.

Names and addresses of candidates should be in the hands of the Secretary by November 1, and the required declaration, certificates, testimonials, and all other information must be in the hands of the Secretary not later than Tuesday, November 7.

FRANCIS H. JONES, *Secretary,*
University Hall, Gordon Square,
London, W.C.

Hibbert Lectures.

THE FIFTH COURSE of the New Series of Hibbert Lectures will be given by **PHILIP HENRY WICKSTEED, M.A., D.Litt., on "The Reactions between Dogma and Philosophy as illustrated by the teaching of S. Thomas Aquinas."**

The Course will consist of Eight Lectures, and will be delivered in University Hall (Dr. Williams's Library), Gordon Square, W.C., on TUESDAYS at 5 p.m., OCTOBER 17 to DECEMBER 5. Admission free, without ticket. Syllabus will be sent on receipt of postcard, addressed to "Hibbert Secretary, University Hall, Gordon Square, W.C."

Gordon Square is between Russell Square and Euston Square. Nearest Tube Stations: Euston, Goodge Street, British Museum, Russell Square.

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 13 Bream's Buildings, Chancery Lane, E.C.

Schools.

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Liberal Christian Peace Fellowship.

A MEETING of the Unitarian and Liberal Christian Peace Fellowship will be held on TUESDAY, OCTOBER 10, at 10.30 A.M., at the Peace Society Office, 47 New Broad Street, London, E.C.

Members and sympathisers cordially welcome.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, October 8.

LONDON.

Acton, Creffield Road, 11.15, Mr. A. Barnes; 6.30, Mr. W. Lee.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The Services will be resumed on October 15, 1916.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. Hargrove, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Mr. W. H. Shrubsole, F.G.S.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. J. H. Weatherall, M.A.; 6.30, Rev. A. H. Biggs, M.A., LL.M.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11, Rev. A. A. Charlesworth; 6.30, Professor W. M. Coleman.

Ilford High Road, 11, Rev. A. H. Biggs, M.A., LL.M.; 6.30, Rev. J. H. Weatherall, M.A. —Anniversary Services.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland—Harvest Festival and Minister's Anniversary.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11, Rev. J. Arthur Pearson; 6.30, Rev. W. H. Drummond—Harvest Festival.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Miss Maud B. Burtt; 6.30, Rev. J. Arthur Pearson.

Mansford Street Church and Mission, Bethnal Green, 3.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. Travers Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. H. O. Montague.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. G. T. Sadler, M.A., LL.B.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn. —Anniversary Service.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 3.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis.

Brighton, Free Christian Church, New Road, 11 and 7, Rev. F. K. Freeston—Harvest Festival.

Bristol, Lewin's Mead Meeting, 11, Dr. W. Tudor Jones; 6.30, Master of Balliol College, Oxford.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. Irvine Lister.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and

Styal—6.30, Rev. H. McLachlan, M.A., B.D.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. T. Graham.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.A., B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Carpenter, M.A.

Leicester, The Great Meeting, 11 and 6.30, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Charles Craddock.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street. Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45, and 6.30, Rev. E. A. Voysey.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Mr. L. G. Rylands. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. J. E. Odgers.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.—Harvest Services.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood D.D. Sunday School, 3.

BIRTH.

Barnes.—On September 26, at 22 Park Hill, Ealing, W., the wife of Mr. A. Barnes, I.S.O., of a son.

MARRIAGE.

Hirst—Pollard. — On October 2, at Platt Chapel, Manchester, by the Rev. J. McDowell, the Rev. J. Crowther Hirst (Gateacre) to Florence A. Pollard.

DEATHS.

Harwood.—On September 30, at Westlands, 70 Chorley New Road, Bolton, Mary, only daughter of the late Robert Harwood, of Bolton, aged 74 years.

Parry.—On September 15, killed in action, aged 22 years, Anthony Robert Parry (Robin)' of the 42nd Battalion Canadians (Black Watch)' third dearly loved and loving son of the Rev. Edward Parry and Mrs. Parry, Acacia House, Ilminster.

"Nec ut soles dabis jocos."

"And filled and quickened by thy breath,
Our souls are strong and free
To rise o'er sin and fear and death,
O Love of God to thee!"

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

No one can read the recent dispatches from the Front without being deeply stirred by the splendid spirit of our men. That they are brave and determined almost goes without saying, but there is also about them a good humour and a spirit of kindliness which show how what is best in character is being tested and ennobled in the fierce fire of the experience through which they are passing. Many are the stories of their humanity to their wounded prisoners. If we do not make much of them, it is because they cause us no surprise. There is here nothing brutal or hard-hearted, but only grim determination and splendid chivalry and a noble freedom from the passion of revenge.

* * *

THE cheering results of the offensive on the Western Front have revived talk of the possibility of an early peace in some quarters. People are beginning to ask one another eagerly whether they think that the war can last much longer, and a few, led by eager desire rather than sober judgment, are persuading themselves that we could have a good peace to-morrow if only we would abandon the lust of fighting and state our terms. It would be less than honest on our part to give any encouragement to remarks of this kind at the present stage. Terrible as is its burden the war must go on, not to satisfy any idolatrous desire for a smashing victory, but simply to secure the ends for which we were forced to undertake it, and to prevent any repetition of its horror. We are all greatly cheered by our recent victories, and our confidence that we shall win is strong and steady, but the end is not in sight. That we believe is the judgment of all sensible men who have the courage to look the situation plainly in the face, undisturbed by their own personal desires; and now we have the words of the Chief of the Imperial General Staff to the same effect. "From whatever point of view you look at the situation to-day," Sir William Robertson said on Wednesday, "you can do so without anxiety....Notwithstanding this, in order not to create a false impression I would like to add a serious note of warning. The end is not yet. We must be prepared to go on for a period of time which it is impossible to estimate."

* * *

IT was no doubt the revival of rather aimless talk about an early peace and the suspicion of mischievous German intrigue in America and elsewhere, which induced Mr. Lloyd George to grant his now famous interview to Mr. Howard of the United Press of America. He has been blamed by a few critics for some of its pungent phrases on the ground that they may offend American opinion or harden the temper of resistance in Germany. We confess that the interview, with its bizarre colouring, is a literary form not much to our taste; but it is evidently one of the modern methods of publicity which we have to accept. In the present case Mr. Lloyd George has succeeded in telling the world in its own language exactly where we stand, and there are moments when it is in the interest alike of clear thinking and of public honesty that this should be done. In any case his words appear to have had no ill-effect in neutral countries. Thinking people there see the change in the situation as clearly as we do ourselves. They recognise also that the Alliance has indefeasible rights of its own, and that peace is not likely to come by any suggestion of mediation on their part. In hours of danger and crisis it is the man who speaks plainly and acts strongly, and not the woolly idealist, who brings the world to his side.

* * *

THERE will be real sorrow, but little surprise, that all our proposals for the relief of the civil populations of Poland and Serbia have broken down owing to the categorical refusal of the German Government to accept our reasonable conditions. In a Parliamentary paper on the subject, which has just been issued, Viscount Grey writes as follows:—

> In my opinion the negotiations have thus reached the conclusion which the German Government intended that they should reach. There has never been any intention on the part of the enemy to fulfil the obligations resting upon them under the rules of war, as recognised by all civilised countries, towards the inhabitants of the territories occupied by their armies, and their purpose in the whole negotiations was only to confuse issues and throw the greatest possible amount of odium upon the Allies. The whole discussion, so far as the German and Austrian Governments are concerned, has been only one move in a deep policy of exciting public opinion against the legitimate use of sea power by those who are fighting for the principle of nationality, and, so long as the Central

Empires hold any territory belonging to the Allies they will continue to use the civilians in that territory as they used civilians in a thousand towns and villages in France and Belgium, not as non-combatants to be protected, but as hostages and as forced labourers.

* * *

In his Presidential Address at the Conference of the Sanitary Inspectors' Association last week Sir James Crichton-Browne spoke very plainly of the need of Housing Reform as one of the first planks in any programme of social reconstruction after the war. We could not, he said, send back the brave men who have fought for us abroad into hovels and dug-outs and funk-holes at home. Yes, veritable funkholes, for not without fear and trembling would any one who knows what health means enter many of the dwellings in town and country that are still the only available shelter for some of our poorer classes. It was elbow-room that was wanted. The two effectual remedies for slumdom were a living wage and extensive building operations under the direction, and if need be with the assistance, of the State. But the living wage could not of itself eliminate the slum without the co-operation of the builder and the sanitary inspector. Three hundred thousand good habitable cottages were wanted in the country immediately. If local authorities were still reluctant to exercise the power entrusted to them under the Housing Act then they must be expedited in their movements by the Local Government Board, upon which compulsory powers should be conferred.

* * *

In the early days of the war we called attention to the admirable work of the "Emergency Committee" in England and of a similar Committee in Berlin in bringing material help and human sympathy to the men of foreign nationality in the internment camps and to their families, upon whom the war has brought a great deal of unmerited suffering. In a letter to *The Times* the Bishop of Winchester points out that there has been a good deal of admirable rivalry between the two Committees; they have been in close communication, and "each has endeavoured to see that what is done for 'alien enemies' in one country is promptly repeated in the other."

Among the recent activities of the Berlin Committee [he writes] has been the organising of travelling facilities and hospitality for wives from other parts of Germany, who are now allowed to visit their husbands in Ruhleben Camp; and it is now making vigorous efforts to co-ordinate and increase the work of the various agencies in Germany that are trying to lighten the lot of the military and civilian prisoners of war in their camps. At the end of June, I learn, a meeting in support of this work was held at the house of Prince Lichnowsky, former Ambassador in London, who returned specially from the front to preside. Many notable men and women were present, and a collection of 8,000 marks was made.

My reasons for writing to you with this information are two. In the first place, because these Berlin workers are incessantly spreading through the German press and otherwise, news of the doings of the British Committee, and even in this matter there should be reprisals. And, secondly, because one cannot be too thankful to be able to put on record instances of that common humanity which we knew must exist in some quarters even among our enemies, over-leaping national hates and prejudices, and which in this great work of Dr. Siegmund Schultze and his colleagues is so active and persistent. The names of several who are diligent in the work in Germany are those of men personally known to me in respect and affection; and (whatever their views of war and of Britain may be—which I do not know), I can feel as sure of their simple sincerity and good purpose as if they were my own countrymen.

* * *

The Autumnal Assembly of the Congregational Union has been held in Birmingham this week. Dr. Burford Hooke, in his address from the chair, left wider questions of church polity alone and fixed his attention upon the problem of 'The Church and the Child.' He feared that the churches had forgotten the child, and were not meeting the religious wants of their young people. The Sunday Schools connected with the leading Free Churches of Great Britain showed a decrease in seven years (1908–14) of very nearly 258,100. The Congregational churches reported a decrease of 54,351, more than a fifth of the total loss. The Wesleyan Methodist Church had lost 68,117, but this was only 6·24 per cent, as compared with 7·18 per cent in Congregational churches. He urged the importance of careful study of the child-mind, and recommended that the time when the child ought to come to definite decisions and assume larger responsibility for the control of its own life should be marked by "the equivalent of or something better than the service of confirmation of the Anglican Church."

* * *

On Tuesday Lord Bryce delivered an important address to the Congregational Union on 'The Church and International Relations.' Speaking as one who believed that the precepts of Christianity coincide with those of political wisdom, and that there is no conflict between them and our interests as a nation, he urged his hearers to try to create a spirit which would enable them to deal with the troubles that may arise after the war temperately and reasonably, and in international relations to repress the spirit of hatred and revenge. "The talk we now hear," he said, "about starting after peace has been concluded, a new war of trade to follow the war of arms has immense capacities of mischief.... Let us consult reason rather than passion. If severe terms have to be imposed let that be done only so far as is necessary for securing future peace, not in the vindictive spirit which, in perpetuating hatreds, would end by relighting the flames of war."

* * *

The closing passages of Lord Bryce's address were devoted to the consideration of the possibility of creating, after the war is over, an international league of peace. He called attention to the importance of the movement in this direction in America, which has already received the adhesion of the leaders of the two great political parties. The same project is discussed in two important contributions by Dr. C. W. Eliot and ex-President Taft to the admirable American Number of *The Manchester Guardian*, published this week. Dr. Eliot once again reveals himself as one of the most penetrating of living thinkers in the higher realms of statesmanship. He sees that an experiment so novel as an international league cannot be started suddenly in the troubled years which will follow the conclusion of peace, and he turns to the moral agreements which unite the Allies as the most hopeful foundation upon which we can build.

The war teaches with terrible distinctness [he writes] that peace cannot be assured in Europe, or anywhere else, merely by means of treaties and of the conventions or agreements miscalled international law. War must be prevented by force exerted by a few nations which unitedly and firmly determine that there shall be no more war, and no more aggression by any nation on another, if they can prevent it. If this result is to be achieved at or near the close of the present war, it will be impossible to wait for a federation or parliament of the world, whose decrees shall be supported by a correspondingly comprehensive international force. It will take years of peace to organise such a federation or parliament, and of such a force the world will have had no experience, and can have no convincing experience in less than ten or fifteen years. War must be prevented if that prevention be possible, by a small alliance already well tested in action, and wielding in co-operation a tested force. It is much to be wished that English, French, and American opinion should be concentrated in favour of this limited project. For the success of the project it would be important that the Allies, previously selected and bound firmly together, should be visibly ready to act immediately on the close of the present war.

REPENTANCE AND HOPE.

We have placed at the head of this article the two watchwords of the National Mission of the Church of England, which was inaugurated by the Archbishop of Canterbury in Westminster Abbey last Sunday. The Mission itself seems likely to suffer from some indefiniteness of aim. At the beginning there was a desire in many quarters to make it the occasion for a message of spiritual quickening and power to the whole country, but this was abandoned when the Nonconformist, with many professions of cordial friendship, was left outside the door. A sense of moral union based upon loyalty to common ideals of goodness and sacrifice, more subversive of ancient prejudices, stronger in its uplifting sense of fellowship than anything our country has known before, has made no difference to the dull obstinacy of our ecclesiastical arrangements. An opportunity of co-operation among good men, who have been trained in the same school of Christian character, has been lost through lack of faith and imagination, and it is not likely to return. The scope of the National Mission has accordingly been narrowed down to a sustained and highly organised effort to produce better results for religion and the good life within the borders of the Church of England. Its aim is intensive culture. Its success must be measured by the new spirit of worship, thoughtfulness, and abounding charity alike in judgment and in conduct, the repentance and the hope, which it helps to call into life among those who frequent the parish churches of the land.

These remarks are made in no captious spirit. We are not so churlish as to look askance at any effort after purer worship and better living, though its ways may not be as our ways and our help is clearly not needed. Neither shall our disappointment because something much bigger and more adventurous has not been attempted, blind us to the value of any good thing which is accomplished by methods which seem to us to be too narrow and conventional when matched with the supreme need of the hour. If there is any quickening of life we shall all share in its blessings. If the clergy, as we trust is not unlikely, are awakened from professional routine to a keener thoughtfulness and a more resolute facing of the facts, a movement may be started which will carry them far in the direction of a radical revision of obsolete standards of belief and give them an unwonted power to understand the common thoughts of common men, and we shall then have a new order of real leaders of the people. But this cannot take place unless the repentance which is accepted as the watchword of revival is deep and sincere, in the sense that it includes the sins of intellectual cowardice, conventional judgment, and professional arrogance, as well as the ordinary omissions of duty which most men are ready to confess. And repentance of this kind will show itself chiefly in a new docility of spirit, and a desire not to impose a religious formula upon the untrammelled efforts of the human mind to read the riddle of its own duty and destiny, but simply to understand them and to penetrate to the heart of the experience from which they spring. In a striking passage in 'Faith or Fear?' the Rev. C. H. S. Matthews, in speaking of his own attitude, describes exactly the kind of conversion which we have in mind.

> The present writer [he says] is a modernist because he finds in his parish, in his pastoral dealing with souls, that traditionalism is quite powerless to help those who most need help. It is the actual experience of finding on the one hand, outside the organised Church, so many of the most faithful, the most courageous, the most thoughtful, and the most humble—in a word, the most Christlike—souls he has ever known, and on the other hand, the no less certain discovery that the most faithful souls inside the Church—Christlike, too, in their devotion, humility, and self-sacrifice—are living and worshipping in a real independence of what they have been taught to believe the indispensable intellectual foundation of Church-life, which has driven him, after much kicking against the pricks, to the modernist faith. It is this experience which has given him inevitably a sense of the futility of traditionalist fears: the faithlessness of traditionalist conservatism and obscurantism. In a word, it is vital experience which has made him a modernist. And, again, it is this experience which has made him feel that a National Mission is doomed to failure, if it means a Mission of a traditionalist Church to a Nation which is really too faithful to pretend that it can accept any longer the Creeds traditionally interpreted. There is a grave danger lest the Church, fearing to face the ultimate issues, may go forth to the world beating a drum with zeal and enthusiasm: inviting people to repentance and hope, with, all the time, its skeletons insecurely locked up in cupboards rendered ruinous by the ravages of time.

We should be ashamed to quote these words here merely as a reproach to the ministers of another communion from our own. We value them just because they have a meaning, both in the sharpness of their rebuke and the clearness of their vision, for all who are engaged in the professional work of religion and are, to some extent, ensnared and narrowed by the professional spirit. No man who believes in God and has dedicated his life to the service of Jesus Christ can ever lose the spirit of hopefulness, for without hope there can be no preaching of the gospel of the kingdom. But there may come to him days of sharp awakening, when he realises his own personal inadequacy and the failure of the ritual and the religious speech, which are dear to his own heart, to appeal to the understanding and help the need of his fellowmen. He may almost despair of his church, so radical are the reforms required of it, though he never despairs of God. For such a mood there can be no facile recovery of optimism. Repentance must take the form of resolute courage to search out the ground of our own weakness and error, and to face the facts of the great world, which as yet we have hardly touched with our fingertips. Such a call has come to us to-day. In a flash of blazing light it has been revealed to us that the churches are no longer the spiritual home of tens of thousands of men in this land, who fear God and do his will and love their brothers better than they love themselves. We had heard the same thing before in the cold language of statistics. We see it now in letters of flame. For many men, and certainly they are not the least sincere and devoted in the ranks of the ministry, it has become almost intolerable to go on quietly with the old order of things, while those who are manifestly declared to be martyrs and heroes never kneel with them in prayer, and the overflowing of sorrow in the

world brings bruised hearts no nearer to the Church door. Stung with the reproach of these things the familiar excuses die away on their lips. They do not even try to justify themselves in any way, for all their need is to find an answer to this piercing question, Men and brethren, what shall we do ?

Good Thoughts for Evil Times.

To prayer, to prayer! for the morning breaks,
And earth in her Maker's smiles awakes.
His light is on all below and above—
The light of gladness, and life, and love.
O, then, on the breath of this early air,
Send upward the incense of grateful prayer.

To prayer! for the glorious sun is gone,
And the gathering darkness of night comes on.
Like a curtain from God's kind hand it flows
To shade the couch where His children repose.
Then kneel, while the watching stars are bright,
And give your last thoughts to the Guardian of night.

H. Ware, Jun.

Why is the doctrine of Providence, even when we admit it, so often without power ? Because we are so little in the habit of recognising, of really meeting any kind of existence but our own, that the Spirit of God is too unfamiliar to sustain us thoroughly. What damps all hope, confuses all faith when we look to the wars and fightings among men, grow perplexed and dark about that great problem which God is working out—the cleansing of a long unrighteousness, the progression of Humanity, the peace and goodwill that are to make one family of all the families of the earth ? What, in some of our own states, makes us fear for ourselves, that we are only included within His general laws, not individual objects of His Providence, when we think of the countless multitudes of nobler beings that claim His regards, or travel in thought to the outskirts of Creation, and ponder the millions, not of persons but of worlds, that require His presence and His care ? What is it, when our guesses into the future are nullified, our calculations not adopted by Him, our feet turned away from some path our hopes had opened, makes us feel for a time as if all existence was a wreck, because *our* schemes have turned out vain, our judgments wrong or premature?

Is not this to clothe Providence with our weakness, and to make God like ourselves ? *We* are overwhelmed by the difficulties that embarrass the problem of "peace on earth," of man's perfectibility, and we despair as though God felt the difficulty as we do, and worked within the limits of our fleeting days. There is a difficulty, but it lies solely in the human will, and He to whom a thousand years are as one day, and one day as a thousand years, will wait, using meanwhile all the resources of instruction and persuasion, till that voluntarily rights itself, rather than violate the first law of spiritual existence, and create obedience by power. Ever, as of old, the Kingdom of Heaven suffereth violence, and the violent would take it by force. We, in our impatience, think God is slow, and would have Him to extinguish misused liberty, and by a command to cause all disobedience to vanish before His face. "Thou thoughtest that I was altogether such a one as thyself."

John Hamilton Thom.

OVERRULE, we pray Thee, O God, the passions and designs of men. Let Thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity and sincerity, a new sense of reality, a new hunger and thirst for Thy love to rule on the earth. Amen.

PUBLICATIONS RECEIVED.

Messrs. Dent & Sons, Ltd. :—Theophanies, A New Volume of Verse: Evelyn Underhill. 3*s*. 6*d*. net.

Messrs. T. Fisher Unwin :—The Archæology of the Holy Land: P. S. P. Handcock, M.A. 10*s*. 6*d*. net.

Messrs. Wm. Rider & Son, Ltd. :—Psychical and Supernormal Phenomena: Dr. Paul Joire. 10*s*. 6*d*. net.

Messrs. Frederick Warne & Co. : — The Fairies of the Elements: Gertrude E. Beetham, 1*s*. net.

Messrs. Watts & Co. :—Worth While People: F. J. Gould. 2*s*. 6*d*. net. The Spanish Inquisition: C. T. Gorham. 1*s*. 6*d*. net.

Messrs. Williams & Norgate :—The Manufacture of Historical Material: J. W. Jendwine. 6*s*. net. A Spiritual Pilgrimage: Rev. R. J. Campbell. 7*s*. 6*d*. net.

Miscellaneous.

Hibbert Journal.

A WEEK'S VISIT TO OUR CALAIS HUT.

I have just returned from a short visit to our Calais Hut, where I left Miss Hibbert-Ware and Miss Holmes hard at work. These two ladies received a most kind welcome, and work was immediately given them. Miss Holmes takes charge of the counter, where cakes, chocolate, sweets, jam, and fruit are sold, and for some hours of the day does quite a brisk trade. Miss Hibbert-Ware is kept very busy at the counter handing out drinks to the men during meal times, and afterwards selling big mugs of excellent coffee for a penny. While the urn lasts out she is pouring continuously, and a succession of orderlies carry off the cups on trays to the men at the tables. Between the rushes she plays the piano to an appreciative audience, and both ladies intend to help in organising game competitions as soon as they get to know their work and the men a little better. Some of the questions asked are rather amusing. One of the orderlies was curious as to the status of the ladies at home, as to whether they always did this sort of thing. When it was explained to them what their home life was, and that they had come out because, being women, they could not fight, but wanted to "do their bit," it was clear it gave him matter for reflection—and increased his respect !

In the matter of amusements a very good start has been made. One evening we had a capital little French comedy acted by the men, and the audience of about 1,200 were enthusiastic in their appreciation. Three times a week there is a cinema performance, twice in the evening and once in the afternoon, specially for the wounded. Belgian, French, and English wounded come, and last Thursday we made a little fête of it, and offered them cakes all round. If any one would like to continue this piece of work, about 15*s*. will provide enough cake for one afternoon, and I can transmit the money to our two ladies, who will arrange the treat. It is pleasant to be able to give our own Tommies a pleasant afternoon in this way as the guests of the Belgians.

The library is used freely, and already there are men asking for *English* books. Stories by our standard authors are what are wanted. When the classes in English begin the demand will increase. (Miss Holmes has already undertaken an informal conversation class at one of the large Belgian hospitals for the nurses.) A Choral Society and an Orchestral Society have also been formed, and are beginning work.

As to the restaurant side of the club it is really a marvel. Over six hundred men have dinner there daily—the whole thing, under Madame Lageot's able direction, takes about one and a half hours, and there is no confusion. The tables are filled in succession from the top of the hall to the bottom, and each table is served directly it is filled. As the men finish they go out, and the table is immediately relaid, so that when the last table at the bottom of the hall is filled the next set of men go again to the top of the hall, and find clean tables awaiting them. The kitchen opens into

the hall, but the system of ventilation is so good that no smell of cooking is ever perceptible, even on the nights when fried herrings are served for supper!

Last week a good many men from the Belgian front were passing through Calais on their way to Paris and London for a few days' holiday, and came in to us for meals and games in a very joyous mood. Provision for the sleeping of these sets of men is being made by another Committee, and a very nice dormitory is already built near by our club, and will soon be open.

This piece of work has cost us about £800. Nearly £600 has been sent in, or promised, directly for this work. There remains about £200, which has come from the General Fund. I should like very much to feel that all the money for it was *directly* contributed, though, as I said to a doctor out there, if this money is not directly given to hospitals I am perfectly sure it is helping to keep men *out* of hospitals, and so ultimately, perhaps, the hospitals are no losers.

The more I work among Belgians and the better I know them the more I admire their marvellous courage and patience, and the greater is my feeling of gratitude to them for their action in August, 1914, when, by the deliberate sacrifice of themselves, they saved Paris and Calais, and who knows whether it was not also England? Whatever we are suffering, or may suffer here, we have our homes, our families, and our country. An officer I was talking to recently told me that two historic chateaux belonging to him, with all their priceless treasures, have been burnt to the ground, and he actually had the courage to speak of this as a little thing compared to what some had suffered—and he was right. It is their proud boast that, although every one who was present on that historic occasion when King Albert announced that they were to resist Germany knew that it meant ruin and destruction of all they held dear, yet no one has uttered a word of protest either at the time or during these two long years of trial and suffering.

Rose Allen.

TYPES OF SAINTLINESS.

III.—UNITARIAN PIETY.

We have dealt, albeit inadequately, with dominant characteristics of Roman Catholic and Protestant Piety. In spite of the admittedly noble, heroic, and beautiful in their best products, we pointed out the inevitable danger of putting a historic institution or a historic personality in the place of God. Sooner or later it was bound to mean the canonisation of that which is by no means unmingled with error, the deification of that which is not immune from limitation, and in the end, by crowning a temporal incarnation with the prerogative and authority which belongs of right to a transcendent ideal alone, to lead to an ecclesiastical tyranny or a theological exclusiveness which does injustice alike to the richness of the past, the complexity of the present, and the creativeness of the future.

None of the types which Dean Inge handles in his little book on Christian saintliness is complete or perfect, each contributes something which in some form is valuable or essential, but this, at any rate, our own line of thought has indicated, that the surest, the most stable and enduring because also the most expansive saintliness must be an experience in which the central object of adoration is eternal, capable of being identified for ever with all the perfections which human experience can realise or the human mind conceive, and these must be incorporated in one idea with the Supreme Power, the one God, whom the devout soul worships as Creator and Ruler of the Universe. On the access of the soul to this Object there must be no external bar, on its converse with it no artificial limitation. No intermediary whatever, apart from what makes the approach in itself possible at all, must be permitted to intervene. Each soul retains for itself the power of the keys. It is only this direct orientation of the life towards its God, as of the earth towards the sun, which can keep it flooded with that fresh and stainless light without which the fullest health and the most natural growth cannot be maintained. And if it be asked where the primary conditions of *this* saintliness are most favourable, where else can we go but to the free and liberal atmosphere of our own household of faith? That theism on which and for which we stand, leading as it does to belief and trust in a God, of whose one inexhaustible Light all the broken lights of history are part and prophecy, furnishes us with an object infinitely worthy of adoration, a God whose worship can never hamper or restrict the freest development and exercise of the manifold personality of man, nay, whose worship in the real and genuine sense is an everlasting call for the complete realisation of every faculty of mind and potency of soul. Large is the air which such a piety breathes, and for ever on this earth unconsummated the spiritual height to which it invites.

I may be wrong, but it seems to me to be more distinctive of our Unitarian tradition of faith than of any other, though there is a notable approximation to it in the Liberal Anglican movement, whose position Dean Inge describes, but whose adherents still feel themselves a tortured, anomalous, and ostracised minority in the Established Church. For the Liberal Churchman religion is not an exotic which has to be grafted on to human nature as on to an alien stem; it is not rooted in a supernatural revelation in any sense which separates it by its source generically from the whole ideal and moral growth in man. Religion is "in the highest sense, natural and rational"; it is recognised "to be an expression of the whole personality of man." For the Liberal Anglican in distinction from the Roman Catholic, "the Church is the authority only if widened so as to include all the best that is said, thought, and written in the world," and in distinction from the "orthodox" Protestant, "personal inspiration is his authority only if it spring from an enlightened intellect, a clear conscience, and deep feeling....His 'authority' is the best available judgment of civilised humanity, which is the Liberal's Great Church." In what essential respects such an attitude differs from that which is most representative in Unitarian piety I am unable to see, and in conjunction with the order, discipline, and peculiar spirit of the Anglican communion one hopes it may yet do great things for God and religion in our modern world. Its thought is deep, its vision wide, its aspiration high, and if these qualities count for much in religion to-day its influence ought to grow.

But with us these truths are no innovation, and they bear on them no taint of heresy. This denomination has held up before its adherents a piety which means communion with the most sublime and majestic Reality it has ever entered man's mind to conceive, the Infinite and Eternal God; it has commended a saintliness which connotes at the same time utter surrender to that God, and entire fidelity to the glorious ideal of a personality complete and perfect. It will excommunicate no truth, ostracise no virtue, reject no revelation. It will have the soul unite all its powers, gather all its thoughts, ascend on all its achievements, and make all its offerings—as blending movements in the divine harmony of a life in which it realises rich communion with God. Its virtues are not cloistral nor its aims ecclesiastical, nor its sentiments official; they are common, social, democratic. Conceiving God as its Father it revels in freedom and fullness of being, as its rightful patrimony. It inculcates a tremendous respect for self, a profound reverence for individuality. Given God and the soul you have a fellowship which neither the choir of heaven may intrude upon nor the furniture of earth impede. Given God and the soul and you have the combination from which come history, institutions, religions, and every possibility of things undreamed of. At its best it is full of faith, daring, audacity. It walks on the edge of a future, with God's hand guiding it, His eye lighting it. It believes in the far off divine event, and that nothing less than the whole creation is moving to it. It can tremble on the waves of things because it knows there is a Tide that is drawing all to the golden shores. It will construct the future not on the past but on the eternal. For it the greatest moment in history is the present moment into which has gone all, from which comes all, but changed, different, perhaps glorified. The living soul is the glint of the Real Presence in the world; it is the power that makes, transforms, gives new and fresh beginnings, the Epiphany, the Incarnation; in it is the dream that is master of reality, the power that conspires with Fate to produce new fates. Thus to the Unitarian more sacred than laws and scriptures and churches is the sanctity of individuality. Hence the passionate demand for freedom in the name of God and religion itself. The Charisma does not fall so much upon a church as upon a soul, man is himself the true Shekinah.

"A Christian Church," said Theodore Parker, "should put no fetters on the man; it should have unity of purpose, but with the most entire freedom for the individual. When you sacrifice the man to the mass in Church or State, Church or State becomes an offence, a stumbling-block in the way of progress, and must end or mend....It is only free men that can find the truth, love the truth, live

the truth....Allow freedom to think and there will be truth; freedom to act and we shall have heroic works; freedom to live and be sure we shall have love to men and love to God." You catch the note of a mighty optimism singing in that of Parker's. But the freedom which makes all these fine results possible is that of the personality in immediate touch with the Spirit central, divine, eternal, the personality inspired by *Its* thought and purpose. It is not freedom for those who are selfish, secular, spiritually unmoved, but for those who have an over-heart in which is a finer essence and power than Scripture has captured or Church realised, a freedom which alone does justice to history by transcending it.

It is quite a mistake, however, to suppose that the proper temper of this piety involves either depreciation or independence of Church or of Christ. It is no logical corollary from a piety which would widen the limits of God's incarnation that it should refuse to see it where experience proves it to have been most conspicuous or unique. Will you find in any religious writings of any school of thought a nobler or grander or more thrilling conception of the Church than in Theodore Parker or William Ellery Channing, any in which the vital nucleus of mysticism is more organically embedded in the living tissues of the spiritual community? The Church was a great thing, a glorious thing to these men, though they refused to identify it with any denomination, or, indeed, with all the denominations together. It was God's instrument of enlightenment, leading, liberation, and redemption for the world, the supreme civilising agency of history, the organ through which inspired and aspiring souls poured out their united heart and life for the salvation of entire manhood. When Parker or Channing spoke of the Church they did not mean a building in which somebody preached and others listened to him, it was not a lecture room they had in mind; it was rather a great community of the Ideal born in the supreme human passion for perfection and borne on by a tide of high endeavour and sacrificial activity that reached its highest flood in Christ and swept along through all who were really possessed of his spirit. They magnified the Church.

And so with Christ. Go to either of those I have mentioned, or to Martineau, and you will find that the saintliness of the Unitarian has been nourished on a profound reverence for Christ's personality and work. "The Man of Sorrows," says Martineau, "is our personal exemplar, the Son of God is our spiritual ideal, in whose harmonious and majestic soul, imperturbable in justice, tender in mercy, stainless in purity, and bending in protection over all guileless truth, an objective reflection of the divine holiness is given us, answering and interpreting the subjective revelation of conscience."

"Christianity," says Parker, "is humanity; Christ is the Son of Man; the manliest of men; humane as a woman; pious and hopeful as a prayer; but brave as a man's most daring thought. He has led the world in morals and religion for 1,800 years only because he was the manliest man in it; the humanest and bravest man in it, and hence the divinest....The churches do not lead men because they have not his spirit, neither that womanliness that wept over Jerusalem, nor that manliness which drew down fire enough from heaven to light the world's altars for well-nigh 2,000 years."

But, alike in Martineau and Parker, there is just this difference from the orthodox Protestant, that for both Christ is the interpretation of the inner revelation of the private soul, one creation of that spiritual faculty and life which is the birthright of all souls. "Hence," says Martineau, "we can neither deny to faithful, heroic, and holy men, to a Socrates, a Marcus Aurelius, a Blaise Pascal, an approach to Christ upon the same line, nor claim for him any pre-eminence that removes them from his fellowship."

And Parker expresses himself in the same way:—"The Christian Church should teach its members to be incarnations of God as much and as far as Jesus was one with God....God is not dead, nor even asleep, but awake and alive as ever of old; He inspires men now no less than beforetime; is ready to fill your mind, heart, and soul with truth, love, life, as to fill Moses and Jesus, and that on the same terms."

It is this breadth, catholicity, and immediacy which is the distinctive characteristic in Unitarian piety, and which gives its conception of saintliness a fresh, full, rich flavour of humanity, and a dash of inextinguishable light and optimism. It is this which prevents it from having any savour of morbid other-worldliness. God is too busy with this world, He steeps it too much and too constantly in His Presence, for the saint to despise it or to despair of it. It can be saved, it must be saved, it will be saved, and the glory of the Lord will penetrate every corner and shadow of it. In this faith the energy for social work in our denomination has been fired and its sources fed, an energy which, the biographer of Lord Macaulay tells us, had by 1874 made Unitarians for long the most over-represented sect in Parliament, and which has in the past enabled them to make no undistinguished contribution to the public good in the fields of education, social reform, and freedom. Lit by the greatness of the past they see the dim emergence of a still greater future, because God not only was but is and is to be.

Nor has the sense of the Divine immediacy failed to lend an exaltation and dignity to the character of those who realised it. Channing may stand for that. "Spirituality was his most characteristic note," and there was about him "an impressive moral elevation" that awed people.

Here, then, I say, in conclusion, in this church to which we belong, and of which we may well pray to be worthy, is a saintliness, a piety, which leads us into direct vital communion with the living God, with all truth, all good, all beauty, and into the fellowship of every soul that in any age, clime, or way, has lived or lives to the glory of God, and for the perfection of man. It inspires with the Divine power without seeking to cripple or confine any human power, it aspires to union with God and to life in God through the development of every faculty and the exercise of every function which is truly human; and thus by its very nature it must be a power for individual elevation, social redemption, and human salvation.

R. Nicol Cross.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

TOYS FOR BELGIAN CHILDREN.

To the Editor of The Inquirer.

Sir,—More than one most interesting account has appeared in The Inquirer of the Colonies for Belgian refugee children in France. During the summer months the girls and boys can find plenty of occupation in the open air, but the long winter evenings will be very dull for them without games and playthings. It has been suggested that the young people in our homes and churches might do something to supply this need. Madame Carton de Wiart, the wife of the Belgian Minister of Justice, will be very glad to receive toys for the young children whom she has made her special charge. We should like to send her out a good supply for distribution at Christmas. Dolls, balls, picture books, boxes of bricks, and games of various kinds will be specially suitable. Perhaps in some congregations meetings of the children could be held in order to make some of these things, while in other cases children will be glad to spare some of their own toys. This special effort has sprung out of the work of the Belgian Hospital Fund, but by Mrs. Allen's desire it will be kept quite distinct from it, as her hands are already full, and all the available space in her house is needed for the ordinary work of the Fund. All parcels of toys should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W., and a list of the gifts will appear in The Inquirer. I shall be glad to receive gifts as soon as they are ready—one fine parcel has already come in, but in any case they should reach me not later than the first week in December if they are to be in time for Christmas Day.—Yours, &c.

Alice Drummond.

23 *Cannon Place, Hampstead, N.W.*
October 4, 1916.

EDWARD CARPENTER.

To the Editor of The Inquirer.

Sir,—It is rather late to comment upon a review that appeared in your columns on August 19—I refer to the review of Edward Carpenter's 'My Days and Dreams'—but I have only quite recently run across it, and hope that you will allow me to try and correct the unfortunate and—I cannot help feeling—unfair impression which your reviewer succeeded in giving, not of the book, but of the man.

I would refer in the first place to the writer's remark that Carpenter's leading motive throughout his life seems to have been the search for self-satisfaction—a half-statement of the truth as misleading and false as most half-statements are.

He would have been more just if he had explained Carpenter's view of the self—"one's real, most intimate self"—as being rooted in and of like nature with the Universal All-embracing Self, the Spirit of the Universe—with God. Self-satisfaction, with this understanding of the word "self," carries a very different and infinitely higher meaning than attaches to it in ordinary usage, and it is surely rather in this higher sense that it is applicable to Edward Carpenter.

Again, I cannot but feel it to be a sad failure in true criticism when your reviewer declared it to be Carpenter's belief "that it is good for men to be restless and discontented, apart from some vision of the Kingdom of God which commands their allegiance"—this, too, immediately after having quoted as one of Carpenter's reasons for attaching values to the modern Socialist movement, that it has "enshrined a most glowing and vital enthusiasm towards the realisation of a new society." There can be no doubt for any one at all intimate with Edward Carpenter and his writings that he was constantly looking forward to, and striving imaginatively to create in others that vision of the Kingdom of God. Or is, perhaps, a vision of a new, diviner humanity not at all the same thing? Must the vision have exactly the right label? Failing which, must the seer be rejected as a man moved by nothing more than a perverse restlessness and discontent? It is not for me to attempt to measure how much Edward Carpenter has accomplished by his life, but still less is the judgment of one who so misunderstands and caricatures his life and teachings likely to be sound. And so over against your reviewer's repellent picture of a narrow, unsympathetic seeker after personal satisfactions, I should like, if I could, to set up another, and, I believe, a truer one—of an unassuming but charming personality, loving simplicity and beauty, of widest sympathies to all men and women, and not least to children (I have an unforgettable memory of him prancing down his garden hand in hand with a couple of youngsters from Sheffield slums—the manner of it), possessing these softer qualities, but without a trace of the flabbiness often associated with them. On the contrary, he really suggests the simile of fine-tempered steel. He is a lover of truth and justice, the point of his wit can penetrate, and the edge of his irony be keen. Above all, he faces life so broadly, finding his own heart always essentially akin with the hearts of other men and with the heart of mountains, the sea, and the stars, and pointing the way to possibilities for the human soul which, for the most part, we see but dimly or not at all, but of which he has given us rare glimpses.

I should like to say a last word concerning your reviewer's allegation of harshness. Quoting a passage in which Carpenter speaks of "the deadly Philistinism of a little provincial congregation," he earnestly deplores that one so evidently without the secret of love should presume to help the world. But was Jesus, I would ask him, ignorant of the one key to human souls when he denounced men as hypocrites for their sham worship? And does not the same evil to-day sometimes demand the same remedy? How would your reviewer reconcile Christ's hard words with his own teaching of perfect love? Surely he would say that the love went deeper than the anger, that the latter was the necessity of the moment for breaking through an armour of complacent self-esteem, but that the former was the underlying and enduring motive. So with Ed. Carpenter—it is not difficult for those who know him and are familiar with the habitual tender humour that underlies his strictures upon "civilised" society, to feel that his harshness, when it occurs, which is but rarely, is no more than skin deep, while the essential spirit of the man is rooted firmly into the very Heart of Love.—Yours, &c.

C. Lionel Briggs.

2nd, 1st South Midland Field Ambulance, B.E.F.
September 17, 1916.

[The Reviewer writes:—"The remarks to which Mr. Briggs takes exception were based upon several passages in the book under review. It is possible, as often happens in autobiography, that Mr. Carpenter has misrepresented himself, and made the critical *ego* more prominent than the charming side of his personality which appeals so strongly to his friends."—Ed. of Inquirer].

"AN OLD MEETING HOUSE."

To the Editor of The Inquirer.

Sir,—I will not follow Mr. Freeston and discuss the layman on the war-path, or (may I add) a prophet in the realms of fancy, but will say at once that I never assumed that Mr. Freeston's article was written in a contentious spirit, and certainly I had no intention of taking up this attitude. I was only anxious for historical accuracy, which, in his statement, seemed very far to seek.

I asked Mr. Freeston for his authority for his allegation (not the "plea" as he puts it, but the definite statement, italicised in his article) that "the love of liberty (and of unity) was the inner motive of the ejected clergy and also of their laity." In reply he tells me that I am free to agree or disagree with "the Free Trust Catholicity of reluctant Nonconformity" (whatever that may mean), and am not compromised in any way. Of course not, but this is not the proof of his statement which I sought. Mr. Freeston then proceeds to speak, quite irrelevantly it seems to me, of the open trust of the High Pavement Chapel, for this trust was created thirty years after the ejectment, with which period alone Mr. Freeston was dealing, while, moreover, its openness had nothing to do with catholicity or unity, as Mr. Freeston should very well know. I believe I am right in saying that practically all these early post-Toleration Act trusts, Independent as well as Presbyterian, were thus open, and, indeed, why should they be otherwise? The Act only permitted orthodox Nonconformity, and no doctrinal trusts were, therefore, needed. A Unitarian or other similar trust would have been illegal: a Trinitarian one a superfluity.

Mr. Freeston will, I am sure, forgive me if I say that his memory plays him false when he states that he has not declared the open trust to be the special inheritance of Presbyterianism. Surely no one among us has been a more strenuous upholder of the "Presbyterian Myth" than he. In how many lectures, articles, and addresses has he not forbidden us to label our chapels or congregations with doctrinal names because our Presbyterian forefathers (and they specially and peculiarly) had left their trusts open in order that no one in time to come should be doctrinally bound, and so on. I am glad to know he never meant us to understand this, but with all courtesy I can only say he has hitherto been singularly infelicitous in his choice of language.

I must join issue with him, too, when he states that the ejected clergy refused to comply with the Act of Uniformity because it was "a flagrant infringement of catholicity, of liberty, and of unity" (all with capital letters). The vast majority of the ejected clergy were Presbyterians, and from their acts we must judge of their "inner motives." Let us go back a few years when they endeavoured to establish the church on Presbyterian lines. Did they trouble about catholicity then, or open the doors of the Church so that Episcopalians might come in or remain? Did they trouble about liberty in their dealing with the Independents, or indeed with any other sect? Did they seek at the Restoration for the inclusion in the Church of anybody except themselves and on their own lines, or did they ask for, or ever contemplate, liberty (if inclusion were impossible) for the Independents? It is doubtless true that certain Nonconformist divines held views that may be said in some degree to approach to Mr. Freeston's ideals, but it is a mistake to judge from a few at one extreme or the other. Take Mr. Freeston's Baxter illustration. Would he not properly object if I took Baxter's controversial inconsistencies as representing the man, and ignored the other side of his teachings?

I hope Mr. Freeston will again forgive me when I say that as I have criticised this Presbyterian open trust theory in the past, when it suited a particular propaganda, I now look with suspicion on this discovery of "the catholicity, liberty and unity" of our forefathers when a new movement is being advertised. Let us have the real facts of history whether they suit Mr. Freeston's views or my own. I ask nothing better.—Yours, &c.

John C. Warren.

Nottingham, September 27, 1916.

INDUSTRY AND MOTHERHOOD.

To the Editor of The Inquirer.

Sir,—The Women's Industrial Council is undertaking an inquiry into occupations and conditions of occupations likely to prove injurious to girls or women as prospective mothers. At present, although a good deal of information bearing upon this point must exist in official records and in the private notes of medical practitioners, none of it has been so collected and collated as to be readily accessible. Yet the guidance of ascertained facts should be of great service to parents, teachers, and advisers of girls entering upon industrial occupations, as well as to women workers of all grades, and ultimately to the country at large.

The difficulties of the inquiry will obviously be great, but the methods employed in a somewhat similar American investigation furnish useful suggestions, and the officials of two Government Departments have kindly promised advice and assistance which will be invaluable. Our aim is, primarily, to ascertain facts and, secondarily, to agitate for the alteration of any unsuitable conditions which may come to light. As a general principle we think the prohibition of any particular employment for women undesirable, but if there does exist any employment likely to injure women as mothers we think it important that the facts which make it so should be known to women. How far we shall be able to carry out our inquiry will largely depend upon the amount of financial support which the Council receives from the public. Surely for a purpose of such national importance we shall not appeal in vain.—Yours, &c.

Clementina Black (*President*).
F. V. M. Taylor (*Secretary*).

Women's Industrial Council,
7 John Street, Adelphi, Strand, W.C.
September 25, 1916.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

90th List of Subscriptions.

	£	s.	d.
Already acknowledged	14,232	2	0
West Grove Women's League, Cardiff, per Mrs. Fox (sixteenth donation)	0	13	6
The Staff of the Haverstock Hill Central School, per Mrs. Westaway (sixteenth donation)	0	8	6
Two Monthly Collections at Highgate Unitarian Church, per Rev. A. A. Charlesworth (tenth and eleventh donations)	14	18	4
Mr. J. D. Skirrow	1	0	0
Liscard Memorial Church and Red Cross Society (eighteenth donation) ..	3	0	0
Mrs. Barnes and Family .. (sixth donation)	1	0	0
Mr. J. Ballantyne (seventh donation)	1	1	0
Miss Isabel M. Hervey (ninth donation)	3	0	0
Miss F. A. Short (fourteenth donation)	4	0	0
Miss J. A. Woolley (fifth donation)	5	0	0
R. H. (third donation) ..	0	10	0
Miss Catherine Scott (seventh donation)	5	0	0
Mr. A. H. Mathews (fifth donation)	0	10	0
Miss Kate Rowe	1	1	0
D. (seventh donation) ..	5	0	0
Mr. J. Arthur Kenrick (fifth donation)	20	0	0
Miss M. Fretwall (seventh donation)	1	0	0
Mrs. Winser (twenty-first donation)	1	0	0
X. (twentieth donation) ..	1	0	0
Miss F. Davenport Hill (third donation)	2	0	0
Mr. and Mrs. J. H. Green (eighth donation)	2	0	0
Miss Gladys Green (second donation)	0	10	0
	£14,305	14	4

Parcels have been received from :—Miss Swaine; Mrs. Beasley; Carlton Road School, Kentish Town; Mrs. Roscoe; Miss E. S. Hollins; West Grove Women's League, Cardiff (per Mrs. Fox); Bessborough Road Working Party, Birkenhead (per Miss Ogden); Miss Beckett; Miss A. Baumann; Heywood Branch Women's League (per Mrs. J. Duckworth); Styal, Manchester, Red Cross Working Party (per Mrs. Henry P. Greg); Miss Mary Dendy; Mrs. Carter; Mrs. A. J. Gimson; Mrs. Green; Ullet Road Sewing Circle, Liverpool (per Mrs. Odgers); Mrs. Thos. Aikins; Mrs. Herbert Grundy; Ladies of the Sewing Circle, Brixton (per Mrs. H. A. Stevens); Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

There is an urgent need for lady chauffeurs for driving motor ambulances in Calais. If any lady who can drive, or, better still, owns a car and wants work, would communicate with me I will give all particulars. All expenses of board and lodging would be paid, but the work is voluntary. Rose Allen.

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Pyjamas, vests, pants.
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The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the North Midland Presbyterian and Unitarian Association was held at the Victoria Street Free Church, Loughborough, on Tuesday, September 26, 1916. The Business Meeting, following the meetings of the Executive Committee and the Governing Body, was held at 11.30 a.m. Mr. E. Wilford presided. In the Committee's Report assurance was expressed that across the field entrusted to their care there had come the breath of new earnestness and hopefulness. Attention was called to the way in which the congregational reports speak of the loyalty, constancy, and sustained cheerfulness of those whose endeavours they record, special reference being made to the success which had attended the devoted labours of the Rev. J. Walter Cock at Newark, to the happy prospects of the congregation at Lincoln under the Rev. H. W. King, and to the acceptable work done at Ilkeston by Mr. Richard Bulley. Christ Church, Nottingham, had not yet found a settled minister, but a very determined effort is being made to secure a suitable man at the earliest possible date. The Kirkstead Chapel has been definitely linked up with the Association. Gratitude was expressed to the Lay Preachers' Union for their aid so willingly rendered. The Committee deplored the losses by death which the individual congregations connected with the Association had suffered during the year. Thoughts, plans, purposes and doings were still overshadowed by the war, bringing to each church its own peculiar new problems and difficulties. They had been thinking constantly and with reverent thankfulness of the men who had left to join in the Fight for Right; words could not tell their thoughts for those that have already made the final sacrifice. It was for those who remained to draw more closely together for the strength that comes from fellowship, and to give themselves with all their might to the spread of the Giant Gospel, that brings all the civil virtues in its train, and holds the key of every human heart.

Owing to this Annual Meeting being held at an earlier date than usual the Treasurer, Mr. G. A. Royce, was not able to present a completed financial statement. It was, however, shown that the expenditure during the year had exceeded the income of the Association. There would still be a small balance in hand, but it was becoming increasingly urgent that the churches should contribute more largely to the general work of the district.

Mr. J. Harrop White, of Mansfield, was elected President for the coming year.

At 1.30 p.m. luncheon was served at the Great Central Hotel. Alderman Moss, on behalf of the Loughborough Congregation, extended a very hearty welcome to the members present, and Mr. J. T. Perry suitably replied.

At 3 p.m. a Religious Service was conducted by the Rev. H. H. C. Jones of Hinckley, and an impressive address was delivered by Dr. J. Estlin Carpenter on the text, "God is a spirit." An offertory on behalf of the Association was taken at the close of the service.

Tea was served in the schoolroom at the kind invitation of the Loughborough friends. Mr. J. C. Warren offered the thanks of the Association to Dr. Carpenter for his kindness in coming to the meetings and for his inspiring address. The Hon. Treasurer, Mr. G. A. Royce, on behalf of all present expressed their gratitude to the Victoria Street Congregation for their kind hospitality throughout the day, congratulating them on the success of the meetings.

A Public Meeting was held at 5.15 p.m., when an address was given by Prof. F. S. Granger of Nottingham on 'The Church

and the Craftsman after the War.' The Rev. E. I. Fripp voiced the thanks of the meeting to Dr. Granger for his stimulating paper.

THE EASTERN UNION OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES.

ANNUAL ASSEMBLY.

The Annual Assembly of the Eastern Union of Churches was held at the Friar's Street Chapel, Ipswich, on Thursday, September 28, nearly all the churches in the Union being represented. Luncheon was served in the schoolroom at half-past one, and at half-past two the Annual Business Meeting was held, the President, Mr. G. J. Notcutt of Ipswich, occupying the chair. The Annual Report was presented by the Secretary, the Rev. Lawrence Redfern of Norwich, and the financial statement by Mr. R. Hamblin of Ipswich. The Annual Report showed that of the ten churches in the Union six had regular ministers or ministerial supplies, three were maintained entirely by the voluntary services of lay-preachers, and one was still closed. The thanks of the Committee were due to the laymen who had rendered invaluable help during the past year. Since the retirement of the Rev. William Birks from the pulpit at Diss the services had been maintained by lay help. The Executive Committee had met regularly at the different churches in the Union during the past year, and representatives had been sent to the meetings of the National Conference and the Anniversary Meetings of the British and Foreign Unitarian Association. The Secretary's Report referred to the difficulties in the way of co-operative effort in the Eastern counties. For the most part the churches were situated in remote places between which communication was difficult. But the Union marked the progress of the individual churches and promoted, so far as it could, their interests, and each individual church knew that there was a central organisation to which it could appeal for help and sympathy in any time of difficulty.

At the close of the business proceedings addresses were given by the Rev. J. Harwood, representing the National Conference, by Miss Tagart representing the Central Postal Mission, and the Rev. T. P. Spedding, who spoke on behalf of the British and Foreign Unitarian Association. A vote of thanks to the delegates for their addresses was moved by the Rev. J. W. Saunders of Ipswich, and carried unanimously.

The arrangements for the Assembly were admirably carried out by the Ipswich congregation, and a hearty vote of thanks was accorded them and the President, who had served the Union so faithfully during his term of office. Tea was served at 5 p.m., after which there was a religious service in the chapel conducted by the Rev. J. W. Saunders, the preacher being the Rev. Lawrence Redfern.

NEWS OF THE CHURCHES.

Belfast.—Dr. Robert Campbell, F.R.C.S., a well-known member of All Souls' Church, has consented to take charge of a base hospital at Salonica, and has been instrumental in obtaining the services of other skilled medical men of Belfast for the same important duty. Like his brother, Dr. John Campbell, to whose appointment we referred a short time ago, he is a surgeon of the greatest repute in the north of Ireland, and it is the most striking testimony to his patriotic spirit that he is willing to place his experience and surgical skill at the disposal of the gallant men wounded on the eastern front.

Birmingham.—It is announced in the October Calendar of the Old Meeting Church that afternoon service will be held at 3.30 in place of the usual evening service at 6.30 during the winter months. On October 15 the Rev. W. E. Orchard, D.D., of London will preach in the Old Meeting Church.

Birmingham. Midland Guilds' Union.—On Saturday, September 23, a United Meeting of the National Guilds' Union was held at the Church of the Messiah, when representatives from the Old Meeting Church and Church of the Messiah, Birmingham, Coseley, Handsworth, Lye, Oldbury, Walsall, and West Bromwich, to the number of between seventy and eighty, attended. At the meeting following tea, the Rev. Lawrence Clare gave an excellent address on 'Books and Reading,' in which, after referring to the art of printing as the greatest and most helpful invention the world has ever seen, he went on to speak of how the various kinds of books should be treated, and ended by emphasising the unique position occupied by our Bible in the field of literature, appealing to those present to make a point of carefully reading and studying its pages regularly. An enjoyable musical programme was rendered by members of the Church of the Messiah Sunday Schools. The President, the Rev. Hugh Warnock, thanked the Guild of the Church of the Messiah for the generous hospitality provided, and Mr. E. E. Wrigley proposed, and Mr. E. Gill seconded, a vote of thanks to Mr. Clare and the artistes. An Essay Scheme, in which members of Guilds other than those affiliated to the Union can compete on payment of a small entrance fee, has been arranged by the Committee, particulars of which can be obtained from the Secretary, the Rev. W. G. Topping, Coseley Parsonage, near Bilston, and it has been decided to enrol Honorary Members at a minimum subscription of 2*s.* 6*d.* per annum.

Coseley.—Harvest Thanksgiving Services were held in the Old Meeting House on Sunday, September 24, the preachers being the Revs. E. Glyn Evans (R.A.M.C.), Thomas Graham, and W. G. Topping, the minister. The church was appropriately decorated, and a spirit of thanksgiving for God's good gifts to men was manifest throughout the services. On the following day the congregation had the privilege of welcoming the members of the Monthly Ministers' Meeting of Protestant Dissenters of Warwickshire and Neighbouring Counties. The Rev. E. Glyn Evans (R.A.M.C.), who is home from the front on special furlough, gave an address on 'Religious Work at the Front and its Possible After Effects,' which provided food for thought, and made all present realise that religious workers at home will have to face many difficult problems and fight many grim battles for the faith that is in them, if religion is to come into its own, when our "boys" return home again. An interesting discussion followed the address. The ministers and visitors were afterwards entertained to tea in the schoolroom, the Rev. H. H. Johnson voicing the thanks of the meeting. The following members and visitors were present: the Revs. L. Clare, E. Glyn Evans, G. A. Ferguson, T. Graham, H. H. Johnson, J. A. Shaw, A. H. Shelley, L. Short, J. M. Lloyd Thomas, W. G. Topping, H. Warnock, J. M. Whiteman, and I. Wrigley, Mr. E. E. Wrigley, and Mesdames Evans, Gorton, and Shaw. In the evening a meeting of the congregation was held. The Rev. J. A. Shaw occupied the chair, in the unavoidable absence of Mr. J. F. Mills of Edgbaston, who had hoped to preside, but was prevented through illness in his family, and addresses were given by the Revs. L. Clare, I. Wrigley, E. Glyn Evans, and the Chairman. During the course of the proceedings prizes for regular attendance at the Sunday School during the year 1915-16 were distributed. The Rev. W. G. Topping, minister of the Old Meeting House, voiced he thanks of the congregation to all who had assisted in making the Harvest Services and Meeting so successful before the proceedings closed. On Sunday, September 17, the minister referred to the fact that an official communication had been received from the Army Council stating that, as Private J. Thomas Elwell had been missing since the great attack on October 13 last, they were regretfully constrained to conclude that he had fallen in the battle. Mr. Topping spoke in appreciative terms of the life and character of Private Elwell, the first member of the congregation and school to fall in action, although several have been more or less seriously wounded, and expressed the sympathy of the congregation with his parents.

Huddersfield.—The Fitzwilliam Street Unitarian Church has a vigorous Social Union which is an important element in the intellectual life of the town. The programme for the coming season, which is one of unusual interest, includes a series of lectures on subjects of national importance in the Town Hall. On November 1 the Countess of Warwick will speak on 'The Social Revolution'; November 22, Earl Russell on 'Some Morals of the War'; and January 10, 1917, Viscount Haldane on 'The Future of the Nation.' Among the other lecturers during the session will be Lord Parmoor, Miss Maude Royden, and the Hon. Lady Barlow. The Rev. R. A. Dickson is president of the Society.

Leeds.—The Rev. R. Nicol Cross has sent the following letter from Egypt, which is printed in *The Mill Hill Chapel Record*, to the children of the Sunday School and the Soldiers' Comforts Committee: Dear Boys and Girls,—It is high time I wrote to thank you for the parcel you sent, and which I have had much pleasure in devouring. It was quite all right, and I can compliment Mr. Bower and the others of the Committee on their sound judgment. I have had some rare drinks of lemonade, and I can tell you if you want to enjoy lemonade, drink it out here in Egypt. Up here in the Suez Canal zone the sun is still intensely hot, and it makes you beautifully thirsty. But even more than the parcel itself, I enjoyed the idea that all our boys in France had been getting them, and I can well imagine their delight when they received them. Parcels are great events on active service, and are received with howls of pleasure and triumph. Then they are solemnly turned out before the hungry eyes of the excited Tommies, and ultimately help to fill their perhaps empty stomachs. Well, boys and girls, I am writing this at the unearthly hour of 3 A.M. You see I am on the night shift in this hospital. I start work at 8 in the evening, and come off for breakfast and bed at 7 in the morning or shortly after. My duty is to look after the wants of ailing officers. At present we have no wounded, but out in the desert people get crocked up with various illnesses, which sometimes end fatally. Such are

the cases we are dealing with. All round Ismailia, where I am, is desert, but the town itself is quite a charming little place, well supplied with trees with most glorious red blooms. I think they are acacias. Then there are the great lofty palms, so graceful, with their golden clusters of dates. My tent stands in a garden just below two date palms, and in the liquid yellow light of the setting sun it is just beautiful. Egypt has lovely short dawns, sunsets, and inimitable nights. In the stillness beneath the moon that bathes everything in its pale clear blue light, you hear the crickets singing, cats howling, some dog barking, and about 3 o'clock endless cocks crowing. Perhaps a great column of troops may go swinging and singing by through the dark, Perhaps a great column of troops may go swinging and singing by through the dark, always cheery and in good spirits. All is good in its own way, but I won't be sorry when I can get back, and be among you again in smoky Leeds, with the suffering over and the victory won. Because of all this suffering and sacrifice you must resolve to make the most and the best of your life, to do your part nobly, unselfishly, and with all your might, that England's sons and daughters who live may be worthy of those who have denied themselves and died—in France, and Greece, and Egypt, and East Africa. Be loyal to your school, and always true to conscience and ardent in service.

London : Essex Church.—We are glad to see that Mr. E. H. Weatherall of the Bolton Grammar School, son of the Rev. J. H. Weatherall, M.A., has gained an entrance scholarship in Arts (£100 for one year) at St. Bartholomew's Hospital. On the first Sunday of October special service papers for the day were introduced at Essex Church, giving the order of worship and the number of the hymns. These service papers will be printed every week and placed in the pews. They are also sent beforehand to members of the congregation and a few others.

Portsmouth.—The Harvest Thanksgiving Service was held at St. Thomas's Street Chapel last Sunday evening, conducted by the Rev. T. Bond, the church being tastefully decorated with corn, flowers, fruit, and over 200 being present. The members of the various Friendly Societies attended in regalia. The offertory was given to the Royal Hospital, and the Friendly Societies' Almshouses; the fruit, flowers, eggs, grapes, &c., were taken to the Alexandra Military Hospital for wounded soldiers. Books, papers, cigarettes, &c., were also contributed by friends of the congregation.

Templepatrick.—The Rev. A. Turner, who has been the editor of *The Non-Subscribing Presbyterian* since its inception nearly ten years ago, is now in France doing work under the Y.M.C.A. The readiness with which he set aside his many duties to take up this necessary work is on a par with his other acts since the outbreak of war. Shortly after hostilities commenced he joined the Queen's University Veterans Corps, and drilled with them at the University. Though living so far away from Belfast, he subsequently patrolled the docks with that Corps. When this work was discontinued, he found a vent for his patriotic energies in an engineering shop in Belfast, where he worked long hours at the manufacture of munitions. His eldest son, who had previously been studying for the ministry, joined the colours with the Ulster Division. He is now in France. It is hoped that in the New Year Mr. Turner will return, reinvigorated by his experiences at the front, to resume his editorial duties.

Wallasey.—On Sunday last, the 1st instant, Anniversary Services were held at the Memorial Church, conducted in the morning by the Rev. Dr. Mellor of Hope Street Church, Liverpool, and in the evening by the Rev. A. Ernest Parry. Very impressive addresses were delivered on both occasions to large congregations, and special music and anthems were very effectively rendered by the Choir, conducted by the Organist, Mr. E. H. Fleetwood. Anniversary Services were also held in the afternoon in the church by the Sunday School scholars and teachers, conducted by the minister, Mr. Parry. On the 2nd instant the Annual Soirée of the congregation was held in the evening. There was a good attendance of members of the congregation and other friends.

NOTES AND JOTTINGS.

The Italian Red Cross.

Lady Marconi has made an urgent appeal in the Press for the Italian Red Cross. "Up to now," she says, "and with the generous help of the British War Supply Depots and other Relief Committees, the Italian Red Cross in London has been able to send to Italy a supply of necessaries for the hospitals of things for the moment unobtainable in Italy, but owing to the enormous influx of wounded caused by the fighting in the great advance, and the taking of Gorizia and the very heavy fighting in the Trentino, the funds at present at the disposal of the Italian Red Cross in London are totally inadequate to cope with the quantity of urgent appeals from the various hospitals in Italy and on the Trentino and Isonzo fronts. The winter is also approaching, and wool is very scarce in Italy; and with soldiers fighting at an altitude of 12,000 or 13,000 feet, thick woollen garments are of vital necessity. It is only in view of the urgent need that I ask the people of my native country to help, with any sum they can afford to give, towards the alleviation of the sufferings of the sick and wounded Italian soldiers. All particulars may be obtained at the Italian Red Cross, 14 Weymouth Street, Portland Place, W., where also cheques, &c., may be sent."

Superstition in East London.

According to the accounts given by Mr. Edward Lovett (Member of the Council of the Folk-Lore Society), the war has caused a distinct revival in superstitions that had formerly lapsed, and the collection of charms and amulets which he has made, and which are now on view at the Wellcome Historical Medical Museum, Wigmore Street, have been gathered from all parts of the metropolis, but especially from the densely populated areas in the north and east. All sorts of curious and barbaric objects are shown which are used as a protection against the evil eye, and it is clear that a genuine conviction of the existence of malevolent spirits, and of the power of certain charms to avert their anger, obtains in many quarters. The price of a child's caul, which, in the days of Nelson, would have fetched £12, had fallen, previous to the war, to 1*s.* 6*d.* owing to the diminished danger of travelling by sea, but the submarine menace sent it up again, and now a caul will easily fetch £2 10*s.* The poorer parts of London are, Mr. Lovett says, rich in old beliefs, and some of the practices in vogue, as, for instance, burying a favourite plaything with a dead child, even, in some cases, killing the pet canary and placing it in the coffin, were common in the days before the Pharaohs. Blue beads worn round the neck are supposed to ward off bronchitis, knuckle bones and cat skins drive rheumatism away, and horse-shoes will preserve bad dreamers from the horrors of nightmare.

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MANCHESTER COLLEGE, OXFORD.

SESSION 1916–17.

The Rev. HENRY GOW, B.A., will deliver the OPENING ADDRESS, in the COLLEGE, on MONDAY, OCTOBER 16, at 5 P.M.

Subject: **'The Value of New Testament Study for the Ministry.'**

A. H. WORTHINGTON, HENRY GOW } Secretaries.

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Names and addresses of candidates should be in the hands of the Secretary by November 1, and the required declaration, certificates, testimonials, and all other information must be in the hands of the Secretary not later than Tuesday, November 7.

FRANCIS H. JONES, *Secretary,*
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The Lectures will also be delivered in MANCHESTER COLLEGE, OXFORD, at 5 P.M., on WEDNESDAYS, OCTOBER 11—DECEMBER 6.

NATIONAL CONFERENCE.

The attention of Ministers and Congregations is drawn to the recommendation of the Executive that SUNDAY, NOVEMBER 5, should be observed in all our churches as a Day of Commemoration of members who have fallen in the War, and of Reconsecration of ourselves to the Service of God. A Form of Service has been drawn up for the occasion, copies of which may be had of the Rev. JAMES HARWOOD, 13 Bream's Buildings, Chancery Lane, E.C., and it is earnestly requested that orders may be sent at once. Price 2*s.* 6*d.* a hundred.

CHARLES HARGROVE, President.
JAMES HARWOOD, Secretary.

THE LIBERAL CHRISTIAN.

The OCTOBER Number contains Articles by

Rev. J. Estlin Carpenter, M.A. D.D. (Unitarian).
Rev. R. J. Fletcher, M.A. D.D. (Anglican).
Rev. John Glasse, M.A. D.D. (Presbyterian).
Rev. G. T. Sadler, M.A. LL.B. (Congregationalist).

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, October 15.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, B.A.

Æolian Hall, New Bond Street, W., Rev. John Hunter, D.D. (late of Glasgow). Closed. The services will be resumed on October 22, 1916.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. David Davis.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. R.W. Sorensen; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Lieut. Col. Bullock; 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Rev. F. Munford, B.A.

Mansford Street Church and Mission, Bethnal Green, 3.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. T. P. Spedding.

South Norwood, League House, 141 Portland Road, 7, Rev. F. Munford, B.A.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Charles Hargrove, D.Litt.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth. Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. Drummond, B.A.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge Assembly Hall, Downing Street, 11.30, Rev. R. T. Herford, B.A.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and

Styal—6.30, Rev. E. Gwilym Evans, B.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 5.30, Rev. E. Glyn Evans.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.A., B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30, 2.15, and 6.30, Rev. J. W. Bishop.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. K. Freeston.

Leicester, The Great Meeting, 11 and 6, Rev. Harold W. Stephenson, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Chynoweth Pope.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. J. C. Odgers, B.A.; 6.30, Rev. H. Taylor.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45, and 6.30, Rev. S. H. Mellone, D.Sc., M.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30.

Manchester, Upper Brook Street Free Church, 6.30, Mr. L. G. Rylands. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood D.D. Sunday School, 3.

BIRTHS.

Blake.—At Estancia Coronel, San Julian, Argentina, the wife of Robert Blake, jr., of a son (by cable).

Grundy.—On October 12, at Newsells Bury, Royston, Herts., the wife of Percival Henry Grundy, of a son.

Powicke.—On October 6, to Rev. and Mrs. (*née* Evans) W. A. Powicke, The Manse, Clayton West, Huddersfield, a daughter.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

PARLIAMENT reassembled this week, and the Prime Minister has once again stated our aims in the war in the direct and forcible language of which he is master. He also conveyed a warning to the groups of people, inspired by horror of all war, or an insatiable desire to prove the Government wrong, who are trying to pursuade themselves that we could have peace on reasonable terms to-morrow if our minds were not blinded by passion and vainglory. After an admirable summary of the military situation, he spoke as follows :—

> In my judgment and in the judgment of His Majesty's Government, this is not the moment, and I think it follows from the survey I have given, for faltering purpose or wavering counsel. War is, as we now know too well, terrible in its waste of life, justified only by the greatness of its cause. That greatness is measured not merely by the costliness of the sacrifices which the nation is ready to incur, but more by the worthiness of the end for which those sacrifices are poured out. The strain which the war imposes on ourselves and our Allies, the hardships which we freely admit it involves to some of those who are not directly concerned in the struggle, the upheaval of trade, the devastation of territory, the loss of irreplaceable lives ; this long and sombre procession of cruelty and suffering, lighted up as it is by deathless examples of heroism and chivalry, cannot be allowed to end in some patched-up, precarious, dishonouring compromise, masquerading under the name of peace.

* * *

THE closing words of Mr. Asquith's speech reflect exactly the temper of the country, its detestation of war, its longing for a secure peace, and its equally strong determination to bear all and endure all till with victory it has won the right to lay down its arms.

> No one [he said] desires to prolong for a single unnecessary day the tragic spectacle of bloodshed and destruction, but we owe it to those who have given their lives for us in the flower of their youth, in the hope and promise of the future, that their supreme sacrifice shall not be in vain. The ends of the Allies are well known ; they have been frequently and precisely stated. They are not selfish ends, they are not vindictive ends, but they require that there should be adequate reparation for the past and adequate security for the future. On their achievement we in this country honestly believe depends the best hopes of humanity. For them we have given—we are giving—what we can least afford to give—without stint, without regret, but only as the price by which the world will purchase and surely hold in the years to come protection for the weak, supremacy of right over force, free development under equal conditions, and each in accordance with its own genius, of all the States, great or small, which build up the family of civilised mankind.

* * *

AT a later stage of the debate there was some criticism of Mr. Lloyd George's language in the recent interview. In his reply he made it plain that though the manner was his own—it had the ease and colloquialism of a private conversation—the substance of it was official. He was speaking for his colleagues as well as for himself. The question of intervention, he reminded the House, was more a military than a diplomatic matter. Evidently he had in mind the fact that an armistice at the present stage would be all in favour of Germany, and go far to neutralise the advantage of our present position. "Intervention," he said "would be for us a military disaster. Has the Secretary for War no right to express an opinion on what would be a military disaster ? That is what I did, and I do not withdraw a single syllable. It was essential. I could tell the hon. member how timely it was. It was not merely the expression of my own opinion, but the expression of the opinion of the Cabinet, of the War Committee, and of our military advisers. It was the opinion of every Ally."

* * *

IN face of this plain statement most people will agree that there is nothing more to be said. It is a case in which all vague talk which seeks to sow suspicions instead of grappling with facts is deeply injurious. If there is a difference of political judgment, it is surely incumbent upon those who criticise our statesmen and military leaders to show that they have a better knowledge of the facts and more capacity for dealing with them. One thing it is not open to them to do, namely, to abuse the Government as men whose hearts are set upon vindictive purposes, or to draw pictures of their fellow-citizens losing their souls in the lust of vengeance, which have not even the merit of humorous caricature. We say this because it seems to us most needful to remember that the task of making peace will be one of vast intricacy and many complications. We cannot draw up a schedule of precise terms beforehand. The scheme of settlement which will satisfy the just demands of the Allies and give us reasonable security against military intrigue in the future must, in the nature of things, be deeply humiliating to Germany. It is beyond our human power to make it anything

else. That is the inevitable punishment of all frustrated dreams of domination.

* * *

An important step forward in the direction of Government control of the food supply has been taken in the appointment of a Royal Commission "to inquire into the supply of wheat and flour in the United Kingdom; to purchase, sell, and control the delivery of wheat and flour on behalf of his Majesty's Government; and, generally, to take such steps as may seem desirable for maintaining the supply." These terms of reference are very large, but as Mr. Runciman pointed out they are the culmination of the various measures which the Government has adopted since the beginning of the war in order to ensure that the stocks of wheat in the country are sufficiently maintained to guard against any temporary interference with oversea supplies. Under the new arrangement the importation of wheat into the United Kingdom will be under State control. This is hardly likely to mean any marked reduction in present prices; but it will have the effect of keeping the market steady, and steps are to be taken to prevent any exploitation of these advantages by the retail trade at the expense of the consumer.

* * *

At a time when the religious sanctions of Sunday are weaker than they used to be industrial experience is coming in to reinforce them. Long hours, with their attendant strain and fatigue, reduce productivity, and it is proved that Sunday work is in the long run bad economy. The Minister of Munitions, in view of the tremendous pressure put upon the establishments under his control, has had to face this problem, and he has decided only to permit Sunday work in cases where it is absolutely necessary. As a first instalment of this new policy there is to be no more Sunday labour in the munition works on the North-East Coast after next Sunday.

* * *

The increase in juvenile crime, especially among boys, requires serious attention. It is a sign not of depravity but of lack of control; for it takes the form, not of low cunning, but of wildness and of the total lack of respect for the property of other people, with which workers in boys' clubs are familiar. Even the increase in charges of petty theft has behind it the spice of adventure. Thus we learn that one form which it takes is that of pilfering from delivery vans in the darkened streets. The boys form companies and find a good deal of excitement in pretending that they are attacking German convoys taking supplies to the front. Various causes are assigned for this state of things, the decline of discipline in the schools owing to the shortage of teachers, the independence of the boy who has discovered his economic value and feels that he can do as he pleases, lack of parental control at home owing to the absence of so many fathers in the army, the degrading influence of cinema films depicting crimes of violence. These and other causes which might be mentioned point to the need of discipline and healthy recreation. Unfortunately many clubs are almost derelict, and the Scout Movement has suffered severely from the absence of its officers. Here is another opening for women's work. We know from experience how a woman of tact and real friendliness can often draw out the chivalry and kindliness of a boy's nature in a way which it is very difficult for a man to do.

* * *

It is deeply interesting to watch the way in which new conceptions of religious fellowship are springing up and obliterating the old lines of division. It is a recognition of the religion which lies behind our phrases and forms, and the simultaneous discovery by many minds that the things which give their own faith real content are simpler and more universal than they thought. Thus in an article on 'The Secret of Religious Union,' which appeared in *The Times* last Saturday we find the following passage:—

> It does not matter whether a man worships in a church or in a chapel, or what views he holds about infant baptism, when there is a towering unfaith about the universe and the nature of man to be withstood. The war now is not between different theological sects, but between those who think that there is nothing worth living for but life itself, and those who think that life is worth nothing unless it is lived well. Are we to be willing slaves to the struggle for life, or are we to aim at a spiritual freedom from that struggle? That is the question, the theological question, that matters to us all, and we shall not decide it by quarrelling about matters of ritual or Church discipline. All who answer it one way are on one side, and all who answer it another are on the other, no matter what Church they belong to. There is a new division so sharp and clear that all the old divisions are obliterated by it. That is the reason why there is so much confusion now in religious thought. Many of the old terms are emptied of content, and those who still use them seem to be talking about nothing. Often they use them in a new sense, and so are unintelligible to those who still use them in the old. Life is coming back very quickly into religion with the knowledge that there is a real unfaith, a real devilry to be fought; but this life is often like new wine in old bottles, for it is a new conviction struggling to express itself in old formulæ.

Let no one say that in comparison with many of the inherited dogmas of the churches this is indefinite. It is in reality one of the most positive and arresting statements of belief of which the human soul is capable.

* * *

We have a most disturbing illustration of "a towering unfaith in the universe," though perhaps not exactly in the sense intended by the writer we have just quoted, in the letter on Religion at the Front by the Rev. E. Glyn Evans, which we publish to-day. We value it all the more because it is not conventional or complacent. Mr. Evans, who has spent many months in France as a private in the R.A.M.C., and seen many of the worst horrors of the war at close quarters, is struck chiefly by the absence of religion in the army. With all the bravery and the fine spirit of comradeship he has found hardly any interest in spiritual things, and Christian belief either in the providence of God or the immortality of the soul is, for the most part, absent. So far as the men whom he has seen facing danger and death have any faith at all, he tells us that it is a kind of Stoical fatalism. All that he says must, of course, be taken as the impressions of one trained observer. For a complete picture we need many witnesses, differing both in temperament and in the particular kind of experience through which they have passed. But we are all the more inclined to accept what Mr. Evans says as true over a wider area than he can check by his personal knowledge, because it does not surprise us. On reflection it is almost what we should expect.

* * *

One of the revelations of the war is the way in which a whole generation of men think and act when they have been detached from traditional forms of faith and worship, and their minds have been moulded chiefly by the pressure of modern industrial conditions and the teachings of popular science. They are splendid human material, brave and staunch, but they are fatalists not Christians. The phrases of ordinary religious teaching have no meaning for them, and Christian ideals of holiness of life and humility in the presence of God stir no desire in their hearts. If these men are to be won for all that we mean by religion, and the Christian Church in this land is to be more than a sanctuary for a few chosen souls, we shall have to turn away from our ecclesiastical divisions and doctrinal disputes, and help to build up their faith in God and the sacred prerogatives of human personality from the foundation.

PROF. ROYCE.

By the death of Prof. Royce of Harvard the world has lost one of its greatest thinkers, who was also one of the most lovable of men. He was essentially a religious philosopher, not only by intellectual conviction but by virtue of his temperament, which was rooted in love of the brethren. In philosophy he stood midway between the intellectualism of Hegel and the voluntaryism of James, and sought to reconcile them both in the conception of a universal spirit whose thought was his will and whose will was his thought. His religion took the form of a fervent belief in "the beloved community," which is not any actual church but the invisible brotherhood of loyal souls all the world over, past, present, and to come. He held that the actuating spirit of this community was "Christ," as St. Paul understood that name, in whom the whole body is compacted and knit together; and by that spirit, which is the spirit of love, he believed that God is interpreted to every man, and every man interpreted to himself and to his neighbour. He regarded the statement, "I believe in the Holy Catholic Church" as central in philosophy, as well as in the Christian creed; but he gave to all this a meaning which cannot be used to support the claims of any existing or contemplated church organisation. His "Holy Catholic Church" was real but essentially invisible, and for that reason he held aloof from all "bodies," whether orthodox or liberal, regarding them as nests of partial views and the breeding-place of quarrels and animosities which are opposed to the religion of the spirit. He had many friendships with Unitarians, and much admiration for their teaching, especially for that part of it which is concerned with liberty, but it seemed to him that they had failed by giving liberty a mainly negative meaning. Liberty he regarded as only another name for absolute loyalty to the "beloved community of all faithful souls." With him loyalty was the basis of morals as well as of religion. I have often thought that in some essential respects his teaching had strong affinity with the ideas of the late R. D. Darbishire. The phraseology was different, but the meaning was the same.

He combined the gifts of a great thinker with the simplicity and spontaneity of a child. Kindness was the air he breathed. He was without egotism or self love. His service of truth was a humble devotion, and he was equally devoted, and with an equal humility, to his philosophy and to his friends. He loved children, and was never happier than when he was telling them stories or reciting his favourite 'The Hunting of the Snark.' He was full of quaint and often brilliant humour, but he was almost incapable of saying an unkind word. His talk was wonderfully finished in expression, and was apt to run on in a copious stream like that of Coleridge. His brow was vast, his features irregular and oddly formed, but full of movement, light, and change. Indeed, the expression of his face was such that I often thought him the most beautiful person I had ever met. I never saw a human face so full of life, unless, perhaps, it was Stopford Brooke's. I remember one evening when I found him ill in bed in a dimly lighted room. As he raised himself on his pillow he seemed surrounded with an unearthly beauty that greatly overawed me. The truth is that he was a saint among men; but a very human saint all the same.

When he was in Oxford three years ago, lecturing at Manchester College, he won the hearts of every one with whom he came in contact. The students loved him. He would spend long hours with them in the common room talking of everything under the sun, and giving them of his best. The University presented him with an honorary degree, but what I remember most vividly is not the ceremony nor the Latin oration, but the childlike glee with which he arrayed himself in his scarlet robes and summoned a number of children to look at him. He was full of little acts of graciousness and charm. His last act before leaving Oxford was to go out into the University Park that "he might say good-bye to his friends, the little birds, who had sung their songs to the stranger from over the sea." On one occasion he had trouble with his American correspondence, and had to go through some irritating formalities at the Post Office. One document he resolutely refused to sign, and supported his refusal by expounding the whole philosophy of international relations, to the immense astonishment of the officials. At last the lady clerk said to him, "Well, sir, if you don't sign I shall get into trouble." "My dear young lady," said Royce, "rather than see you in trouble I would sign any and every document which King George might choose to put into my hands. Give me the paper."

He believed and taught the Immortality of the Soul, but with the condition that those only will survive whose continuance is *needed* by the all-inclusive purpose of the Moral Order. Who, then, can doubt that Royce has passed to the mansion that was prepared for him?

L. P. Jacks.

Good Thoughts for Evil Times.

When first thine eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty: true hearts spread and heave
Unto their God as flowers do to the sun;
Give Him thy first thoughts then; so shalt thou keep
Him company all day, and in Him sleep.

Walk with thy fellow-creatures: note the hush
And whisperings among them. Not a spring
Or leaf but hath his morning hymn; each bush
And oak doth know I AM. Canst thou not sing?
O leave thy cares and follies! Go this way,
And thou art sure to prosper all the day.

Henry Vaughan.

O God, from whom all holy desires do proceed, we give Thee thanks for all the evidence that Thy spirit is working in our nation at this time.

For the restraint and dignity of those in authority, we give Thee praise.

For the absence of arrogant boasting and bitter clamour in the people at large, we give Thee praise.

For the spirit of our soldiers, and the courage which is making so many willing

to lay down their lives, we glorify Thy Holy Name.

For the call to nobler living which sounds in our ears from the graves of those who have died that we may live, we give Thee praise.

For the generous taking of thought for the needs of the poor, we give Thee praise.

For the rebukes administered to all who would selfishly provide for their own needs, we give Thee praise.

For the general willingness to serve and to suffer, we give Thee praise.

For the burying of old quarrels, and the unanimity of our people, we give Thee praise.

For the drawing together of all classes at the call of a common danger, we give Thee praise.

Oh grant, we beseech Thee, that never again may we be so far sundered from one another.

Most of all we praise and bless Thy Holy Name for the surety we have that Thy might and love are with all Thy children of mankind, and will never leave us, though the heavens fall.

A. H. Gray.

TEACH us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy Will. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

RELIGION ON ACTIVE SERVICE.

To the Editor of The Inquirer.

Sir,—I note with special interest your observation in the leading article of last week's Inquirer "that the churches are no longer the spiritual home of tens of thousands of men in this land, who fear God and do his will and love their brethren better than they do themselves." The fact is that the churches had ceased to be the spiritual home of multitudes of Britain's heroes long before the war broke out, with the result that untold numbers of these men are facing cruel death and indescribable hardship without the least regard for the teachings, hopes, and consolations of the Christian Church. On active service now the cherished pieties and hallowed exercises of Christianity are really very rare. I have lived and worked with all sorts and conditions of men, in the midst of terrible battle dangers during attacks and counter attacks, without ever seeing the remotest evidence of the spirit of prayer. Dying men have passed away in my presence totally unconcerned for the destiny of their souls. There are exceptions, of course. Many a Christian lad has offered his soul in prayer to God before going over the top of the trench to face the deadly machine-guns of the enemy, and anxious souls on the brink of eternity have often called for the last offices of priest or minister; but emphatically I maintain that such cases, however eloquently they may be reported by army chaplains, do not represent the general attitude of the men at the front.

My statement is based not only on personal observation, but also on the results of deliberate and persistent inquiry in every possible quarter among Colonial and British troops. Being in the ranks and living behind the scenes I had exceptional opportunities of observing actual conditions, and what I saw confirmed all I heard. The sad truth is that the general attitude of the men towards religion, and by that we must understand the Christian religion, is one of complete indifference. Unconsciously they are practising magnificently some of the best Christian virtues—self-sacrifice, hardship, and heroism, but almost invariably they act without a breath of direct Christian inspiration, such, for instance, as a devout Christian would find in the thought of the example of Christ. And not only is the animating motive of Christian idealism absent, but it is not at all uncommon for brave and noble deeds to be performed to the accompaniment of language which is anything but religious or even decent.

Further, in addition to the prevalent irreligious tendency, serious Christian teaching is at a decided discount at the front. It is associated with funk, flabbiness, and conscientious objection! An outbreak of religious revival in the trenches would be as unwelcome in the eyes of a military commander as a disease plague, since both, in his estimation, would represent corresponding depreciation in the fighting value of the men.

Although our cause is just, and can be stated consistently in terms of righteousness and truth, our battles with the Germans are not carried on in the spirit of a holy crusade. There is nothing sentimental or fanatical in the manner of conducting the war. Practicality, efficiency, and success, these are the big words, and anything which even tends to hinder their full realisation is eliminated as far as possible. A religious teaching which curbs the battle ardour of the men is not wanted, and in this and many other ways at the front, Christianity is felt to be an awkward incongruity. Thus it is that the actual tendency of the men and the trend of military requirements coincide, with the result that Christianity and the churches are more deserted than ever.

Again, the full extent of the problem and the gravity of the situation are not expressed by stating that for practical purposes religious reflection is suspended for the duration of the war. It is not merely suspended but in a very radical sense superseded. A widespread stoic-fatalism is taking the place of the religious teaching of the churches. A man goes up the line and takes his place in the front trench or on the battery position with the calm assurance that his fate is pre-determined. If a shell is to kill or wound him then that will happen, or if he is to escape uninjured no missile can do him harm. His fatalism does not consist of a passive and abject self-subjection to his idea. He is seriously concerned about his fate, wants to see much more of life, does his duty well, and takes all possible precautions; but he will not offer up a Christian prayer for protection. He no longer believes in such prayer. What is to be is to be. He is a fatalist, and by his control of associated emotion, a stoic-fatalist. And emphatically one thing that makes such fatalism popular and easy of acceptance is the phenomenal evaporation of belief in a future life, which is, of course, a fundamental and indispensable Christian doctrine. Very few of the men are concerned about what may possibly come after death. In a practical sense the doctrine of a future life is complementary to the high valuation of life in the flesh, and where human life is cheap the thought of its final destiny is regarded cheaply also, and up the line where the dead are seen and handled continually, and gruesome sights abound, life certainly seems cheap, tragically cheap.

Finally, there is a strong feeling among many of the men that the whole war is a demonstration of the futility and impotence of Christianity and the churches, since most of the nations now at war are Christian, and Christianity is understood to be the religion of love and universal brotherhood! The pre-war impotence of the Christian churches and the actual anti-religious effects of war experience, these are the two main factors in the present situation as I see it, and after the war, when demobilisation is completed, this situation will become so serious that the churches will have to fight for their very existence. Our conclusion is obvious. In the face of such a grave peril and common menace Churches and Christians must drop their superficial differences and unite without delay to defend and vindicate the sacred cause of Christ.—Yours, &c.

E. Glyn Evans, R.A.M.C.

The Old Meeting House,
Wolverhampton Street, Dudley.
October 10, 1916.

BOOKS AND REVIEWS.

THE HIBBERT JOURNAL.

Many of our readers on taking up the new number of *The Hibbert Journal* will turn first to the article on 'The Theology of the Rev. Stopford Brooke,' by Dr. J. Estlin Carpenter. It is a study of the influences which played upon Mr. Brooke's mind in his childhood and early manhood and took him away from the traditions of Irish evangelicalism, first of all into the Broad Church school of Robertson and Kingsley and then into a type of theology which he felt to be incompatible with the ancient standards of the Church. Several unpublished letters are included, a foretaste of the deep human interest of the Journal and

Biography which Dr. Jacks is preparing for publication. Dr. Carpenter's article would doubtless have run to too great length if he had dealt more fully with the teaching in the later sermons and the magnificent gleams of religious inspiration in the criticism of the English poets. But this, and some consideration of the validity of his belief in Love as the supreme organ of religious revelation are essential in any complete treatment of the subject, for Mr. Brooke was one of the most highly gifted teachers of what may be called the theology of intuition. In contrast to the pedestrian methods of the scholar he claimed supreme rights for the imagination, when it has been purged and ennobled by the vision of love and beauty.

The place of honour in the present issue is given to an article—'The Root of the Matter,' in which Prof. J. P. Bang analyses German mentality from a Danish point of view. His conclusion, based upon the claims which Germany herself avows, is that if the war ends in such a way that it will be possible for the Germans to represent themselves as victorious it will confirm them in their assumed right to rule the world. "England in particular," he says, "who has perhaps at last grasped the German point of view and the German method, must realise that Germany will give her no quarter....All sympathy for the individual Germans one knows, all respect for the undeniable ability and honesty which distinguishes the nation in daily life, cannot after all—and herein lies the tragedy for Germany and for the world—weigh against the deplorable trait in their national character which has just been described, and which expresses itself—to put it shortly—in the conviction that the Germans are the only people who, spiritually and morally, stand so high that they may, nay, *must*, allow themselves to employ any means, even immoral, to reach their goal—to rule the world and seal it with their impress." This article is followed by another on a kindred topic—'More German Sermons,' by Prof. A. S. Ferguson, which it is difficult to read without the feeling that we have been suddenly transported into the quarter of Bedlam reserved for the religiously insane. Among the reviews we note a keen and argumentative discussion by Dr. Jacks of Mr. G. G. Armstrong's recent book, 'Our Ultimate Aim in the War.' Dr. Jacks, while paying a high tribute to its ability, comes to the conclusion that its programme of a world-parliament to solve international difficulties and enforce peace is fraught with possibilities the exact opposite of those which its author desires.

A new book by the Rev. Dr. Tudor Jones, 'The Spiritual Ascent of Man,' will be published by the University of London Press this month. It will contain an Introduction by the Master of Balliol College, Oxford.

PUBLICATIONS RECEIVED.

Messrs. Macmillan & Co.:—Responsibilities and other Poems: William Butler Yeats. 6*s.* net. Reveries over Childhood and Youth: William Butler Yeats. 6*s.* net.

Messrs. Longmans & Co.:—Sir Henry Enfield Roscoe: Sir Edward Thorpe. 7*s.* 6*d.* net.

MEMORIAL NOTICES.

PRIVATE A. R. PARRY.

We regret to announce the death of Anthony Robert Parry, third son of the Rev. Edward and Mrs. Parry of Ilminster, who was killed in action on September 15. He was born in Todmorden, and when his father and mother removed to Ilminster he was sent to Taunton School. When he reached the age of 16 he decided to take up market gardening as an occupation, and went to Evesham, where his uncle, Dr. A. H. Martin, lived. He left for Canada in April, 1914, and worked at a large fruit farm at Oakville, Ontario. When war broke out he enlisted in a Canadian contingent, and after training in camp at Niagara, joined the Black Watch, with whom he came to England, and left with them for the front in October, 1915. Here he was in the thick of the fighting at Ypres in the salient there, also at St. Eloi, where he was wounded by shrapnel, and on recovery removed with his regiment to the Somme, where he met with his death on September 15. The following extracts from correspondence will show how much he was beloved in Evesham:—"He put in as much good work and kind deeds in this short space as many do in threescore years and ten." "I do not think that any one who came in contact with him could do so without feeling the better for it. His cheerfulness, kindness, and thoughtfulness were wonderful, and every one who knew him valued his friendship. I hope his glorious life and death will always be an inspiration to me and all his other friends." Mr. and Mrs. Parry's other three sons are on service. The eldest, Edward, is a serjeant in the Cambridgeshire Regiment, the second, Rex, is in the Hampshires, and is at present in India; and the youngest, Gordon, who has been wounded, is a lieutenant in the Northumberland Fusiliers.

SECOND-LIEUT. ERIC LOFTUS PERRIS.

Many friends in Middlesbrough, Hull, and London, will lament the death of this bright young officer, who was killed in action in France on September 27. Eric Perris was the only son of Mr. and Mrs. Fred. F. Perris of Middlesbrough and grandson of the Rev. H. W. Perris. Along with his cousin, Second-Lieut. Noel F. Perris (who was wounded on July 1 in the fighting on the Somme, but has since made a good recovery) he enlisted in the early months of the war, at the age of 18, went through thirteen months' service in the ranks at home, and was then given a commission in the Yorkshire Regiment. Hating the whole trade of war, he yet answered promptly, as so many have done, what he regarded as the supreme call of duty in the present crisis. He died at the age of 20 years. He was educated at the Bede School, Sunderland, and the Middlesbrough High School, where he obtained a first-class in honours in the Senior Cambridge Local. At the time of the outbreak of the war he was in France, taking a summer course at the University of Eu. *The North-Eastern Daily Gazette*, on whose literary staff he served for a few months, writes of him: "Young Eric Perris was, like many a brave youth who has gone from our midst, full of ardour, courage, and high resolution, with bright intellectual and moral prospects." A fellow officer writes: "It was the most awful night I have ever known. Eric got into the Bosche trench at one point with about half a dozen men. I did the same a bit more to the right. Everything was confusion and we were bombed out. We were the only two sections that got into the trench at all, and neither had the slightest idea where the other was. After about an hour I got back. Nearly half the company was missing including Eric. The trench was taken next morning, and Eric found and got away. He died at the dressing station. He was one of the best officers I have known out here. He got on very well with the men and had a great gift of leadership." Another writes: "Eric out here was fine, always in good spirits and never complaining, though latterly we have had something to put up with."

Deep sympathy will be felt with the parents in the loss of their only child. But they will feel that, like many other brave lads, he "gave his life a ransom for many."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is officially recognised by the Local Government Board as entitled to make appeals for funds for providing the Belgian Military Hospitals in France with surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients, and for aiding the Convalescent Depots for Belgian soldiers, and maintaining a Hospice for civilian refugees in Calais.

91st List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	14,305	14	4
Mrs. Howard Martineau (fourth donation)	10	0	0
Miss L. Colton and the Misses Gillespie (eighteenth donation)	0	7	6
Private C. L. Briggs, B.E.F.	0	10	0
Mr. J. E. Mace (sixth donation)	1	1	0
M. and G. P. (third donation)	1	0	0
Mrs. J. du Vallon (tenth donation)	4	0	0
"In Memoriam," for Hospital Appliances	10	0	0
Mr. and Mrs. Herbert Gimson (second donation) ..	1	1	0
Mrs. Russell Martineau (seventh donation)	25	0	0
L. S.	2	2	0
Mrs. Mottram	1	0	0
Dr. L. Hertoghe (Belgian Army)	0	14	4
Mr. A. H. Laws (second donation)	1	1	0
Mr. W. N. Martin (tenth monthly donation) ..	0	6	0
Mr. J. Brent Price (sixth donation)	0	5	0
Nurse Copeman (eighth donation)	0	10	0
Miss D. Duffin	0	4	0

Mr. George Banks (twenty-first donation)	1	0	0
Miss Mace	2	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (seventeenth donation) ..	1	8	0
	£14,369	4	2

The Belgian Hospital Fund is registered by the London County Council under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium; (2) To maintain a Civil Hospice at Calais; (3) To aid the Belgian School Colonies in France.

Parcels have been received from:—Monton Women's Congregational Union (per Miss E. Leigh); Mrs. T. Bowen Evans; Miss D. M. Armitage; J., Leeds; Mrs. J. H. Green; Mrs. Kent; Miss Mace; Ipswich Guild of Service and Girls' Friendly Society (per Mrs. Tilley); S. C.; Bank Street, Bolton, War Workers Circle (per Mrs. Flower); Mrs. Varian; The Misses Wethermann; Mrs. N. Bishop Harman; Miss D. M. S. Holmes (per Miss Taylor); Mrs. Crompton; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Manning Prentice; Mrs. Webber.

WEEKLY NOTES.

Again we have been enabled to send out the instruments asked for to the hospital at Le Havre. This hospital has eight hundred beds, and we have done a great deal towards equipping it properly for its work.

There are great changes going on just now in the Belgian hospitals. Small ones are being closed and large ones in huts are taking their places. In Calais there will soon only be six specialised ones left, and a large hospital just outside the gates is partly built to accommodate all the beds which were formerly in the town, scattered about in various kinds of buildings. This hospital has already 700 beds, and is in process of expanding to 1,200 shortly. Now that winter is coming on all the hospitals are anxious to have their stores of warm underclothing and comforts replenished, and there are always demands for games for the men, who will necessarily be much kept indoors during the coming months.

I have good reports from the Calais hut this week. The Belgian Base Commandant, General Clooten, visited it last week, and expressed great pleausre at all he saw. The evenings were cold and wet, and between twelve and thirteen hundred men were in it nearly every evening. Three free performances of the cinema were given to full houses, and Miss Holmes reports the films were very good. There were forty wounded "Tommies" at the afternoon's entertainment, some of them Anzacs and Canadians, and they all had a very happy time. I had a very pleasant visit to Norwich this week end, and a most sympathetic audience. It was delightful to meet so many interested in the work of this Fund.

Rose Allen.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.
Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

In response to the appeal for toys for the Colonies of Belgian children in France, which appeared last week, parcels have been received from Miss Newling, Miss Ackroyd, and the Misses Margaret and Kathleen Falconer. All parcels of toys should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.

THE PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

ANNUAL MEETING.

The Twenty-Eighth Annual Meeting of the Assembly was held on Tuesday, October 10, at the New Gravel Pit Church, Hackney. The religious service, at 12 o'clock, was conducted by the Rev. J. H. Weatherall, the sermon being preached by the Rev. A. H. Biggs of Ilford.

After luncheon in the Aspland Hall, which gave every opportunity for the social intercourse which is always a feature of the Provincial Assembly gatherings, the delegates and friends assembled once more in the beautiful church for the business meeting, the President, the Rev. J. Wood, in the chair. The minutes of the last meeting were taken as read, and after the reading of the roll the Secretary, the Rev. Gordon Cooper, presented the Report, which is a record of a year of good work accomplished especially among the scattered country churches which depend upon the occasional visits of the Minister of the Assembly, and the generous and unfailing help of the lay preachers of the district. The Treasurer's Report was presented by Mr. Edgar Worthington, who made an urgent appeal for renewed and increased subscriptions, pointing out that whereas they began the year with over £38 in hand they now had only about £5 or £6. The Chairman, in proposing the adoption of the reports, said that, although it had not been possible to start any fresh work owing to the war, the Committee had felt that they must be prepared for the work to be undertaken when the war was over, and for that reason they had arranged that most of the afternoon should be taken up with a discussion on this subject. The Rev. W. H. Drummond, Minister of the Assembly, in supporting, explained that it had been decided that he should not prepare any formal report this year, as the work had presented no new features, though it had been hard and difficult, and they desired to keep the time of the meeting for the important conference which was to follow. He spoke specially of his own sense of indebtedness to the lay preachers. The Lay Preachers' Union had been greatly depleted owing to the war, and some of its most energetic and capable members had volunteered early in the war, five or six being now in France; but the older men had come forward splendidly, and given themselves with great fidelity and self-devotion to the task of maintaining the churches in the province. He expressed the cordial regret of all present that the President of the Union, Mr. J. Kinsman, had met with an accident which had laid him by for a time, and it was proposed that a message of sympathy should be sent to him from the meeting.

The Rev. F. K. Freeston moved that the best thanks of the Assembly should be given to the retiring President and to the officers for their services during the past year, and that the following be elected for the ensuing year:—President, Mr. E. R. Fyson; Treasurer, Mr. E. Worthington; Secretary, the Rev. Gordon Cooper; Auditor, Mr. Herbert Gimson. They owed a very great debt of gratitude to Mr. Wood for the way in which, in spite of ill-health, he had helped their cause during the two years he had held office, and for the benefit they had derived from his experience and sagacity. The new President, Mr. E. R. Fyson of Ilford, he cordially welcomed. They would all feel the propriety of asking him to undertake this office as Ilford was a protegé of the Assembly, and had received much help and a great deal of sympathy from it. The motion was seconded by the Rev. Henry Gow, and carried.

It was announced that the Rev. J. H. Weatherall would be the Preacher for next year, and subsequently the Secretary informed the meeting that the Rev. J. Wood had been chosen as Supporter. The Revs. J. W. Horsley, J. Vint Laughland, and N. J. Hawthorn Jones were welcomed as members of the Assembly on their settling as ministers of churches in the province. A welcome was also given to Representatives of Kindred Societies, to which Dr. Hargrove replied. This brought the Business Meeting to a close.

DISCUSSION ON "THE CHURCHES AFTER THE WAR."

The Chairman, in introducing the discussion, said their choice of a subject implied the conviction that after the war the world in which they lived, their ideas, life itself, will wear a very different aspect. It was impossible that such a great catastrophe as had befallen the world should not mark great changes in regard to labour, commerce, art, literature, and education. There were already signs of strange upheavals, and in the commotion that was coming on the Church itself would be largely affected. Some people still seemed to think that after the war life would go on much as it had done before 1914, and there was a narrow sense in which that was true; but the more comprehensive view made it clear that, although certain fundamental values, social, political, and religious, would remain unchanged, they would be confronted with many new problems, and with old problems revived

again in new forms. For instance, denominationalism would count for far less than it had hitherto done, and they would have to find out how to adapt their services to the new demands which would be made upon them. The churches were, to a certain extent, in a state of suspended animation at present, and they were driven back—and it was not a bad thing—on the forces of prayer, faith, and patience, waiting for their opportunity. That opportunity would come with the declaration of peace, and then would be their chance, but not unless they had prepared themselves for it by consideration of the problems that were coming so fast to the front. They must not expect a sudden acceleration of the rate of progress; reconstruction would be a slow matter, and if anybody thought that on the declaration of peace the millennium would be presented to them they would be grievously disappointed. That being so it was well that they should discuss these things at the present time.

Dr. Carpenter said he claimed on prophet's vision, and pleaded his own inadequacy of judgment and the uncertainty of the issues at present being decided in dealing with this question of the future, but there were one or two thoughts arising out of the fearful strife in which we were engaged which he would like to offer to them. Ten thousand men, he understood, had gone forth from our churches and schools, which was a substantial contribution from our own denominational life. Some had given the last proof of love in laying down their lives for their homes and their country, for freedom and justice, and the security of peace under public law, and rest already in nameless graves. The future of the churches would depend upon those who remained behind, and on those who would return, tried and tested in the great fight, but surely weary of its passions and horrors, and sternly resolved that as far as they could achieve it there should be war no more. What will they find and what will they bring with them? Our future would spring out of these two factors, but behind them was the wider problem of the churches at large, without which it was hardly possible to discuss our own particular problem. If these are full of aggressive tempers and revengeful impulses, the desire to extend dominion, capture trade, and increase national wealth, there could be no future for them till they had changed their hearts and amended their ways. If we were defeated they would be angry, depressed, and sullen; if victorious, they would be inflated with unholy pride. The claim that we must inflict the utmost humiliation we can exact from a beaten foe did not, he believed, express the mood of the men who were fighting; but there were manifold signs that it was spreading among ourselves at home. The enthusiasm which had sustained us at the beginning of the war could not be maintained, the fearful struggle was wearing out the nobler impulses with which we had entered the struggle, though we still held on with grim tenacity of purpose, and in this there was much peril for our church life. Such a temper of mind displayed no love and mercy, it knew nothing of the lowly walk with God. Dr. Carpenter, continuing, spoke earnestly of the moral dangers and difficulties which had been increased by the war, and of the perils which would menace us when peace was declared. Prognostications had been made which would prepare us for tremendous social and political struggles, and for an immense rebound against control which might lead to anarchy. He did not profess to be able to estimate the exact amount of truth in such anticipations, but he thought they ignored one significant and impressive fact, that the war had revealed in the nation an immediate and immense capacity for self-sacrifice on the part of every class throughout the realm. This splendid energy it would be the churches' business to enlist and maintain for every form of social righteousness; it should supply a wide and enduring basis on which to rear that love of man which cannot be realised in its fullness till it includes man's Maker, God. It was true that there had been a decline of religion, an increase of materialism, of late years, much undoing of dogmas once tacitly held, though neither examined nor understood; much weariness of outworn forms resting on ecclesiastical pretensions now largely repudiated; but beneath all this man's relation to the universe and to his fellow-men, his obligations to truth, duty, and goodwill, had become more clearly articulate in all thoughtful minds. The process, slow and obscure, had generated unseen a vast amount of unorganised religion, capable of producing strong emotion and vigorous action under a stimulus sufficiently powerful to awaken it into conscious life. Of this deep, inner movement the plain evidence had been afforded us in the resolve of all classes to sustain fully the responsibilities which war involves, bearing its labours with cheerfulness and its losses without bitterness. Here was a temper to which rational religion might well make its appeal. Here were common foundations of thought and feeling and action on which new edifices of faith might be slowly reared, new fellowships of interest and affection gradually established, new confidence and fellow-work secured.

The primary object of the Church, Dr. Carpenter continued, was to maintain and nourish the spiritual life of its members. Its chief instrument to that end was what we know as public worship, and it was in the decline of the attendance at public worship that the enfeeblement of organised religion had been revealed. Many no longer found help in the liturgies and creeds of the Anglican Church; but it must be confessed that we, no less, had failed to sustain the interest which they have lost, especially among our own young people. We had assumed too readily that it would arise naturally through the experiences of life, and amid other competing influences in successive phases of education it had been left without any word of guidance and support. At such a time of crisis they might well take to themselves the advice of the Seer of the Apocalypse to the Church at Sardis, to strengthen the things that remain; and those things, Dr. Carpenter reminded his hearers, were both seen and unseen. Time was not, for us, hastening to its close; it flows on through the years and centuries, and things temporal were, in consequence, the scene of God's discipline and instruments of his training, the elementary stage of his vast purposes for the education of the race. Reviewing the activities on behalf of the men in the field, the sufferers in the hospitals, the bereaved and sorrowing, the refugee victims of the war, Dr. Carpenter claimed that the crisis had forced upon us a great education in sympathy. The tribute of the young nations of the British Empire, again, owning allegiance to the same principles of liberty and self-government and law, was a testimony of the growth of a new spirit of responsibility and anxiety to undo the wrongs of the past and pave the way to a better future unstained by ambition or greed. In the larger field of humanity itself they had at last begun to remove barriers and suspicions, and to put in motion vast operations of industry and trade which created ties and involved obligations of goodwill. A new sense of international morality was also springing up in the hearts of the people and inspiring the language of statesmen. It would be the business of the churches to foster these qualities in a spirit fundamentally democratic, and this meant that all gifts and powers of knowledge or ability, of culture or wealth, could only justify themselves as they ministered to the welfare of the whole. The religion of the future would make no compromise with the sacerdotal theory, and would not confine a prophetic ministry to any select order, but it would boldly prepare for warfare with suffering and sin, force men to realise the hideous sores in our social order, and enlist for the service of civil life the courage, loyalty, and endurance with which the men of our nation are meeting the foe. With this hope we could say, "Rejoice, for the Kingdom of Heaven is nigh."

The Rev. H. Gow said that as far as the nation was concerned he felt more convinced at the present time than any one could have been at the beginning of the war that we were right to enter into it, but it was necessary to keep that conviction as free as possible from any suggestion of revenge for its own sake. In regard to the future he did not think it was possible even to adumbrate what the literature, or the art, or the music, or any other results of the creative imagination would be. They might, he believed, look forward to new forms of poetry and art with high expectation, but any attempt to draw up a scheme beforehand was bound to be a complete failure. The same thing applied to the forms of public worship which would be attempted in the future. Their business at the moment was to live this thing through in the highest and noblest way possible, not merely feeling the horror of it, but the glory and challenge of it. Neither this nor any other war was a necessity, sent by God, but it was the most tremendous challenge the world had ever known, and for men who had something to cling to of eternal value a challenge was the most inspiring thing possible. They needed all the strength, the love and wisdom of God that they could obtain, but with God's help they would be able to cope with every difficulty and respond to a call of the sternest and holiest kind.

The Rev. W. H. Drummond confessed that he was a frank agnostic in regard

to what was likely to happen after the war, because everything depended so much upon the issues of the war. He was optimistic about the issue, but victory, the kind of victory which was necessary to secure what was essential to peace in the future, was far from being won. If, through the fortune of war or as a matter of exhaustion, we were obliged to make an insecure peace, we should then have to face problems about defence which would make a profound difference to our social life, and would react upon our church life. That was why it was so extremely difficult to say anything definite. All the problems they would have to deal with must loom in very vague outline before their eyes. As Minister of the Assembly his experiences on Sunday were very different from those of an ordinary minister who spent the day, for the most part, in the sanctified atmosphere of his church, Sunday School, and study. His journeys to the churches in the province necessitated spending many hours in crowded trains and railway stations, and he was thus brought into contact with masses of humanity who had more need of railways than of churches. The impression they created in his own mind was serious. He had begun to realise that among the vast crowds he mixed with at stations like Victoria or Waterloo there were very few indeed who were spending Sunday as he was spending it, or felt the same need of doing so. Here was an immense mysterious, and most interesting human world which somehow or other the churches were not touching as they should, and many ministers of all denominations felt this acutely. They had wakened up to the fact that the words they say, or the way they say them, and the rites they perform, good and beautiful as they are for their own souls, are not the vehicles of life and power to these others, and they could not any longer be satisfied with being "salt of the earth, ye virtuous few." That problem had been brought to a head, both intellectually and emotionally, by the crisis of the war, which involved not only international conflict but also a social and intellectual upheaval of a quite unprecedented kind. Whether we liked it or not we had to recognise these facts, and somehow adjust ourselves to them. We had to ask, how can we best fit ourselves to be of real religious service in re-interpreting and reinforcing the power of religion for this great crowd of men and women, so many of them—as we are free to confess in view of the experiences of the war—quite as good and self-sacrificing and devoted as those who go to church? These people represented our problem, for, although they may never be satisfied with what we have hitherto given them, they needed religion, and were ready to pay homage to goodness and to acknowledge the need of fellowship in their lives. There was also this fact to be faced, that there would be a vast shifting of population after the war. Already certain changes were contemplated which would mean that great colonies of workers would spring up in places that had hitherto been quite removed from the commercial activities of the country, and that meant that new opportunities would be presented to the churches which could only be met if earnest and vigorous men were allowed to go among these people and get to know them and their needs, not troubling about ecclesiastical organisation until such time as this naturally crystallised and took shape. Some such experiment as this, if tried in a certain district which he had in mind, would be, for them, a most novel and interesting experience. It was one way in which men might be influenced and uplifted into new forms of religious fellowship.

Lt.Col.Bullock, minister of the Unitarian Church, Ottawa, who was present, was cordially invited by the Chairman to address the meeting, and the feeling of gratitude which the loyalty of the Oversea Dominions has evoked in this country was made evident by the hearty reception which was given to him. In a vigorous and breezy speech he pleaded for a new resurrection among the churches. Everything had been changed by the war, and there were greater possibilities to work upon than there had ever been before. The whole question summed itself up in this sentence: Can the Church of the ages adjust itself to the man of the age? Dr. Hargrove, the Rev. J. Vint Laughland, the Rev. C. A. Ginever, and Miss Alleyne also joined in the discussion.

At the close of the meeting the members were entertained to tea in the schoolroom by kind invitation of the Hackney congregation, to whom a warm vote of thanks for their hospitality was passed, proposed by Mr. Wood.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION.

The opening of the session of the Home Missionary College at Manchester on Wednesday, October 4, was marked by two very interesting utterances, the one an address by the Warden dealing with the history of a notable pioneer of popular religious liberalism; the other by the Principal. Readers of the History of the College by the Warden (the Rev. H. McLachlan) had their curiosity aroused by the references to Joseph Cooke and the churches in Lancashire associated with him after his expulsion by the Methodist Conference. It was a most fortunate choice of subject, therefore, and the hearers of the lecture heartily agreed with the expression of thanks made at its close by the President and former Principal, the Rev. Alex. Gordon. Mr. McLachlan remarked that the lecture was designed to form part of a larger historical study. The Methodist Unitarian churches, so-called, stood outside the main stream of Unitarian history, and owed little to the aggressive propaganda of Priestley and his school, whose deterministic philosophy they rejected. Little is known of Cooke's education, but it was not a learned one. He was born in 1775, passed through the usual Methodist experience of conversion, became a local preacher, and at 20 was placed on trial for the itinerant ministry by the Conference of 1795. In 1799 he became a "full preacher of the Gospel." Something of his character is indicated by the words of a Methodist writer: "A young man of promising ability who acted uprightly in not professing doctrines he did not believe. We love the man while we resent his errors." His pulpit work was of a very high order, and he was universally admired and beloved. The subject of his "heresy" was the nature of justifying faith and of the "witness of the Spirit." He believed that in this matter he followed the later and more ripe teaching of Wesley. He held that "a sense of pardon" was not absolutely necessary to salvation. Complaints were made as to his unsoundness, and dissatisfaction was aroused. At the Conference of 1805 he agreed to make the controverted points a matter of deep study for one year, and was appointed to Sunderland—a district well removed from the parts where he had begun to exert influence. In 1806 he was expelled. Cooke affirmed that he had never engaged to be silent as to his views, and, accordingly, he published sermons containing them. His opponents professed to regard this as a breach of faith. Those, however, who had been helped by his ministry supported him by their sympathy and affection, and men like John Ashworth were unwavering in their loyalty to him. No doubt his opponents were right in saying that his method of reading the New Testament, *i.e.*, by using his own reason in its interpretation, must in the end lead to Unitarianism. If he did not end in Unitarianism (and he died not long after his expulsion at the early age of 35, on March 4, 1811), he certainly moved steadily in that direction.

In the few remaining brilliant years of his work Cooke preached in the Providence Chapel in High Street, Rochdale, which seated seven hundred persons. The new sect became known as the Cookeites. His published works (among them 'The Sunday Evening Companion') were widely read. Discarding as he did the doctrines of original sin and atonement as they are popularly believed, and being (as his friend Ashworth thought he might be called) a Sabellian, it was, nevertheless, his highest ambition to be a faithful follower of the Lord Jesus Christ.

The Principal (the Rev. Dr. Mellone), after speaking of the pleasure it gave to every one to meet under the presidency of the Rev. Alex. Gordon, said he wished to refer to some words of the visitor's address, given at the close of the last session, and to say how heartily he associated himself with them. They were to the effect that the curriculum of a college which prepared students for the ministry must, in these days, be modified according to the changed views which had come to be universally held as to the inspiration of the Bible. Certain studies which had been prescribed of old, on the supposition that the Biblical text was infallibly and literally inspired, must in time be revolutionised. He said that long habit made it difficult to change actions which were at first dictated by principles now abandoned, but in the long run the changes would have to be made.

MEN AND MOVEMENTS.

The Annual Meeting of the Provincial Assembly of London and South-Eastern Counties on Tuesday was a great success. The Rev. Bertram Lister and his con-

gregation were admirable hosts, and the proceedings throughout were on a remarkably high level. The keynote for the day was struck in the sermon by the Rev. A. H. Biggs; the luncheon was, as usual, a happy meeting time for friends; while the wisdom of the Committee's decision to shorten the formal business and devote most of the afternoon to a conference on 'The Churches after the War,' was shown in the deep interest with which the speeches were followed.

We are glad to see that Mr. Hugh Rathbone has been appointed a member of the Royal Commission to deal with the national supply of wheat. Mr. Rathbone's friends know what eminent public services he has rendered already as a trusted adviser of the Government on the problem of the nation's food. He has been one of the forces behind the scenes which have kept down the price of bread and prevented anything like panic prices.

A welcome visitor to Essex Hall this week has been Lieut.-Col. C. Seymour Bullock of the Canadian Forces. Col. Bullock, who is minister of the Unitarian Church in Ottawa, has been one of the most successful recruiters in the Dominion. He arrived in England a few days ago in charge of a large new contingent of Canadian troops. Needless to say he has a remarkable influence over his men, and is deeply interested in everything that affects their welfare. Colonel Bullock has not quite forsaken his ministerial duties, for he is announced to preach a sermon on 'Things that cannot be shaken,' at Unity Church, Islington, on Sunday morning, October 15. We understand that this will be the only occasion when he will preach during his visit to London.

The numerous friends of the Rev. R. P. Farley will be glad to learn that he is enjoying a successful lecture tour in America—not, we may add, before he had tried to join the army and failed. In an article in *The Christian Register* describing the Summer School at Meadville, we read:—"One of the most entertaining lecturers of the early part of the programme was the Rev. R. P. Farley of London, England, who spent many years in investigating the co-operative movements of Western Europe. During a period of ten evenings we were taken on an imaginary pilgrimage through Switzerland, Denmark, Belgium, Holland, France, and Germany, each particular feature of the co-operative activities of those countries that we might copy with advantage in our own land being pointed out by our distinguished guide."

We regret to see the announcement that the Rev. W. E. Addis has resigned his position as Vicar of All Saints, Ennismore Gardens. After a short ministry at the High Pavement Chapel, Nottingham, Mr. Addis was for several years lecturer on Old Testament subjects at Manchester College, Oxford. He was a most stimulating and painstaking teacher, and many former students of the College owe much to his wide and exact knowledge, and the warmth of his friendship. He has always possessed the modesty and devoutness of spirit which are among the best adornments of great learning.

A rumour reaches us that the buildings of Manchester College, Oxford, are likely to be taken over by the military authorities for a hospital. Our only comment is that those who love the College best will find it in their hearts to rejoice that it should be used for such a noble purpose, and gather to itself its own splendid memories of the great war. Instead of condoling with the Principal over the inconvenience we are inclined to congratulate him that dead stones like living men can serve the cause of freedom and humanity. It will enrich the memories of the College for all who come after us.

Our readers will remember a recent letter in our columns from the Rev. Irvine Lister urging the formation of a League of Self-Discipline and Prayer. The League has been started in a modest way, and the first monthly Rule of Daily Devotion has been issued. This can be had on application to Mr. Lister at 96 Bewsey Road, Warrington.

The Secretary of the National Unitarian Temperance Association asks us to remind our readers that November 12 will be Temperance Sunday. Pamphlets &c., for distribution can be had from Mr. E. F. Cowlin, 19 Northwood Road, Forest Hill, London, S.E.

All churches must desire to remember our soldiers and sailors and those who suffer or are bereaved in the war in prayer at their services. For this purpose the High Pavement Chapel, Nottingham, has issued a series of Prayers and Responses which have been found very helpful in many congregations. Music of a simple and finely devotional character has been composed for the responses by Mr. Charles Lymn, organist of the chapel. Copies of the words and music may be had at special rates from Messrs. Lymn and Keeton, 23 Barker Gate, Nottingham.

The autumn meetings of the British and Foreign Unitarian Association will be held in South Wales on Sunday, Monday, and Tuesday, November 19, 20, and 21. We shall give particulars of the programme of services and meetings next week.

Dr. P. H. Wicksteed will deliver the first of his Hibbert Lectures in University Hall, Gordon Square, W.C., on Tuesday next, October 17, at 5 p.m. The subject of the course of eight lectures is 'A Study of the Reactions between Dogma and Philosophy as Illustrated by the Teaching of S. Thomas Aquinas.' The lectures will be given weekly.

It is announced that Dr. John Hunter will resume the Sunday morning services at the Æolian Hall, New Bond Street, W., on Sunday, October 22, at 11 o'clock. Dr. Hunter hopes to be able to continue these services during the winter.

Next week we hope to publish the Address which was delivered by the Master of Balliol at Lewin's Mead Meeting, Bristol, on Sunday evening, October 8.

NEWS OF THE CHURCHES.

Birmingham. — On Sunday last, the Anniversary Services of the Sunday School and Home Mission in connection with the Church of the Messiah, were held. The Rev. Lawrence Clare conducted the services, and preached morning and evening to large congregations. On Monday evening the annual meeting took place, when again there was a good attendance. Mr. Clare presided, and the Sunday School reports were read by the superintendents, Mrs. G. W. Kenrick and Mr. J. Archibald Kenrick. Mr. Clive Kenrick also presented the Committee's report, and Mr. G. W. Kenrick submitted a favourable balance sheet. The Home Missionary (the Rev. T. Graham) described the work he is doing amongst the poor and in the homes connected with the Sunday Schools, and reviewed the various activities connected with the Men's and Women's Sunday Classes conducted by him, and the institutional work of the Schools. The various reports showed that despite many obstacles the Schools are being carried on efficiently. Several speakers spoke of the excellent results which are being achieved, and of the church's indebtedness to the ladies and gentlemen who had stepped forward at a time of national crisis to take the place of those on active service. The speakers included Miss Rosalind Lee, Mr. George Titterton, J.P., Mr. E. P. Beale, Mr. P. J. Worsley, and Mr. J. Kimberley.

Downpatrick.—On Wednesday, October 4, the Unitarian Presbytery of Antrim ordained the Rev. Ralph Philipson, B.A., to the ministry of Downpatrick Non-Subscribing Presbyterian Church, in succession to the Rev. M. S. Dunbar, who resigned some little time ago on the appointment of his son, the Rev. Kenneth Dunbar, to the pulpit at Comber. The ordination service in the church began at 1 o'clock. The Rev. W. H. T. Tilson, Greyabbey, preached the sermon, and the Rev. P. Godding, Ballyclare, gave an exposition of Presbyterian polity. After the ordination, and the extending of the right hand of fellowship by the ministers and leading laymen, the Rev. H. J. Rossington, Belfast, delivered the charge to the minister and congregation. Luncheon followed, at which among those present were: the Revs. A. O. Ashworth, J. H. Bibby, G. V. Crook, J. D. Davies, M. S. Dunbar, K. Dunbar, P. Godding, J. A. Kelly, R. M. King, G. L. Phelps, E. H. Pickering, H. J. Rossington, H. T. Tilson, M. Watkins, and D. J. Williams; the Rev. J. G. Pooler, curate of Down; and the Rev. R. M'Elney, of Infirmary Street Presbyterian Church, Downpatrick. Mr. H. Dickson, congregational secretary, read apologies for absence from the Ven. L. A. Pooler, D.D., Archdeacon of Down, the Rev. F. B. Aldwell, minor canon of Down cathedral, the Rev. J. Dickson (Methodist minister, Downpatrick), the Rev. J. J. Magill (Rademen), the Rev. G. J. Slipper (Newry), and Mr. G. Allen, J.P. (Mountpanther). The Chairman, Mr. S. C. N. Lowry, treasurer of the congregation, welcomed the members of Antrim and other Presbyteries and of neighbouring congregations, as well as representatives of other denominations. The speakers were the Revs. J. A. Kelly, R. M. King, G. L. Phelps, J. G. Pooler, Kenneth Dunbar, J. Kennedy, and R. Philipson. The Rev. A. Ashworth proposed "The Ministers of other Denominations," to which the Rev. R. M'Elney made a happy reply, in the course of which

he said that during his ministry at Downpatrick there had never been the slightest friction between Mr. Dunbar and himself.

Dudley.—On Sunday morning, October 8, a Military Service was held at the Old Meeting House. The officers and men of the 1st Worcestershire Volunteer Training Corps were present. The Mayor and ex-Mayor of the town also attended, and the whole service was an inspiring success. The Rev. E. Glyn Evans (R.A.M.C.) officiated.

Harvest Festivals.—We have received accounts of Harvest Thanksgiving Services held at the Free Christian Church, Horsham, when the Rev. N. J. H. Jones preached morning and evening, and the Rev. F. H. Jones in the afternoon; the Presbyterian Church, Nantwich, where the minister, the Rev. J. Park Davies, preached in the morning, and the Rev. D. J. Evans, of Chester, in the evening, the Unitarian Church, South Shore, Blackpool, where the preacher was the Rev. B. C. Constable. Halstead, preacher the Rev. J. H. Smith. London, Kilburn, preachers the Revs. J. A. Pearson and W. H. Drummond. London, Islington, preacher the Rev. J. Vint Laughland, Taunton, preacher, the Rev. G. S. Woods. Also at the Unitarian Chapel, Nottage, South Wales, when the Rev. D. G. Rees (Gellionen) preached; on the following afternoon, after the annual tea-party, Mr. Rees gave a lantern lecture entitled 'A Welsh Pilgrim in the Holy Land.'

London : Acton.—The Literary Society in connection with the Unitarian Church has just entered upon its twelfth session, and on Tuesday, October 3, the President, Mr. Wilkes, gave the opening paper on the 'Life and Letters of Thomas Gray,' this being the year of the bicentenary of the poet's birth.

London : Kilburn.—A pleasant social gathering to welcome the Rev. J. A. Pearson, who has taken temporary charge of the Unitarian Church in Quex Road, was held on Monday, Oct. 9. Members of the church committee expressed their cordial gratitude to the London District Unitarian Society for liberating Mr. Pearson for this special work, and short speeches were made by the Rev. W. H. Drummond and Mr. Herbert Smith. Mr. Pearson replied in a few genial words of encouragement, acknowledging that their task was a difficult one, but with courage and earnestness they could accomplish it.

Midland Sunday School Association.—The quarterly meeting of the Association was held at West Bromwich on Oct. 7. There were present delegates from the schools at Church of the Messiah, Hurst Street, Moseley, Small Heath (Birmingham), West Bromwich, Coseley, Lye, Oldbury, and Walsall. The Committee met previous to the Conference, when it was decided to hold the Annual Meeting at Hurst Street on January 20, 1917. A paper was read by Miss Bell (West Bromwich), 'A Talk on our Senior Classes.' Miss Bell dealt with this most important subject in a very sympathetic way, laying stress on the need of interesting the class. "Avoid dullness" must be one of the teacher's mottoes. It was a good thing to allow the members of the class to take some part in it: if a Scripture passage is read let them take turns in choosing and reading. Subjects for lessons are to be found in abundance in current topics, and it will be well to dwell on the unpopular side. Dramatised Bible stories are also very helpful; by this means the story becomes more real. There was a good discussion, especially on the latter point, the speakers being the President (Mr. W. Cheshire), the Revs. H. C. Hawkins, F. A. Homer, W. G. Topping, H. Warnock, G. Graham, and Messrs. E. Wrigley, B.A., and E. W. Martin.

Newchurch.—On Saturday, October 7, Autumnal Meetings of the North and East Lancashire Unitarian Mission were held at Newchurch. This was a new departure, which, though the weather was decidedly unfavourable, was a success. Many friends and ministers were present from the constituent churches. The service at 3 p.m. was conducted by the Rev. J. Islan Jones, the sermon being preached by the Rev. J. J. Wright. Tea was provided in the schoolroom. Alderman Wadsworth, President of the Mission, occupied the chair at the evening gathering, and the Revs. J. Cyril Flower and E. D. Priestley Evans delivered addresses. The friends at Newchurch were cordially thanked for their hospitality.

NOTES AND JOTTINGS.

War Memorials.

An attractive pamphlet relating to the question of suitable memorials for those who have fallen in battle, and containing an interesting bit of historical information, has been published by the Goldsmiths & Silversmiths Co., Ltd., 112 Regent Street, W., from whom a copy can be obtained on application. The suggestion is made that, instead of crowding our church walls with mural tablets which succeeding generations may appreciate as little as we appreciate those of a century ago, every place of worship should keep its own record of names, inscribed in a book finely emblazoned and suitably bound, which could be preserved in a casket and handed down as a precious inheritance to future generations. In earlier days it was the custom for churches to keep records of the dead, of those for whom prayers were to be offered, of pious benefactors, and the like; as early as 615 every church in France possessed a book of this kind, and it was kept on the altar so that it would be before the eyes of the devout when petitions were asked for those whose names were written in it.

* * *

One such book, the 'Liber Vitæ' of the Cathedral Church of Durham, in which is inscribed the name of every benefactor of the See, and of many another for whom the whole English Church desired the prayers of the faithful, from early in the ninth century to the Dissolution of the Monasteries in the middle of the sixteenth, is preserved among the Cottonian manuscripts at the British Museum, and it is regarded as, perhaps, the most valuable and interesting example which the whole of Christendom can show. It contains some ten thousand names, the first twenty of them—all Saxon kings with "Edwini" at their head—illuminated in gold; then there are about three thousand names in gold and silver alternately, and the rest are lettered in black ink. "For seven centuries, first at Lindisfarne, next at Chester-le-Street, and finally at Durham," we are told, "it was kept upon the high altar of the successive cathedrals of the great northern diocese in which the faith was nurtured by some of the most illustrious saints in the English Calendar. This octavo volume, with its stout vellum leaves, has known the church of oak and thatch which Finan, the successor of St. Aidan, built at Lindisfarne; its successor, also of wood, at Chester-le-Street; the first stone church at Durham; and finally, the present noble cathedral, begun less than six years after the Conqueror's death. With perhaps the single exception of the Lindisfarne Gospels, also in the British Museum, it would be hard to find a Saxon manuscript with a more romantic history or a more complete pedigree." This proposed form of War Memorial is a revival of the idea enshrined in this book, and from the point of view of appropriateness and beauty certainly appeals to us more strongly than innumerable brass tablets affixed to the wall of a church.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, October 22.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. T. P. Spedding.

Æolian Hall, New Bond Street, 11, W., Rev. John Hunter, D.D. (late of Glasgow).

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. T. Sadler, M.A., LL.B.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. H. S. Perris, M.A.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. Frank G. Fincham; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Priestley Prime.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. John C. Ballantyne.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. A. Stephen Noel.

Mansford Street Church and Mission, Bethnal Green, 3.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Miss Smith.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. H. J. Smith; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Joseph Wood.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. W. T. Bushrod.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. Drummond, B.A.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge Assembly Hall, Downing Street, 11.30.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal—6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 5.30, Rev. E. Glyn Evans.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.A., B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. K. Freeston.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Moncure Sime.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45, and 6.30, Rev. W. S. McLauchlan.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Mr. Stanley Mossop.

Manchester, Upper Brook Street Free Church, 6.30, Mr. L. G. Rylands. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Henry Gow, B.A.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11, Rev. Percy W. Jones; 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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BIRTH.

Lefebvre.—On 12th inst., at Windhuk, S.W. Africa, the wife of Rolf Lefebvre (daughter of the Rev. W. Llewelyn Herford), of a son.

MARRIAGE.

Johnson—Lambert.—On the 11th inst., S. Terence Johnson, Second-Lieut. Royal Garrison Artillery, second son of Mr. and Mrs. S. T. Johnson of Brondesbury, to Phyllis D. Lambert, younger daughter of Mr. and Mrs. Edwin J. Lambert of Hampstead.

DEATH.

Winser.—On Wednesday, October 11, at Heath House, Knutsford, Percy James Winser, in his 64th year. Friends please accept this (the only) intimation.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

The sudden snap of cold this week has reminded us of the coming of winter, and will, we hope, add force to the plea which Mrs. Allen makes in our columns to-day for more money for the Belgian Hospital Fund. We have large demands for warm clothing, which ought to be met as quickly as possible if there is to be moderate comfort during the winter months. Many of the hospitals are in exposed positions, and the climate, with its penetrating dampness, is a trying one. Some of the needful supplies are being provided by our working parties, and we are most grateful for their constant and unflagging help; but a great deal of clothing must be bought. The part of the line which is manned by the Belgian Army is damp and unhealthy owing to the flooded nature of the country. We want their men, when they are forced to come into hospital after a period of severe exposure, to have the elementary comfort of warm clothing. Doctors and matrons are looking to us as tried friends who have helped them in the past, and we are confident that we shall not fail them.

There has been a good deal of anxiety about Rumania during the past week, but as we go to press the news is distinctly better. To the onlooker, who has no acquaintance with military secrets, it almost seems that her political aspirations have betrayed her into a rash advance. If, however, she can hold a large enemy force at the passes she will contribute as much to a successful issue as by occupying a large tract of territory. The latest reports show that she is receiving effective help from Russian troops.

* * *

The Times Special Correspondent with the Rumanian Armies has sent an account of an interview with King Ferdinand in which he made an effective answer to the criticism that Rumania remained inactive too long. This, he pointed out, was not political time-serving, but necessary prudence.

> Rumania [he said] has waited for the time when she could act with reasonable assurance of protecting herself and of having the support of her great Allies. She has not waited a moment longer; and when she enters the war now she stakes her entire future on the courage of her people and on the support, economic and military, of her greater Allies, upon whom she depends for the preservation of her national life. A small country in a great war which promises to last for at least another year faces the certainty of internal sacrifice and the consumption of her resources. But such has been and is the confidence of Rumania in the justice of her cause, and such has been and is the faith in her Allies, that with them she has cast in her lot, assured in the conviction that her great Allies will see that she prove not to be the third of the small Powers that is destroyed in this great conflict. Serbia and Belgium entered the war with no realisation of how the Central Powers would deal with the small countries in arms against them. Rumania has no such illusions, for she realises but too clearly that the enemy would make every sacrifice to obliterate her from Europe, as has been done with Serbia and with Belgium.

* * *

At the same time King Ferdinand admits, that in spite of the strength of the ties of blood and race which drew her towards Transylvania there was no immediate thought of taking sides in the conflict. It is the logic of events, the exposure of German barbarism and the permeating influence of unscrupulous intrigue which have brought her to her present position.

> At the beginning of the war Rumanian sympathy was not with Germany, yet there was not instant hostility, for against Germany Rumania had no grudge. With the progress of the great war there began to grow upon Rumania a moral issue in regard to the war, and this issue may well be termed the enemy point of view—a point of view which is based on the principles that might is right, that the means justify the end, and that small nationalities exist merely as the pawns for the use of the Central Powers in the advancement of their own industrial and commercial aims. As the war developed the enemy theory of frightfulness and lawlessness, which they have attempted to write into International Law as a legitimate method of conducting war, came to affect opinion deeply. Still, it remained something which had not affected our life, and was with us merely a repulsive idea, if also a threat to our own institutions. But with the progress of the war Rumania began to feel the subtle force of enemy intrigue endeavouring in every way to force us into the war against our own real interests, using every argument to make the worse appear the better cause.

* * *

We believe that the Government is right not to try heroic remedies for the

rise in food prices. It is not only our cautious English way, it is sound policy from the economic point of view. The people who denounce the unscrupulous profiteer, even when there is good evidence that he exists, only touch the fringe of a most complicated subject. We cannot pass at a bound from measures against the local milkman to control of the markets of the world. One of our chief difficulties arises from the fact that with some inevitable shrinkage in supplies there is a growing demand. Our people are so prosperous that they tend to eat more and better food at a time when there is less food to be had. Clearly this fact must have some determining effect upon prices. Mr. Runciman's statement in the House of Commons on Tuesday showed that the Government is dealing with the situation in a practical way, and has had the courage to make Socialistic experiments on a large scale. In addition to its purchases of sugar and meat and its new measures to regulate the supply of wheat, its control of the bulk of the mercantile marine has enabled it to fix freights at a lower figure than that of the open market rate. Only a small fraction of our shipping at the present time is running at free rates.

* * *

There are many welcome signs that the problem of the disabled soldier, to which we called attention in a recent article, is beginning to appeal to the public imagination, and that is an important step towards its satisfactory solution. In a forcible article published in *The Times* on Saturday Mr. John Galsworthy points out that the disabled soldier ought not to be discharged before all that is possible has been done for him. "To retain control of the patient so that his treatment may be coherent and sustained seems to be of the very essence of what can be done for the future of these men. Such control, limited already by the simple fact that the State would never want to undertake unnecessary trouble and expense, will require, of course, careful safeguarding and delimitation; but without it the battle of rescue is as good as lost."

* * *

"The moment has come," Mr. Galsworthy continues, "for the State to take hold and do a work which it alone can adequately accomplish. Every man who is discharged, without being first remade so far as possible, goes back to civil life half-beaten. The half-beaten man is soon done for altogether and becomes a ghost to haunt us all. Consider what it will mean to the thousands of these poor fellows—not at once, but a few years hence—pushed out everywhere, loafing on their pensions, driven into institutions—men to whom we now doff our hats and profess our gratitude, whom we praise and pet, and assure that they will never be forgotten. Not such lip-service and promises but a proper refitting in body and spirit before they go forth again into civil life is their right." We need hardly add how cordially we agree with these words. We tried to say exactly the same thing in the article to which we have referred. But it must be said again and again till the deaf and careless listen. There is a good deal of vaporous talk about social reconstruction after the war at the present time. Here is a big human problem staring us in the face to act as a touch-stone to the sincerity of many of our vague and inconclusive discussions. There is, we fear, a certain type of social reformer who prefers to talk about his own scheme of Utopia to serving the need of the hour.

* * *

We offer our hearty and respectful congratulations to Dr. Clifford on his 80th birthday. He is a conspicuous example of the way in which it is possible for a man of native force to make his way to the front in modern England and become a leader of men. No one cares whether he was born in a palace or a hovel or has ever known the inside of a university, he is to all of us a great-hearted man whom we love and admire as one of the most picturesque and kindling figures in our public life. Dr. Clifford was born to excite opposition and to win affection. It is because the affection breaks out and will have its way in the middle of the keenest controversies that his influence has been so healthy. He has long been our best representative of the Puritan ideal, but no one has ever thought of him as a picturesque survival. No man of our generation has combined with such complete naturalness devotion to religion with a flair for politics. He first showed his broad-mindedness and his instinct for reality as a leader of liberal opinion in his own denomination and a teacher of modern views of the Bible; but since those days, without neglecting the Bible and the faithful pieties of his own ministry, he has taken the whole world of men for his province as they claim larger freedom and struggle towards the light.

* * *

We are sorry to see that the United Kingdom Alliance has closed its mind against any modification of its traditional policy. The majority of its adherents will not have Temperance Reform except on their own terms. The Alliance met on its old battle-ground in the Free Trade Hall, Manchester, on Tuesday, and affirmed its uncompromising adherence to Prohibition as the only remedy. We believe that the experience gained during the war will make the country unwilling to go back to the old system; there is more agreement about the evils of drink and the need of drastic remedies than ever before; but there is little sign of any growth of opinion in favour of prohibition. The danger is that while the prohibitionists and the advocates of State purchase range themselves in opposing camps and use hard words of one another, the mass of moderate opinion will be left to evaporate, and nothing will be done. Meanwhile the element of public control, which has been introduced for the period of the war, has been a contributory cause in the closing of 14 out of 56 local prisons in England and Wales besides two wings of great prisons, one inebriate reformatory, and one Borstal institution. Moreover the weekly average of convictions for drunkenness in London and certain large boroughs has gone down from 2,034 a week in 1914 to 940 in March of this year.

* * *

A correspondent in Monday's *Times* writes very sensibly about the evil effect which professionalism in the clergy has upon the religion of the ordinary man. "Religion," he says, "has to do with realities, the greatest of all realities; and it must become unreal to the man who always talks about it in professional jargon." "Every profession has its own professionalism, and the clergy, being the most separate of all professions, naturally have theirs. But what is merely irritating in a lawyer is fatal in a clergyman; and they are beginning to see it." "Professionalism is itself an irreligious thing, as irreligious as the art of commerce....It comes from the effort of an imperfect human being to put a shop finish on himself; or perhaps the shop finish has been put upon him unawares by a theological college....The clergyman's shop finish is a complete non-conductor between him and the laity."

Religion [this writer says in conclusion] is a passion, the greatest of all passions, or it is nothing. It cannot express itself in jargon, or in merely moral sayings, or in dry statements of doctrine. It is not itself merely moral nor merely intellectual nor merely æsthetic; but it is all three in fusion. And the clergyman does not know all about it any more than the layman. He is not a kind of tradesman or purveyor of it. It is his business to be a discoverer of it not alone, but with the laity, and to draw them into the search. When he speaks to them he must speak to them out of his own experience and so with authority, not in a professional jargon.

ON BEING JUST TO OURSELVES.

As charity begins at home so there is a duty to be just even to ourselves. To invent vices which we do not possess, or to distort those of which we are unfortunately guilty, can hardly be described as a noble piece of virtue. To blame is often easier than to praise, and the expectation of evil tends to create its own fulfilment. There seems to be some ground for thinking that this is a form of moral aberration to which teachers of religion are peculiarly liable. If they are men of character and parts, with some of the passion of independence moving in their blood, they are inclined to trust their own instinct to dissent more than the common agreements of the world, and the first sign of the evil which they have foretold blossoms in their minds into a picture of society possessed by demons and hastening to its doom. It is a severe test of character to be always in opposition, and few of us are equal to it. The critical habits of a life-time tend to persist, even in the day when we need all our strength for the battle and the supporting presence of every good angel we can summon to our aid. Fortunately for our own sanity, and for the virtue and happiness of the world, there are days of decision when the crowd understands the demands of goodness better even than Jeremiah, and the wailing voice only reveals that the prophet himself is blind.

These strange thoughts have been flitting about our mind lately, as we have read messages of lamentation and woe over the direful state into which our country has fallen, since the day when it had the courage to do its duty and resist the aggression of Germany. It is true that it is only a few voices that speak in this strain. It is also true that there are many weaknesses and social sores, laid bare by the war, which require our close attention. When, however, we are told that we, the men and women at home, in contrast to our brave men at the front, are the victims of hate and other vengeful lusts; or some smart critic warns us that we have bartered away our liberties for a mess of war pottage, and that our whole life is Prussianised; we rub our eyes and wonder whether our homely English tongue, which is one of the best instruments ever forged for declaring plain truths to plain people, has suddenly become corrupt and lost its way in a fog of rhetoric. Do these people, we ask, really mean what they say, or are they merely acting a part which fate seems to have cast for them? Have they forgotten that it is an essential part of honesty to be just even to ourselves?

So far as the present writer is concerned it may be that he is a bloodthirsty and entirely un-Christian person. He does not pretend to enough skill in the psychology of the subconscious self to determine so nice a point in morals. But as an observer of other people and a student of public affairs he is quite sure that it is not true of his fellow-countrymen. Hatred is not characteristic of our national life at the present time, nor are there any signs that it is likely to be so in the near future. Day by day we awaken, almost with a sense of glorious surprise, to a fresh sense of the fineness of temper with which our people are facing this terrible ordeal, and as the agony is prolonged the marvel of it only becomes greater. They are collected and self-controlled, generous in feeling, hating the war with a cordial hatred, with little vindictiveness towards the nation which has inflicted these terrible injuries upon them. What harshness of feeling there is is confined for the most part to an occasional splutter in the newspapers, and finds no deep lodgment in their hearts. It is true that they sent up a great shout when the first Zeppelin was brought down, and we understand that Mr. Bertrand Russell, and possibly other people of his school, are much disturbed at this sign of moral degradation. But we can only treat this as the criticism of the superior person who lacks humour and has little sympathy with ordinary human nature. Many emotions mingled in that shout, the excitement of a sporting people, sheer pleasure in victory, admiration of a splendid deed, relief that a horrible danger had been removed, but low-minded gloating over the thought of dead Germans was not one of them. We want to keep this temper of self-control unblemished to the end; but we have a suspicion that we shall do so best by cultivating admiration, hope, and love, and joining ourselves as closely as possible to our own people in their joys and fears, rather than by warning them against the snares of hatred, with a veiled suggestion that they are already demoralised which they know to be unjust.

As for the lovers of freedom who, without striking a blow for liberty, simply bemoan the necessary burdens which we as a free people have laid upon ourselves, it may be enough to remind them that rhetorical overstatement does not alter the facts. This war was not imposed upon us from outside by a military clique, it was accepted as an honourable duty by the national conscience. The restrictions upon personal liberty incident to a state of war have been made as light and lenient as possible, and they have been accepted loyally by the people as a whole. There is indeed a sense in which we are more democratic at the present moment than in the old days of divided counsels and party government, because what we are doing is more directly in accord with the national will. In saying this we are not at all unmindful of the maxim that the price of liberty is eternal vigilance. But vigilance is a very different thing from caricature of the existing situation. Beneath the more regulated life which we have agreed to live in order that we may achieve our great end, the spirit of independence is still alive. It will assert itself with fresh power and possibly assume new forms as soon as the tension is relaxed. Our business is not to bemoan our sad fate because we are men under discipline and cannot do just what we like; nor to draw lurid pictures of our country tied to the car of triumphant militarism for all time to come. We shall renew our strength as men of action in the present crisis and prove ourselves capable creators of the larger liberties of the future, just in so far as we avoid the tempting rhetoric of abuse, adhere rigidly to honesty of statement, and remember that here as in other matters it is one of the virtues of good citizenship to be just to ourselves.

Good Thoughts for Evil Times.

IS LIFE WORTH LIVING?

When Summer, lingering half-forlorn,
On Autumn loves to lean,
And fields of slowly yellowing corn
Are girt by woods still green;
When hazel-nuts wax brown and plump,
And apples rosy-red,
And the owlet hoots from hollow stump
And the dormouse makes its bed;
When crammed are all the granary floors,
And the Hunter's moon is bright,
And life again is sweet indoors,
And logs again alight;
Aye, even when the houseless wind
Waileth through cleft and chink,
And in the twilight maids grow kind,
And jugs are filled and clink;
When children clasp their hands and pray
"Be done Thy heavenly will!"
Who doth not lift his voice, and say,
"Life is worth living still?"

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh:
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives;
While there is one untrodden tract
For Intellect or Will,
And men are free to think and act,
Life is worth living still.

Alfred Austin.

The ways are dark and foul, and the grey years bring a mysterious future which we cannot see. We are like children or men in a tennis court, and before our conquest is half won the dim twilight comes and stops the game; nevertheless, let us keep our places, and above all things hold fast by the law of life we feel within. This was the method which Christ followed, and He won the world by placing Himself in harmony with that law of gradual development which the Divine Wisdom has planned. Let us follow in His steps and we shall attain to the ideal life; and, without waiting for our "mortal passage," tread the free and spacious streets of that Jerusalem which is above.—'John Inglesant.'

O LORD our God, Who hearest the deep sighing of the poor, let not the wrath of men delay for very long the work of relieving the oppressed and setting free the prisoners of poverty; keep our hearts true to thy commandment, that alike in the dark days now, and in the brighter days that are to come, we may show our discipleship to Christ in the love that we have to one another. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

OUR DAY OF COMMEMORATION.

To the Editor of The Inquirer.

Dear Sir,—Will you grant me the courtesy of your columns to call the attention of your readers to the urgent request of the Executive of the National Conference that Sunday, November 5, should be set apart in all our churches as a day of commemoration of our dead and consecration of ourselves in this time of national trial?

It has been asked, Why fix this date rather than the first Sunday of the New Year? The reason for doing so was one which will surely approve itself to all who long to bring about not only a more intimate fellowship among our own few and scattered churches, but also, as far as is permitted to us, a communion in sympathy and act, if not in creed, between ourselves and the great Christian churches throughout our land. It was felt by us that we ought to take some little part in the National Mission which is now being preached in all the parishes of England. "The purpose of that Mission," said the Archbishop of Canterbury in the noble and truly Catholic sermon which opened it, "is to find out in the nation as a whole its faults and failures, and then collectively, as a would-be Christian people, to grapple with them. It was not to be a mission of the converted to the unconverted; rather the nation itself was to awake to its fundamental failures and its splendid opportunities, and to gird up its loins to a new and nobler endeavour. We have not been worthy of the greatness of our heritage, but we are going to try to be."

Who is there of us whose heart does not respond to this call? Shall we not then give some outward expression to this inward feeling which we share with our brethren of every church, and for one day at least during the course of the Mission set aside the ordinary course of our Sunday service, and show ourselves at one in Spirit with the multitude of our fellow-countrymen who pray after another form, but to the same intent? Neither the Executive nor the Committee, least of all myself, makes the futile pretence to prescribe to all our churches, or to the least of them all, what they should do, what day they should observe or what form of prayer they should use; but it were good if for once we could use the same words at the same time, and as a minister grown old in service, and one to whom has been committed, unsought and unmerited, the Presidency of the Conference of the Churches, I ask my brethren in the ministry and the congregations to which they minister to join in this common observance of one day for solemn remembrance and resolve in the presence of God.

A Form of Service has been drawn up, and copies may be had on application to the Rev. James Harwood, 13 Bream's Buildings, Chancery Lane, E.C., at 2*s.* 6*d.* a hundred.

There are no responses, so that no musical difficulty will stand in the way of its adoption.—Yours, &c.

Charles Hargrove.
President of the National Conference.
London, October 17, 1916.

THE MEN OUTSIDE THE CHURCHES

To the Editor of The Inquirer.

Sir,—The interesting letter of the Rev. E. Glyn Evans in last week's Inquirer brings no new problem before us; but an old one intensified by present conditions. Turning a page we find it appearing again in the discussions of The Provincial Assembly of London and the South-Eastern Counties. Mr. Evans has had special opportunities of observation by serving in the ranks. Those of us who have been for years "in the ranks" on life's battlefield have had facilities for observing much that is probably not brought prominently to the notice of our ministers and religious leaders. I am inclined to think that few of our ministers realise to what a large extent the ordinary commonplace person still identifies religion with a certain set of beliefs and a certain rather Pharaisaical kind of morality. When he ceases to believe the doctrines, or finds the accepted moral code unworkable, or, perhaps, only distasteful, he casts aside all religion. The heart of our problem is to rouse the spiritual sense which seems to lie dormant, or, indeed, almost dead, in so many people. To talk to them of the spirituality of religion is worse than talking to a blind man about colour or to a deaf man about music. This, I believe, explains the "phenomenal evaporation of belief in a future life," of which Mr. Evans speaks. Reasoning and reflection will not bring this belief, one must feel the strong vitality of the soul and the reality of its communion with God. How can we reach those who recognise nothing but the material side of life? How can we draw into the churches those who work for the good of humanity, but stand aloof from our worship and prayer? Ministers can do little, because these people do not come to church. Some good may, perhaps, be done if we lay folk endeavour, not aggressively, but by influence and suggestion, to spread abroad the ideas that religion is not merely a

matter of beliefs and observances, and that the Church is not, or ought not to be, a society of immaculate and superior persons, with no place for the weak and sinful. There is also a great work to be done in training the spiritual faculties of young people. Greater variety of appeal is, perhaps, needed in view of the various temperaments. I well remember that, as a child, nothing brought me nearer to God than the beauties of nature. Even in the Bible I was most attracted by those psalms which connect the idea of God with the wonders and beauties of his creation. Religion is not a "subject" to be taught like arithmetic. It cannot be imposed from without, it must be developed from within. Above all, it is well to remember that people who have little or no regard for religion are often very keen in scenting the slightest trace of hypocrisy—conscious or unconscious. Sincerity and humility should inspire all our efforts.—Yours, &c.

Margaret S. Butler.

7 *Beaconsfield Road, Balsall Heath, Birmingham.*
October 16, 1916.

IS GOD ALMIGHTY?

To the Editor of The Inquirer.

Sir,—An old professor of mine used to be intensely indignant at the common description of God as Almighty in the Anglican Prayer Book. He did not deny that God was Almighty, but he held that omnipotence should never have the first place in our thoughts of the great Father. The number of times we used the expression "Almighty" was an indication, in his estimate, of the emphasis on the material rather than the ethical attributes of God. Mr. Priestley Evans' in his suggestive and eloquent anniversary sermon last Whitsuntide, raises the question as to the efficacy of this belief in absolute omnipotence. I confess that I have inclined to the usually accepted view that God is the Almighty, and is not affected by the weakness and imperfection of human efforts. The late R. A. Armstrong puts the case for this view of theism with great power and persuasiveness. He opposes the Patripassion heresy, and holds that we must think of God as standing infinitely above the passions and failures of mankind. It is in some way a comforting and helpful doctrine. But Mr. Evans's sermon has brought before my mind some considerations on the other side. Two questions I have asked, with fresh earnestness:—

1. Can we reconcile the omnipotent God with the facts?

2. Is not it better for us to dispense with the Belief and recognise frankly the limitations of God?

As we think of the Divine process as ethical, or as the working of love in human history, can we conceive of it as being, in any sense, omnipotent? God is actually limited by human failure and wickedness. Omnipotence can neither be demonstrated nor conceived. At the best, it is a sublime and audacious faith unconfirmed by the facts of life and history.

There are some advantages in the frank acknowledgment of God's limitations. It adds to the awfulness of our responsibility. We can frustrate the Divine purpose. We can bring its realisation nearer by our efforts. We are not tools in the hands of an Almighty Mechanic. Our wills are needed to bring out the purpose of the Divine Will. God is able to do more than we can ask or think, but it is according to the power which worketh in us. The fellowship of man and God becomes a more vivid reality on the view which Mr. Evans appears to adopt. We are indebted to him for his searching statement of the problem of omnipotence.—Yours, &c.

Richard Lee.

Bury, Lancashire,
October 13, 1916.

THE CONTEMPT OF DEATH.

To the Editor of The Inquirer.

Sir,—One, of course, hears many sermons and reads many articles upon the spiritual aspect of the war. I venture to think that somehow much is wasted because definiteness is frequently ignored. An opportunity seems to be missed in not putting death on a very exalted pedestal. We have the spectacle of so many of our best and brightest cheerfully laying down their lives that it really makes one anxious to understand something more about the proud contempt of the present life, and I cannot help thinking that were it possible for many of us at home to share, in a sense, that proud contempt, that we, too, might cheerfully lay down our lives—the lives of ease, selfishness, and indifference,—and accept death, the death of the animal, as a healthy and natural desire.—Yours, &c.

W. H. Jacobsen.

Liverpool, October 16, 1916.

BOOKS AND REVIEWS.

MR. CAMPBELL'S APOLOGY.

A Spiritual Pilgrimage. By R. J. Campbell, M.A., Priest of St. Philip's Cathedral Church, Birmingham. London, Williams & Norgate, 7*s.* 6*d.* net.

Mr. Campbell tells us, in this autobiographical record of his ecclesiastical changes, that the somewhat unfortunate title of his best known book, 'The New Theology,' was not his choice, and that on other occasions writings of his were produced in magazines, &c., with titles different from those he had chosen for them. Whether the title of his last book is his choosing or not he does not say, but it is certainly not indicative of the nature of the book. It is ecclesiastical rather than spiritual, and it describes "Wanderjahre" rather than a "Pilgrimage."

The writer's childhood was passed among the orthodox Scotch Presbyterians of Ulster. After leaving school, but before he had any university education, he was baptised and confirmed in the Church of England, not apparently for any spiritual reason, but because he had an appointment as junior master in a school in which he had to teach the Church catechism and prepare boys for the Oxford and Cambridge local examinations in divinity, and "it was considered desirable" that he should "be confirmed and become a communicant in the ordinary way." He remained in the Anglican communion for eight years, during which period he graduated at Oxford. He then took a Congregational pulpit at Brighton. After eight years at Brighton he succeeded Dr. Parker as minister of the City Temple, and after thirteen years at the City Temple he decided to take orders in the Anglican Church, and has now been appointed a priest of St. Philip's Cathedral Church, Birmingham.

"By the middle of 1914," he tells us, he was persuaded that "In the corporate unity of the Catholic Church, and that alone, was full satisfaction to be found for my religious needs." But still he does not go there. The difficulty in his way is his charge at the City Temple. He waits for "a clear expression of the will of God" that he should go elsewhere. And the preacher of the "Divine Immanence," after becoming convinced that his affinities are with the Anglican Church, and that it alone can give full satisfaction to his religious needs, finds the will of God revealed to him, not in his own soul nor in the voice of the bishop, but in the failure of his health and "the impossibility of making satisfactory permanent arrangements for lightening my work at the City Temple." From which we gather that if he had had better health, or if the office-bearers of the City Temple had been able to make suitable arrangements in regard to the work, he would have been there still.

All this is not a "Pilgrimage." The true pilgrim sets out at all costs to seek a shrine at which to worship. He does not wander to and fro and allow his course to be decided by the times of trains and the sort of accommodation he is likely to find, or the question whether he is footsore.

The publishers of this book inform us on the cover that Mr. Campbell has written it "In obedience to the desire of many Nonconformists that he should explain his action in re-entering the Church of England and submitting to re-ordination after a period of twenty years spent in the Congregational ministry," and "The closing chapter is a discussion of the terms on which reunion between the Established Church and Nonconformity may be considered possible."

The precise meaning of his "re-entering" the Anglican Church, and his reasons for so doing, are somewhat obscured by his vague distinction between the Christian Church and "the main current of Catholic tradition." "There is but one Church," he says, "and to be a Christian at all is to belong to that one Church." But in the Roman and Anglican Churches "a chain of consecrating hands extends all the way through the centuries," and so they are in the "main current" of Christian tradition; the rest of the great Christian Church lies, apparently, in the slacks and backwaters. In re-entering the Anglican Church he has not entered the Christian Church, but only got back into the main current. Nor does he receive the Holy Ghost by submitting to re-ordination. He only becomes a priest instead of a minister, and receives authority to forgive sins and to minister the sacraments, and is, under the English law, authorised to preach in the parish church instead of Nonconformist chapels, from which he is now debarred.

So far Mr. Campbell's personal movements, but now, finally, we come to the

great question of Christian reunion. That there is a growing desire for Christian unity no one can doubt. But the practical steps that are at present being taken seem to us of somewhat doubtful tendency. If Mr. Shakespeare succeeds in his "promising negotiations for welding together the various Nonconformist bodies into a United Free Church of England," we doubt if that Free Church and the Established Church of England will be ready to amalgamate, and even if they do there will still remain a few insignificant bodies, such as the Quakers and Unitarians, who appear to be left out, and the Roman Catholics and the Greek Church, who will probably continue to "stand aloof." Mr. Campbell, however, is hopeful. "If there be any barrier [to the union of Free Church and Episcopal Church], which God forbid, it will be the vexed question of orders," he says. Through this there seems to him to be an easy way. The reason why "Catholics, Anglican, or other....take up so strong a position about the validity of orders is because they cannot run the risk of compromising anything that would endanger the doctrine of the Real Presence....They must safeguard the altar and all that the name implies." Therefore, all that is required is for Nonconformists to admit that "only a validly ordained priesthood should be allowed to consecrate the sacred elements." "Just as the sacraments imply the visible Church, so does the altar imply the bishop who provides for its maintenance"; and, finally, he asks, "May not Nonconformist ministers in a body, by solemn resolution, and with utmost dignity and charity, consent to the re-affirmation of their calling by the imposition of a bishop's hands, stating at the same time that they do not and cannot recognise that their ministry hitherto was not of Christ's ordinance?"

We ask ourselves, Is then this late popular and eloquent preacher already become, under the influence of the Anglican Church and its bishops, so devoid of imagination? Has he lost all knowledge of the spirit of the Nonconformist Churches, or has he, perchance, never really known it, in spite of his having occupied two important pulpits among them?* Can he not faintly picture to himself what would happen if Dr. Clifford or Dr. Campbell Morgan, or the Chairman or President of any of the great Nonconformist bodies, or the humble minister of a little Welsh chapel, were to stand up in his pulpit next Sunday and say, "Hitherto for so many years I have lived among you as a Minister of Christ, seeking the guidance of the Holy Spirit, that I might preach unto you the Gospel of Christ; but on Wednesday last by the imposition of the hands of the Archbishop of Canterbury I received the Holy Ghost for the office and work of a priest in the Church of God now committed unto me, and I have received Authority, not only to preach the Word of God but also to minister the Holy Sacraments in the congregation. Yea, and whose sins I forgive they are forgiven, and whose sins I retain they are retained."

And after all it is only to be "a reunited British Christianity—including Protestant Christianity throughout the English-speaking world on a Catholic basis," until it can unite with the Roman Church. And how is that to be attained? Is it to be by the re-ordination of all the priests of this united British Christianity, by the imposition of the hands of the bishops of the Roman Church? This would seem to be the *reductio ad absurdum* of the whole scheme. Mr. Campbell, however, seriously suggests that perhaps this "same way out of the deadlock may have to be found." But of this even he adds, "I dare do no more than hint at the thought and leave it to germinate."

We can picture to ourselves the Archbishops of Canterbury and York, the Bishops of Hereford and Lichfield, the Deans of Durham and St. Paul's, the Rector of St. Martin's and All Saints, Oxford, and of St. James's, Piccadilly, with the eminent Nonconformists mentioned above, heading an endless procession of Episcopal and Nonconforming clergy, all of them priests now of the United British Church, being conducted by a tall black robed Father to be re-ordained by the Cardinal Archbishop of Westminster in the great new Catholic cathedral. But we confess we cannot imagine what would happen next except that we should wake up and find it was only a grotesque nightmare after all!

Christian Unity is not to be attained by organisation and re-organisation, ordination and re-ordination, but only by "walking with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace."

F. H. J.

* In all seriousness this seems to be so, for he says deliberately (p. 53), "Nonconformists will forgive me for saying that no one of their number has ever touched me at all from first to last, and I am not conscious of owing anything of my religious life to Nonconformist influences."

In the index of 231 names from Adam to Zoroaster, and including the Black Douglas, and Sir Edward Carson, Osiris and Owen Glendower, we find neither Channing nor Martineau.

PUBLICATIONS RECEIVED.

Messrs. T. Fisher Unwin:—Denmark and Sweden: Jon Stefansson. 5*s.* net.

Messrs. Hodder & Stoughton:—The Red Cross in France: Granville Barker. 2*s.* 6*d.* net.

Messrs. G. P. Putnams Sons:—Christus Victor: Henry Nehemiah Dodge. Phases of Early Christianity: J. Estlin Carpenter, D. Litt. 10*s.* 6*d.* net.

MEMORIAL NOTICE.

MR. P. J. WINSER.

Brook Street Chapel, Knutsford, has suffered another serious loss in the death of Mr. Percy James Winser, who passed away on Wednesday, October 11, at the age of 63. Mr. Winser had been ill for a considerable time, but an attack of influenza was the direct cause of his death. Retiring from Messrs. Lever's of Port Sunlight some fourteen years ago, he spent the last eight years in Knutsford, where his father had formerly resided. He had evinced great interest in the chapel, and had acted as Secretary of the congregation for the past five years. Since 1903 he had also been a member of the Committee of the Unitarian Home Missionary College, and from 1910 to 1915 had been its valued Hon. Lay Secretary, following Mr. Edward Talbot in that office. His work for the College had been most assiduous, and his services to the Committee in organising the financial position of Summerville were especially valuable. No expenditure of time and trouble was too great for him to make and promote the best interests of the College. His gifts to the College were many and valuable. He will be missed by many of our Unitarian organisations and societies. Churches in need of funds found in him a generous helper. About three years ago Mr. Winser handed over £300 in Consols to the Chapel Committee so that his annual subscription of £10 might be secured for all time, the interest each year during his lifetime being added to the capital.

The cremated remains were buried in the graveyard of the Ancient Brook Street Chapel last Saturday, the service being conducted by the Rev. G. A. Payne. Mr. Oliver Heys presided at the organ. The following, among others, were present at the funeral:—Mrs. Hoskins (daughter), Mrs. Scott and Mrs. Newton (sisters). Miss Kate Winser, Mr. Edward Talbot and Mr. Sidney Winser (cousins), the Rev. Dr. S. H. Mellone and Messrs. F. W. Monks, D. A. Little, and R. O. Herford, representing the Unitarian Home Missionary College, and Sir Wm. Lever.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

92nd List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	14,369	4	2
Dr. A. D. Tyssen (sale of his book on Sussex Bells) ..	0	5	0
Mr. and Mrs. Haydn Morris (second donation) ..	2	0	0
Octagon Chapel, Norwich, Collections on October 8, per Mr. W. N. Ladell ..	6	14	1
Mr. and Mrs. Nanson (seventh donation)	10	0	0
Z. A. (twelfth donation) ..	10	0	0
Mr. F. A. Williamson (third donation)	0	12	6
Miss Hilda Beard (nineteenth donation)	0	5	0
The Sunday School Association, second and final gift for the Calais Hut ..	21	16	9
Mr. F. Maddison (nineteenth donation)	0	10	0
Liscard Memorial Church, and War Sewing Party, per Mrs. Johnson (eighteenth donation)	1	10	3
Mr. and Mrs. Alfred Wilson (eighth donation)	5	0	0
W. M. H. (fourth donation) ..	5	0	0
Mrs. Osborne (second donation)	1	1	0

Miss Wurtzburg, Ilkley (third donation)	0	10	0
A. J. A., Deal (twentieth donation)	0	5	0
	£14,434	13	9

Parcels have been received from :—Miss Gimson (Truro High School) ; Mrs. Barham ; Miss Whitfield ; Plymouth Branch of the Women's League (per Miss R. A. Bond) ; Platt Chapel Dorcas Society (per Miss A. Fryer) ; Stalybridge Branch of the Women's League (per Miss Storrs) ; Mrs. Jolowicz ; Mrs. and Miss Marten ; the Girls of the High School, Shrewsbury ; Mrs. F. E. Baines ; Miss Gertrude Martineau ; Mrs. George Webb ; Miss Potter ; Essex Church Work Parties ; Stockport Branch of the Women's League (per Miss New) ; Mrs. Rendall ; the Girls at Farringtons, Chislehurst ; Clapham Ladies' War Relief Committee ; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Portland Street, Southport, Church Sewing Circle (per Mrs. Harris).

WEEKLY NOTES.

I HAVE had large requests for warm underclothing this week for the men in Convalescent Depots at Caen and at Asnelles-sur-Mer. Shirts, socks, cardigans, mufflers, mittens, underwear generally are asked for in considerable numbers. The hospitals also make the same requests. We have not sent round a *special* appeal to subscribers as we did last autumn, *but we do urgently need more money*. I have several long lists of instruments waiting to be ordered. From Bon Secours, near Rouen, comes an urgent appeal for 500 cardigans and vests. There are 1,200 beds there, and it is a very exposed position, so the request is modest enough. Another hospital nearer the front, which is increasing its accommodation from 700 to 1,200, asks for 500 sets of pyjamas.

The following extract from a letter received this week from a chaplain to whom we gave two recreation tents for his men will illustrate the need for help. "It is so good to see how happy my men are in the tents; never do I see any rough behaviour. It is their chance, too, to find me more easily and to tell me of all their little affairs. The reading tent is greatly appreciated and always thronged. ....This is our third winter in the trenches. Do you think the English generosity is tired out yet ? We bless the names of those who have aided us, and pray they may be able to continue to do so." ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, vests, pants.

Slippers, shirts, socks.

Mufflers, cardigans, mittens.

Games of cards, chess, draughts, dominoes, &c.

Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE MASTER OF BALLIOL ON RELIGION AND THE NATIONAL LIFE

ADDRESS AT LEWIN'S MEAD, BRISTOL.

LEWIN'S MEAD MEETING was visited by Mr. A. L. Smith, the new Master of Balliol College, Oxford, on Sunday evening, October 8, when he delivered an important address on 'Religion and the National Life.' The service was conducted by the minister, Dr. Tudor Jones. There was present a congregation which filled the large building on the ground floor, and included many prominent citizens. The Recorder of Bristol (Dr. Blake Odgers, K.C.) was also present.

The Master of Balliol, who spoke from the pulpit, delivered an address which exercised a deep influence on all present. He spoke in a clear, ringing voice which carried conviction into the minds of the hearers because every one present felt that the speaker felt deeply concerning the importance and necessity of his message. He stated that this was the sole reason why he was in that pulpit. "We all feel," he said, "that in this great crisis of the country's history, each individual is bound to give what help is asked of him, and to trust his audience to excuse the presumption of his seeming to set up as a preacher. This war has forced all of us to think over a good many things, and it has brought most of us into communication with many persons of different classes, and many different points of view. Two things that have been brought home to me are, first, the splendid material, especially human material, that was lying idle in this land of ours unused, and almost unrecognised ; second, the wonderful opportunity that has been created for us by this war, the greatest thing, not merely the biggest, but the greatest thing that has happened in history since the rise of Christianity. From these two facts, the character of the material and the character of the opportunity, I shall attempt to draw some practical conclusions.

"The army has been a revelation of what all the while, underlay the character of the ordinary man. For the men of Ypres and Gallipoli were, after all, the men we knew in ordinary life as miners and porters, clerks and farm-labourers ; but the difference lay in the training they had been through, and the call now made on their better self. Discipline and an ideal—these were the only things wanted to raise them to the heroic level. But in our ordinary social and industrial life neither of these two great forces was utilised.

"Probably the finest army that ever existed was Cromwell's New Model Army of 1645, an army that never knew defeat, an army marked by two extraordinary features : (1) that it was chiefly raised by conscription without this weakening its patriotic fervour, and (2) that it openly professed the most advanced religious principles, and these only strengthened its fighting value. In essentials our new armies have themselves resembled this model. Conscription, it was said, would cause a deep division of opinion, it 'would split the country from top to bottom' ; also, it would produce unwilling and inferior soldiers ; neither of these results has happened, any more than in the armies of Abraham Lincoln, which were also raised under conscription. As to religion, let us exactly see what we mean by this. A recent observer says, 'Here are men who believe absolutely in the Christian virtues of unselfishness, generosity, charity, humility, without ever connecting them in their minds with Christ.' A colleague of mine, a chaplain, who had been a soldier first, said, 'in battle, in privations, in facing death for a comrade, in bearing wounds, they are beyond words, but they are simply and absolutely pagan.' I have often noticed the same thing in working-class audiences ; men whom I knew to be leading lives of unwearied well-doing, under hard conditions, would get up and say, 'Of course, I am not a Christian.' What a sidelight upon the lives of those who would say, 'I am a Christian' ! This is the root of the matter. The mass of men (let us boldly face the truth) have been alienated from what they suppose to be Christianity ; that is, a religion which is egoistic, not altruistic, a religion of the Pharisees, not of the good Samaritan ; and such a religion, naturally, has failed to bring out the goodness latent in the ordinary man. He supposes that Christianity means an acceptance of a certain ecclesiastical organisation, and an acceptance of certain elaborate creeds, an acceptance of a certain scheme of ceremonies and rites. This is not what he reads in the Gospels, and it is not what lies at the root of his own soul. But he submits to what seems to be the accepted view of Christianity, and says, quite simply, 'Then I am not a Christian.' Yet, properly considered, what a splendid tribute to Christianity lies in such a conclusion that anything short of the ideal, anything which does not transform a man's whole conduct, which does not devote him to the service of the community, that is not Christianity. Thus there was in the army recruits a vast reservoir of religion in the deepest sense, and the same was true in a larger degree of the working-class as a whole. The old, narrow spirit of forty, thirty, twenty years ago is not in that class now to anything like the same extent, just as a very different spirit in the universities now has replaced the aggressive agnosticism of that date. The old spirit was the outcome of many influences, the secularist tone of much of the new education, the shallow misinterpretation of Darwin, the supposed war between science and faith ; it also expressed a resentment at the soulless economic creed which talked of a gospel of self-interest."

The Master next dealt with the problems of education and of nationalism. He also pleaded for a Christian spirit in the spheres of the commercial and industrial world. "I am asking a much bolder question, whether industrial and commercial activities themselves can be conducted on human and Christian principles. If they cannot, if they are to go on getting more mechanical, more business-like, more divorced from questions of right and wrong, then it is a bad outlook for our civilisation. In the struggle between man and machinery, if we do not humanise the working of the machine it will crush humanity.

"It is now that the nation should be making its high resolutions, now when we are seeing all these splendid young lives being offered up for us every day

so ungrudgingly; it is now that we should be pledging ourselves that these dead shall not have died in vain. For even victory will be in vain if it does not lead, not only to a better Europe for the nations to live in, but to a better England, too, for our children to live in. The day will dawn when we resolve as a nation to bring our religion into our national life, when we realise and act on the great truth that we are not individuals, but members of a community; when we apply that truth to the education of our children, the training of our citizens, the conditions of our industries. Then, indeed, Christianity will have entered upon its fulfilment, which must be to make society Christian instead of having Christian individuals conducting their society on wholly un-Christian principles."

MANCHESTER COLLEGE, OXFORD.

ADDRESS BY THE REV. H. GOW.

The session at Manchester College, Oxford, was opened formally on Monday last, when the opening address was given by the Rev. Henry Gow. Mr. Gow took for his subject, 'The Value of New Testament Study for the Ministry.' After a short reference to the absence of the students who were serving in the army, and a reminder to those who remained behind that they could not pretend to emulate the sufferings and sacrifices of the men who are facing death in the trenches, Mr. Gow spoke of success and failure in the ministry, and reminded his hearers how much depended upon themselves, upon their own earnestness and sense of vocation. It was not the business of the College to give any of them religion or a Gospel, but to help them to think out the form in which that Gospel should be taught. The tutors, he reminded them, did not want to make the studies with which they were concerned unattractive or dull, although sometimes students might be inclined to think so; but they must remember that study involved severe discipline, and could not always be a joy. While methods might be revised they could not take all knowledge for their province, and there were certain subjects such as 'The Philosophy of Religion,' 'The History of Religion,' and 'The Study of the Bible,' which are pre-eminently necessary for the student preparing for the ministry.

Turning to his special topic, Mr. Gow said:—

I would urge the study of the New Testament upon you from three points of view; first, it is a great mental discipline. No set of books in the world has been so microscopically examined as the books of the New Testament. The wealth of thought and scholarship concentrated upon them is incalculable. There is not a sentence, not a word in the New Testament which has not been considered over and over again. Every possible question has been asked, every possible question has been answered in every possible way. The books written on the New Testament are far more numerous than the books written on any other subject. No doubt many of them are comparatively worthless, and by this I mean that many are written by dull, stupid, or careless persons. We must not call a book worthless if it is written by a careful scholar or a man of fine imagination, nor because the conclusions may seem to us entirely wrong. But, excluding the books which are comparatively worthless, it is still true that the mass of learning and of thought and of loving sympathy expended on the New Testament far surpasses that bestowed on any other branch of study. Whether we study the history of the text, or the history of exegesis, or the history of the Higher Criticism, we are filled with amazement at the multitudinous variety and excellence of the scholars who have laboured in these fields. No branch of study will bring you into contact with so many scholars of every age and type. No branch of learning will bring you into contact with so much patient labour, so much unrewarded toil, so much simple piety, and so much passionate desire to understand the past. It is the fashion sometimes to deride these labours as vain and foolish, or, at least, to think of them as a pathetic waste of time. Even if the New Testament were of far less value than it is I should hesitate to call the labour of these multitudes of scholars on it waste of time. They show us what true study means. Nothing is too small for them, and all is consecrated for them by a great reverence for the objects of their toil. We are in contact with the reverent intellect in a supreme degree, and there can be no question that if we, in our day, are to understand the New Testament, it is the reverent intellect we need in order to fulfil our task. There is no field so good for the training of a scholar as the New Testament, and we must remember that scholarship is not something apart from life. A minister will be a far better minister if he is a scholar.

The second reason for your study of the New Testament, Mr. Gow continued, is its intrinsic worth. I need not labour this argument. The life and teaching of Jesus, the life and teaching of Paul, these are the main contents of the New Testament. I do not believe that the Western world has been mistaken for nearly two thousand years in thinking them of supreme value for the religious life. The reverence of the world is to be revered. The reason for the reverence may be mistaken, but not the reverence itself. The word and life of Jesus still express for us the most perfect faith in God and the most perfect love for man. The letters of St. Paul reveal to us a man of boundless courage and passionate devotion and unswerving resolution. The personality of Jesus may be a fragment, a form half veiled. We cannot realise him wholly as he was, but his parables and sayings are still the simplest and truest expressions of the religious life, and we can see through them and catch glimpses of his spirit and his love. The spirit of Jesus breathes in them, and it is the spirit of eternal life. To enter into the meaning of these words, to feel the reality and power of Christian love and faith, to possess the meaning of the Cross, is to find the secret of life and to receive the Gospel for the world.

Lastly, the New Testament demands our reverent study because it has, beyond all question, had the greatest, the most continuous, the most prevailing influence upon the religious life of the Western world. In the world in which we are living, and in which our forefathers lived, with its institutions, its social customs, its churches, there is no influence comparable in extent and depth to that which has been exerted by the New Testament. It has been the supreme object of reverence for so many centuries, it has moulded the lives of men, it has given them their ideals, it has guided their thoughts, it has affected their conduct. If a minister is to understand anything of the religious, or, indeed, of the secular life of man in Europe during the last two thousand years, he must know the Bible, and especially the New Testament. We are told by a large number of people that the Bible is a discredited book, far less interesting and important than Homer or Æschylus. The fact remains incontrovertible that it has played a far more important part in the life of Western civilisation than any other literature. In studying the life and teaching of Jesus and Paul you are studying a unique influence, an influence which, for good or ill, has profoundly affected the ideals and development of the Western nations for nearly two thousand years. You are in the presence of a permeating and penetrative power which has had supreme significance for the world. It is this central influence which we, who are students of the New Testament, are called upon to know and understand. We cannot exaggerate its value or the effect it has produced, and we study it with the belief that its value is still vital for the world.

THE YORKSHIRE UNITARIAN UNION.

ANNUAL MEETINGS.

The annual meetings of the Yorkshire Unitarian Union were held at Northgate End Chapel, Halifax, on Saturday, October 7. The proceedings opened with a service conducted by the Rev. W. L. Schroeder, the minister. The sermon was preached by Dr. Estlin Carpenter, President of the British and Foreign Unitarian Association. At the business meeting Mr. Grosvenor Talbot (Leeds), President of the Union, occupied the chair. The report, which was presented by the Secretary, the Rev. W. R. Shanks, referred to the losses sustained in their schools and churches by the departure of their men to serve in the Navy or Army, and to the gratifying way in which the work which had been thus left had been carried on by the women of the congregations. The publication of a monthly calendar by so many of the churches of the Union was a matter for satisfaction, as these calendars represented one of the most useful agencies for encouraging common interest in mutual work. The financial statement, submitted by Mr. J. Hess, Treasurer, showed that there was a deficit of £79 for the year, which increased the total deficiency to £260, against which there was a balance in hand from bazaar receipts of £245. The adoption of the reports and accounts was moved by the Rev. T. Paxton (Bradford), and the officers were thanked for their services and re-elected on the motion of Mr. F. G. Jackson (Leeds). The Rev. R. A. Dickson (Huddersfield) moved a vote of thanks to the lay preachers, seconded by the Rev.

F. Colman, to which Mr. F. Clayton (Leeds) replied.

At the public meeting in the evening, presided over by Mr. J. Teal (Halifax), the chief speakers were Dr. Carpenter, Mr. Ronald P. Jones, the Rev. W. L. Schroeder, and Mr. Grosvenor Talbot. Dr. Carpenter referred to the ministry of his uncle at Northgate End Chapel more than fifty years ago, and to his own ministry for six years at Mill Hill Chapel. Speaking of the emotions and difficulties of the present time, he pointed out the dangers arising from the anger and resentment and hatred to which many people were giving expression, but which was not the temper of the men at the front, whose cheerfulness and kindliness and lack of animosity they had heard of again and again. It seemed to him that one of the functions of the Church was to counteract this temper, and to strengthen those conceptions of divine love, justice, and righteousness which were guarantees of the whole future of humanity. The problems ahead would be difficult to solve, but the churches must teach that God did not set them problems beyond their power. The inspiration of courage, moral energy, faith, trust, and hope was one of the great works that their churches were bound to undertake with all their earnestness in the present crisis. He believed there was a vast amount of unorganised religion in the country, which did not show itself in the attendance at church, but which nevertheless had deepened the whole lives of the people. The magnificent leap of self-sacrifice with which the nation entered the war had developed numerous agencies for the help of the suffering, and the general objects of the war was a real proof of the soundness and religious character of the English people, and although it might not take the form at present of steady attendance at public worship, it would be found that it was only by the deep trust of religion that that splendid energy and self-sacrifice, which would be needed even more when the war was over, could be maintained. Dr. Carpenter deprecated the pretensions of most of the writers of the National Mission tracts in regard to the authority of the Church, a consecrated priesthood, and the use of sacraments which were regarded as the appointed channels of salvation for the rest of the world. He hoped the appeal of the National Mission would arouse their own churches into a serious recognition, more serious, perhaps, than they had ever yet fully realised, of the relation of their duty to the religious truth in these matters.

Mr. Ronald P. Jones, referring to the economic position with which we should be faced after the war, said there was a tendency to base all hope of salvation on that horrible word—output, the only hope of carrying on civilisation by increased material output. The challenge would be directed to them and the churches to maintain that ideal of the spiritual and intellectual state of life for which they stood. He had made considerable inquiries respecting the argument that there was bound to be an immediate revival in church-going after the war, and he had come to the opinion that they were entertaining a wrong impression. Some said when the soldiers came back they would become religious even where they were not religious before. He thought that impression would prove a delusion. He had spoken on the matter with chaplains and other friends, and he had come to the conclusion that the men would take a much more serious view of life, but he thought if they expected considerable numbers of men to attach themselves to places of worship they would be disappointed.

The Rev. W. L. Schroeder spoke of the spiritual aspects of the war, and of the application, after the war, of the spiritual forces which were now using instruments of destruction to the work of binding together nation with nation.

A Meeting of the Board of Managers of the Ministers' Pension and Insurance Fund was held on 11th inst., at which four new applications were granted. In the case of two beneficiaries who have left the active ministry it was decided to reassign the policies and discontinue assistance. The number of beneficiaries is now 135. A legacy of £100 from the late Mr. Hahnemann Epps was reported. Certain securities have been deposited with the Treasury in the national interest.

MEN AND MOVEMENTS.

As we announced last week the Autumnal Meetings of the British and Foreign Unitarian Association are to take the form of a visit of religious help and encouragement to the churches in South Wales. The programme has just been issued, and is indicative of the Welsh taste for religious gatherings and of the warmth of the welcome which awaits the English visitors who have been invited to visit the Principality.

On Sunday, November 19, special services will be conducted by a number of visiting ministers. On Monday the 20th a series of meetings will be held at Swansea, and the next day most of the visitors will journey into Cardiganshire, where further meetings will be held at Llwynrhydowen and Capel-y-groes.

The guest of honour will, of course, be Dr. J. E. Carpenter, the President of the Association. Among the other speakers we notice the names of Mrs. Sydney Martineau, Miss Brooke Herford, Mr. H. G. Chancellor, M.P., the Rev. A. W. Fox (President of the Sunday School Association), Mr. Ion Pritchard, Dr. Tudor Jones, Rev. W. G. Tarrant, Rev. W. Copeland Bowie, and several others, including the Rev. Simon Jones, the Rev. T. Arthur Thomas, and other ministers of the Welsh churches.

Particulars will be seen in our advertising columns of a general meeting of the members of the Women's League, which will be held in the Memorial Hall, Manchester, on Saturday afternoon, October 28. Mrs. W. Blake Odgers, the President, will be in the chair.

We have only just received the October number of *The Social Service Quarterly*, which may be had gratis from the Rev. H. H. Johnson, The Orchards, Croft Road, Evesham. It contains an article—rather contentious in some of its statements—on 'Facing the Facts,' by Dr. Stanley A. Mellor, a report of the Annual Meeting of the National Conference Social Service Union held last June, an account of the Swanwick Summer School, including a review (before publication) of the volume of Addresses, and an article on 'The Fundamental Principles of Christian Social Reconstruction,' by the Rev. H. H. Johnson. We wonder whether this small magazine, the contents of which are clearly meant for the general reader, will reach more than a very small circle of the converted. We incline to the opinion that Social Reform, like Temperance, should be mingled with other wide human interests, so that some people may be caught unawares and possibly influenced in spite of their prejudices.

Miss Alice M. Buckton has written to us in reference to our note on a beautifully emblazoned book as a war memorial, to call our attention to a book of this kind executed by Miss Daisy Sharpe, which is being shown at the Arts and Crafts Exhibition at the Royal Academy. We understand that Miss Sharpe, who is an illuminator of great talent, would be glad to execute work of this kind. Her address is Innisfree, Sandford Road, Mapperley, Nottingham.

NEWS OF THE CHURCHES.

Bournemouth.—A memorial tablet in brass has been placed in the West Hill Road Church on the wall near the pulpit, bearing the following inscription: "In Remembrance of Alfred Hood, the first Minister of this Congregation; born in London, 3rd Sept. 1842, died in Bournemouth, 21st Feb. 1914. Having early sought and found religious liberty, he made full proof of his ministry while health allowed, at Boston, 1872-6, Devonport, 1876-8, Bournemouth, 1882-6, Brighton, 1886-99. Ardent for social reform, faithful in love, undaunted in suffering, he obeyed the call to do justly, to love mercy, and to walk humbly with his God. His Widow and Another who loved him, grateful for the affection which his person, character, and work inspired, set up this commemorative tablet." On Sunday, October 8, when Harvest Thanksgiving Services were held, the tablet was for the first time seen by the congregation, and the Rev. V. D. Davis, in the course of his morning sermon, having spoken of the harvest of human life, referred to that memorial of one who was loved and honoured by many in that place. Having read the inscription, he said it was a tribute most fitting and most true. The congregation gratefully accepted the memorial for their church, and would reverently cherish it, for the enrichment of their common life, and as an added incentive to faithfulness in their own service, loyal to the same high ideal. There were large congregations, and in the evening a special musical service was held. The gifts of fruit were afterwards taken to the Hahnemann Convalescent Home and the Mont Dore Hospital for Wounded Soldiers. The ladies of the congregational Working Party have decided to postpone the biennial Sale of Work, due to be held next year, until 1918, trusting to other means of raising the amount so contributed to the church funds, in order to devote the present season's work to the needs of the Belgian Hospital Fund.

Brighton.—The congregation at Christ Church, New Road, is making a determined effort to improve its position. The South-

Eastern Provincial Assembly has been asked to help in the arrangement of the services. For the present quarter there is an attractive list of preachers, including the Revs. Dr. Hargrove, J. Wood, F. K. Freeston, J. Harwood, and W. G. Tarrant, Mr. E. R. Fyson and Mr. H. G. Chancellor, M.P. The Minister of the Assembly will also preach on several Sundays. On Monday last a successful social meeting was held in the schoolroom. There was an excellent programme of music, and the Rev. W. H. Drummond gave a short address on his recent visits to the war zone in France. The choir is in urgent need of copies of the music for the chants and responses in the Ten Services (revised). If any congregation has spare copies not in use Miss Burgess, 179 Western Road, Brighton, will be glad to receive an offer, as the music is out of print.

London: Blackfriars Mission.—Harvest Festival services were held at Stamford Street Chapel on October 1, and the Rev. W. J. Piggott gratefully thanks the friends of the Mission for their beautiful gifts. The Concerts Secretary, Mr. G. H. Ling, whose address is 57 Ferndale Road, Clapham, S.W., earnestly appeals for help in providing the programmes for the Monday evening concerts for the people.

London: Essex Church.—The following statement for the benefit of visitors is made in the Essex Church Calendar: "Essex Church is a really 'free' Church. It is not simply free from State control, and free from any ecclesiastical authority, but it is also free from any self-imposed professions of faith, prescribed sacraments, or doctrinal pledges. This freedom permits the abandonment of whatever is outgrown and unreal in the religious traditions of the past, and is favourable to the uttermost veracity in religious thought and devotion. Membership is not therefore a sign of doctrinal agreement with the preacher or the prayer-book. It is simply an expression of sympathy with the moral and religious spirit of the Church, and of the will to lead a good life. Visitors are invited to enrol themselves as members or supporters, and thereby to extend the influence of a Church that gives and claims the freedom without which religion cannot speak with authority, or work with power."

Manchester.—The Sunday Society in connection with Lower Mosley Street Sunday School has arranged an attractive series of Sunday afternoon lectures, with music, for men and women, which will be given in the drawing-room of the Social Club at 2.30. The subjects and lecturers include 'Our Society' (Mr. J. H. Reynolds, M.Sc.), 'The Peace as the Key Note to Future History' (Mr. G. G. Armstrong), 'Germany' (Mr. J. L. Paton, M.A.), 'Woman's Position After the War' (Mrs. Annot Robinson), 'The Author of "Christians Awake"' (the Rev. Douglas Walmsley), and 'Nicknames' (Mr. P. M. Oliver, B.A.). It is the object of the Society: (1) to arrange for addresses on all subjects worthy of study, which will be given, not only by the tried friends of the Men's Class, but by others who will be drawn from a wider sphere than was possible under the old regime; (2) by the introduction of classical music, both preceding and following the address, to increase the interest of the meetings, and to deepen the appreciation of art; (3) to build up a library which, by containing so far as possible at least one work on every subject dealt with in the addresses, will have a distinctive feature and interest of its own; and (4) above all, to foster a feeling of real fellowship without which no true society can exist.

Manchester: Blackley.—A most succesful Sale of Work in aid of the Chapel Funds took place at the Schoolroom on Saturday, October 14. It was formally opened by Mrs. Ernest Desquesnes, ex-mayoress of Salford, who delivered a most happy speech, the chair being occupied by Mr. A. B. Webb (Kersal). The sale realised £90.

Northiam.—Owing to the kindness of the Rev. Harold Rylett of Tenterden, bi-monthly services have been conducted at Northiam during the spring and summer. How welcome his visits are was shown by the good attendance at the Harvest Thanksgiving Service last Sunday. The offertory, as well as the fruit and vegetables, were afterwards sent to the Red Cross V.A.D. Hospital in the village.

Nottingham.—The evening service at the High Pavement Chapel has been discontinued, and a service is now held at 3.30 each Sunday afternoon instead. The decision to make this alteration has met with cordial approval, and members of the church are showing their appreciation of the opportunity for friendly intercourse offered on one Sunday in each month, when the congregation is welcomed to tea in the schoolroom. It has also been decided to open the church every day, morning and afternoon, in order that it may be used for private devotion. A selection of books and booklets on religious subjects is placed in the church porch throughout the week, which those who enter may read if they wish. A considerable number of people have already availed themselves of this opportunity, and the passer-by can thus learn what the High Pavement Chapel stands for. Mr. John H. Dunford, who has been actively associated with the church for a long time, and who has been keenly interested in Benefit Society work for many years, chiefly in connection with the Ancient Order of Foresters, has lately been elected Deputy Chief Forester, a great compliment to his ability and faithfulness.

Ringwood.—The Rev. W. B. Matthews has accepted an invitation to St. Thomas Chapel in succession to the Rev. C. E. Mercer, who is removing to Kendal, and will begin his ministry on October 29.

Sheffield.—The United Soirée of the District Congregations was held at Channing Hall, Sheffield, on Thursday, 12th inst., and was a distinct success, as is always the case with these annual functions. Some apprehension had been felt because of the difficulty of existing circumstances, but about 130 were present at the tea, arrangements for which were in the hands of Mrs. F. Murfin, and the Hall was well filled for the subsequent meeting, over which Mr. Ronald P. Jones presided. Brief addresses were given by the Chairman, Mrs. W. R. Stevenson, the Rev. Percy Jones, Mr. W. R. Barclay, and the Rev. C. J. Street. An excellent musical programme was rendered by the Upper Chapel Choir principals. Representatives were present from all the Sheffield churches, Stannington, Rotherham, Doncaster, Mexborough, Barnsley, and Bolton-on-Dearne. The expenses of the tea were met by donations, and the whole of the proceeds—a substantial sum, but not yet exactly known—will be handed to the Unity Church, Sheffield, Building Fund.

NOTES AND JOTTINGS.

Dr. Clifford's Early Morning Class.

As an example of the way in which a man of fine personality can awaken and sustain enthusiasm in young people a little incident in Dr. Clifford's life, narrated by a writer in *The Daily Chronicle*, may be mentioned. When he first came to London he met a circle of young men at 6 o'clock every Wednesday morning to study Butler's 'Analogy.' This went on for twelve years, until the students were scattered and the gatherings abandoned. One day in 1888 Dr. Clifford—himself always an early riser and a tremendous worker—was playfully taunting some of his young men that they were not so eager for knowledge as the youths who met him at 6 in the morning in 1858. "You try us!" was the challenging reply, "and the result," says the writer of the article, "was the famous early morning Ruskin class which gave Dr. Clifford an enormous amount of work and his students a wonderful experience, which did much to shape and inspire their lives and characters.

The Work of the Care Committees.

In London alone before the war there were between five and six thousand members of Care Committees taking a general interest in the welfare of elementary school children; now the number has fallen to one thousand, and the London County Council Education Committee is urgently appealing for offers of help. The vigilance of members of the Care Committees is particularly necessary now in view of the number of children who are drifting into bad habits, bad health, and unsuitable occupations. It is believed that outside the ranks of those already employed on war-work of various kinds there are still numbers of women, and probably a certain number of men, who would be ready to spare time for such work as the L.C.C. can allot to them in some of the poorer districts of London. Volunteers are asked to communicate with the Education Officer, L.C.C. Education Offices, Victoria Embankment.

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The attention of Ministers and Congregations is drawn to the recommendation of the Executive that SUNDAY, NOVEMBER 5, should be observed in all our churches as a Day of Commemoration of members who have fallen in the War, and of Reconsecration of ourselves to the Service of God. A Form of Service has been drawn up for the occasion, copies of which may be had of the Rev. JAMES HARWOOD, 13 Bream's Buildings, Chancery Lane, E.C., and it is earnestly requested that orders may be sent at once. Price 2*s.* 6*d.* a hundred.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, October 29.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Lieut.-Colonel C. S. Bullock (Ottawa.)

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. A. H. Biggs M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. T. P. Spedding.

Kentish Town, Clarence Road, N.W., 11, Rev. J. Arthur Pearson; 6.30, Rev. E. Daplyn.

Kilburn, Quex Road, 11 and 6.30, Rev. R. Travers Herford.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. R. W. Sorensen.

Mansford Street Church and Mission, Bethnal Green, 3.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11, Rev. F. Hankinson; 6.30, Mr. Wm. Lee, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. Arthur Pearson.

Stoke Newington Green, 11.15, Rev. G. Coverdale Sharpe; 7, Dr. Lionel Tayler. (Sunday School Anniversary Service).

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Dandy Agate, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. Morley Mills.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. C. Hargrove, M.A., Litt.D.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge Assembly Hall, Downing Street, 11.30.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, and Styal—6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 5.30, Rev. E. Glyn Evans.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.A., B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. Heming Vaughan, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Douglas Walmsley, B.A.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45, and 6.30, Rev. S. H. Mellone, D.Sc., M.A.

Manchester, Platt Chapel, 11, Rev. J. Estlin Carpenter, M.A., D.D., D.Litt.; 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. J. Cyril Flower, M.A. (Harvest Festival Services.)

Manchester, Upper Brook Street Free Church, 6.30, Mr. L. G. Rylands. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. O'Connor, B.D.

Tunbridge Wells, Dudley Road Institute, 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood D.D. Sunday School, 3.

DEATH.

Holland.—On October 22, at 18 Marlborough Buildings, Bath, Susan Harriet Holland, aged 76.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

IT is not easy for the civilian at home to keep a proper sense of the relative importance of military operations. His emotions are swayed by the headlines in the newspapers, and he is necessarily a good deal at the mercy of anonymous military critics, whose claims to foresight and superior wisdom he has no means of testing. Patience and long views are the prescription we need at the present moment not less than during the anxious moments in the early days of the war. We must be prepared for many ups and downs of fortune before the tide sets full and strong towards victory. Anxiety for Rumania must not obscure the significance of what is happening in France. The resounding French victory at Verdun is from every point of view the most significant event of the week, for it shows to what an extent the Germans have had to weaken their line in order to send troops elsewhere.

THE concentration of interest on Rumania is, however, quite natural. A serious set-back there may prolong the war without changing its final issue. Our feeling is partly the reaction of disappointment, after the high hopes that were so freely expressed that our new ally would at once change all the conditions in the Balkans. But it is chiefly sympathy with her because she has been forced so quickly to stand on the defensive, and we remember Belgium and Serbia. We are, however, assured that adequate measures have been taken to help her. What these may be it is not for us even to speculate, just because we wish them so ardently all success.

* * *

LORD GREY'S speech on Monday to the members of the Foreign Press Association is an excellent tonic. It is well that from time to time there should be a momentary pause in the tumult, while a calm strong voice like his reminds us once again of the motive which drove us unwillingly into war, and the aims which we have in view. We agree with Prof. Gilbert Murray's estimate of the speech and his sense of its timeliness. "One of the hardest things to bear," he writes in a letter to *The Times*, "in a long war like the present is the gradual forgetting of the cause in the mere struggle. We grow so absorbed in the business of fighting that we cease to remember what we are fighting for. Men's nerves, especially if they are not actively at work, grow jaded or irritable, and according to their various natures they relapse into dreamy and self-deluding pacifism or into the self-indulgence of mere prejudice and pugnacity." This is entirely true. The fight must be one for victory, but it must not be victory for its own sake but for the justice and freedom which can be had on no other terms.

LORD GREY'S speech was a firmly knit whole. His deep interest is in the peace which is to come out of strife, but he reminded his hearers that if we are to approach peace in a proper spirit it can only be by recalling, and never for one moment forgetting, what was the real cause of the war. Everything turns upon the fact that this is not a war of muddled diplomacy or of misunderstandings which might have been settled by arbitration. It is a war of deliberate aggression, long and carefully prepared, in which Germany's aim is not justice but domination.

> Why was it [Lord Grey said] that all the efforts to avoid the war in July, 1914, failed? Well, because you cannot have peace without goodwill and because in Berlin there was the will to war and not the will to peace. Now just lately, I think to an American, the Crown Prince has deplored the loss of life caused by this war. Yet it was because we knew what the suffering of war must be, because we knew how terrible a thing war let loose in Europe would be, that we tried to prevent it; and it is because we know now, after we have had this terrible experience, that our Allies and ourselves are determined that the war shall not end till we can be sure, at any rate, that the generations that come after us and the nations in future are not to be subjected to such a trial again.

* * *

THIS careful repetition of the causes which led to the war was the prelude to a statement of after-war policy, and evidently speaking through the reporters to the United States, Lord Grey invited the neutral countries to set to work at once to explore all the possibilities of a League of Peace. The following words, which amount to an adhesion in principle, may have far-reaching consequences.

> Looking to the future [he said] after the war, what is it that neutrals can do? The other day a correspondent

sounded me upon the subject of what neutrals can do. I replied that the best work that neutrals can do for the moment is to work at such a common agreement between nations as will prevent a war like this ever happening again. I would ask neutrals to observe this, that belligerent countries engaged in war, fighting as we are to-day in a struggle for life and death—fighting, it is true, for victory, with increasing prospects of seeing that victory approaching nearer, but still knowing that if we stop short of victory we stop short of everything—nations engaged in such a struggle cannot be expected to have much time to spend upon developing ideas of what can be done after victory is secured; but neutrals can do it, and it is interesting to observe, not only that President Wilson, but Mr. Hughes, the candidate for the Presidency of the United States, are supporting the League which has already sprung into existence, started by distinguished people with the object, not of interfering with belligerents in the war, but of getting ready for some international association, after this war is over, which shall do its part in making peace secure in future. I would like to say that if we seem to have little time to give to such ideas ourselves, while we are engaged in this struggle, that is a work in neutral countries to which we should all look with confidence and hope.

* * *

All people of an honest and good heart must feel the attraction of this proposal, but at the same time the best service we can render it is to submit it to a searching and critical examination. We can hardly advance a step without being aware that it bristles with difficulties. Such a League could only succeed if it is united enough in purpose and strong enough in power to enforce its will. It rests accordingly upon a military basis. Its international police is only another name for an allied army large enough to defeat any possible attack. On this matter Lord Grey was quite explicit: "Only bear this in mind: if the nations in the world after the war are to do something more effective than they have been able to do before, to bind themselves together for the common object of peace, they must be prepared to uphold it by force, and to see when the time comes that it is upheld by force." Prof. Murray also warns the neutral countries that such a League cannot be based merely on a sentimental love of peace. The mere generous impulses of a good-natured majority, he insists, must be turned into the practical policy of a nation. "We can trust their power for compelling peace so vastly more if once we know that they are prepared, in the last resort, to fight for it." As a witty Frenchman once put it, what is proposed is "La morale soutenue par des bataillons." We do not say this by way of disparagement of a scheme which is nobly inspired. We are only concerned at the present stage to give practical point to a discussion, which is in no little danger of losing itself in vagueness because there is no clear agreement about fundamentals.

* * *

There is evidently cause for grave public concern about the growth of juvenile crime, especially among boys. It appears that in the Metropolitan Police area the number of boys under 14 years of age charged with offences was 1,708 in 1914 and 2,713 in 1915. Among girl offenders there has been an increase from 76 to 130. On Monday at a conference summoned to consider the subject the Home Secretary spoke seriously of the situation. There was a lack of parental control owing to the war; the darkness of the streets had increased the facilities for wrong-doing; while some of the plays exhibited at the cinema shows undoubtedly contributed to a spirit of lawlessness among boys. On the latter point he hoped that a central official censorship of all cinema plays, which he was proposing to establish, might do much to check the abuses that had arisen. This new censorship, which has been rendered necessary by a great deal of obvious failure in local control, will apply not only to the films shown, but also to the posters advertising cinema productions.

* * *

After the Home Secretary had made some further reference to the lack of social workers which undoubtedly existed owing to the withdrawal to war work of many of the young men and women who had worked in connection with the Boy Scout movement, boys' clubs, and other organisations, Sir R. Baden Powell spoke in a rather more hopeful strain. He pointed out that in spite of present conditions the Boy Scouts Movement is going ahead. Ladies had taken the places of many absent scout-masters, and owing to the system of making the boys take their own share of responsibility there had been little trouble. The membership had increased by 25 per cent since the war began. In Birmingham a notable success had been achieved, where a suggestion that every Boy Scout should find a guest among the hooligan boys in the city and bring him into a troop had resulted in a gain of 2,000 new members in three months.

* * *

Sir Henry Miers, Vice-Chancellor of the University of Manchester, uttered a timely warning the other day against the growing tendency of specialists to talk in a language which can only be understood by themselves. It always seemed to him, he said, that ideas were not so complicated that they could not be expressed in simple language, and it should not be necessary to learn the technical language of the chemist or musician in order to get some knowledge of the ideas which were germinating in their special subjects. It was necessary that specialists should be acquainted with the progress of each other's work, because more and more discoveries were made on the borderland between two great branches of knowledge. The principles established in one subject were applied to another, and whole new departments of knowledge had been born from the contact of two different subjects. The application of discoveries in psychology to education was becoming more and more fruitful of good results. The obstinate barrier of technical language hampered progress in this healthy cross-fertilisation between different subjects, and unless something was done it would become more and more impenetrable. All this is excellent common sense, and nowhere is it more applicable than to the study of theology. The technical jargon of the theologian makes half his labour useless and sterile. He lacks a supple and beautiful medium of communication with his fellow-men, with the result that theology itself is cut off from fruitful intercourse with the growing intelligence of the world, and of all subjects is the most generally voted dull.

* * *

There will be deep and general regret at the death of Lieut. Donald Hankey, so widely known as "A Student in Arms." He was killed in action on the Somme on October 12. No one has succeeded so well as he in calling attention to the inarticulate religion of large numbers of men in the army. For thousands of readers his articles in *The Spectator*, or in their collected form, have come as a revelation. They are intimate in sympathy, aglow with admiration for the manly virtues of the soldier; and just because they are based upon experience which was growing every day many of them are haunted with a feeling of strangeness and perplexity, of problems that need to be faced, of questions that require an answer. A beautiful tribute to his memory appears in last Saturday's *Spectator* from the pen of the Editor, which hardly lends itself to quotation; it must be read as a whole. Had David Hankey lived he might have enlisted in the service of the Church he loved so well, though he was so deeply conscious of her imperfections. He seemed to be marked out for spiritual leadership, for he had the clear-eyed courage to gaze deeply into worlds not realised without bating one jot of his own Christian hope.

A GREAT CITIZEN.

SIR W. B. BOWRING, 1837-1916.

William Benjamin Bowring belonged to that type of men whom it is a privilege and rich experience to meet along life's road, and whose friendship is ever to be reckoned a divine blessing. He was one of those who make us think better of our common humanity, who impress us with the sense of unlimited worth and capacity for good which may occupy a human personality and suggest a measure of the heights to which simple truth, honour, purity, and sincerity may attain. He was one who might easily, without flinching, have faced the judgment of the highest standards of human excellence, one fitted to take his place with the best of mankind.

In his veins flowed the blood of freedom, and with it the strength, the fidelity of purpose, the loyalty to conviction, the love of personal liberty, which, in earlier days of storm and stress, wrought out the finest features of our national life, carried our best traditions across the seas, and still remain our noblest and most enduring heritage. In his later years, men say, he mellowed greatly, and there flowed from him indeed a wonderful kindliness and beneficence, and an unfailing tenderness of sympathy for any in suffering, misfortune, or distress. But he never lost his splendid independence of spirit, his loyalty to progressive principles, and his readiness to defend liberty of thought, liberty of speech, and liberty of action. He was a man ready always to do what seemed to him the honest thing and the right, without regard to the varying voice of popularity or the shifting opinion of social convention. In all things and in all ways, he was fine, generous, and sincere, with no touch of meanness in him and no vulgarity of soul. He possessed wealth, and by such possession many men have been spoiled. Sir William Bowring was not one of these. He regarded his wealth as a trust involving duties and obligations which he sought honourably and conscientiously to discharge. There was about him not even the faintest shadow of ostentation, but a true humility covered him with light. Above all things, he possessed a great simplicity, and it was this, combined with honesty and purity, that called forth the admiration of all honourable men and women, and made personal friendship with him not only a privilege but an instructive joy.

Probity, uprightness, and devotion to duty characterised his financial and business activities all through, whilst the record of his public benefactions to Liverpool and elsewhere is a long and honourable one. The lines along which he laboured most assiduously in the public service and into which he directed his mental energy and his material gifts had, one and all, direct reference to the building up of a better educated, better housed, more physically and mentally fit, and more spiritually enlightened community. From his fellow citizens in all classes and of all parties he earned an admiration and respect which found suitable culmination when it was decided, only a month or so ago, to confer upon him the honorary freedom of the City. This was an honour which he deeply appreciated; but it is profoundly characteristic of the man that, when a close friend congratulated him on this matter, he replied by quoting the saying: "Woe unto you when all men shall speak well of you." All that he did in the public service he did from a deep sense of duty and as part of the discharge of the genuine responsibility which he felt his life really to be. The gracious influence of his kindness and generosity is known to many, and they are not few in number who are themselves better men and women because he lived and laboured as he did. Innumerable deeds of kindness he wrought secretly. For the poor and weak of the world his sympathy was always ready, and no worthy cause could fail of eliciting his support. His generosity and large-heartedness knew no sectarian limits and were never confined to some particular section of the community.

The deepest influence of his life was that of religion, free faith in God and loyal service of man, which he learned and cultivated amid the sanctities of Hope Street Church. No church could ever have a more devoted member, and no ministers of religion could ever find a truer friend than the ministers of Hope Street found, each in turn, in Sir William Bowring. He loved the church with an ardent love. With loyalty unfailing and unflagging he served it in every way. And he extended the same spirit of service and help to the cause of Free Religion everywhere, in our colleges and in our churches. His name and memory are added imperishably to the honourable traditions of Hope Street Church and to the great record of Free Religion in Liverpool.

To those who in any way associated with him through many years of life and service he leaves the memory of a friend and fellow worker, loyal, able, and beloved; to younger men, who have yet their measure of private devotion and public service to fulfil, he leaves an example of fine gifts devoted to worthy ends, of untiring faithfulness, of fidelity to duty, and of pure and upright life. To have known him was a privilege; to have been his friend was a great experience.

S. A. Mellor.

Good Thoughts for Evil Times.

Speak low, speak little; who may sing
While yonder cannon-thunders boom?
Watch, shuddering what each day may bring:
Nor "pipe amid the crack of doom."

And yet—the pines sing overhead,
The robins by the alder-pool,
The bees about the garden-bed,
The children dancing home from school.

And ever at the loom of Birth
The mighty Mother weaves and sings:
She weaves—fresh robes for mangled earth;
She sings—fresh hopes for desperate things.

And thou, too: if through Nature's calm
Some strain of music touch thine ears,
Accept and share that soothing balm,
And sing, though choked with pitying tears.

Charles Kingsley.

THE SECRET OF FELLOWSHIP.

Give me thine hand. I do not mean, be of my opinion; you need not, I do not expect or desire it, neither do I mean I will be of your opinion. I cannot; it does not depend on my choice, I can no

more think than I can see or hear as I will. Keep your opinion and I mine, as steadily as ever. You need not endeavour to come over to me, or bring me over to you. I do not desire you to dispute points or to hear or speak one word concerning them. *Only give me thine hand.* I do not mean embrace my modes of worship, or I will embrace yours. I have no desire to dispute with you one moment; let all matters stand aside, let them never come into sight. If thine heart is my heart, if thou love God and all mankind, I ask no more, *give me thine hand.*

John Wesley.

Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray Thee, in the hearts of all men, the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity Thy Kingdom may go forward, till the earth be filled with the knowledge of Thy Love. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A MEMORIAL TO THE REV. STOPFORD A. BROOKE.

To the Editor of The Inquirer.

Sir,—It has been decided by the Committee of the Rosslyn Hill Chapel, with the cordial approval of Mr. Brooke's family, to erect a memorial tablet to him. His own Bedford Chapel, where he preached for so many years, no longer exists. There is no place where he preached so often in the latter years of his life as in Rosslyn Hill Chapel. Some permanent memorial of him it is felt there ought to be, and his family agree with the Committee in desiring that such a memorial should be erected in the Rosslyn Hill Chapel. The exact design or cost has not yet been decided. The cost, indeed, will partly depend on the result of this appeal. It is felt that there are many others who would like to contribute to such a memorial outside the members of the church at Hampstead. At present it is not desired that donations above £1 should be sent. Many small gifts rather than a few large ones are to be preferred.

Donations and promises should be sent to E. F. Grundy, Esq., 14 Thurlow Road, Hampstead, N.W.—Yours, &c.,

Henry Gow.

Hampstead,
October 23, 1916.

IS GOD ALMIGHTY?

To the Editor of The Inquirer.

Sir,—I have read Mr. Richard Lee's letter on the above question with much interest, for it opens a very difficult and grave inquiry. It seems to me that we cannot limit one of God's attributes without limiting others; for it implies that some power or being exists which is greater than God. To admit weakness or finity in one thing destroys the infinite perfection of the Whole. We readily grant that God is All-loving, All-wise, and All-good. But is there really any more difficulty in admitting that He is All-powerful, than there is in admitting His perfect Wisdom, Love, and Goodness? They are all terms, which to us are incommensurate, but which stand for the Perfect Existence in God of things which we know only dimly and imperfectly in ourselves.

Regarding Mr. Lee's questions I would desire to say a few words. His first question is: "Can we reconcile the omnipotence of God with the facts?" This we cannot answer until we *know* all the facts: know them not only as we see them, but what their purpose is; what has led up to them, and what will follow. If we had this knowledge of the before and the after, of the why and the wherefore, is it not certain that our perception of their meaning would be very different from what it is? Our knowledge of facts is so slender and so partial, that it seems to be something more than illogical that we should from them attempt to set limitations to God's power. I should submit that by far the great majority of facts, even as we know them, do not point that way. The second question is,—"Is it not better for us to dispense with the Belief and recognise frankly the limitations of God?" The answer to this is dependent on the former. If we are certain that some facts exist which are absolutely and for ever evil, and void of any moral bearing, and that God has no power to alter or prevent them, we may then begin to talk about limitations. But, until we have attained this certainty, I would urge that the aspirations of the soul, even when brought to the bar of life's experiences, are enough to command our trust in God as our Almighty Father.

But is it not a fact that all this questioning about God—of what He can and cannot do, and whether He exists or not—has arisen because of the ghastly and appalling war? I must confess I can never bring God into thought with the war without feeling my heart filled with shame and humiliation. Let us remember that the war is not God's making; but man's. Man has made it; and man only can stop it. No *Deus ex machina*, we may rest assured, will ever alter that. To charge God with not being omnipotent, because He does not stop the war, savours very much of the coward who would shirk his responsibilities. The awful spectacle in Europe will only cease when one side or the other has been so punished that it has become unbearable. "Thou shalt love thy neighbour"—"Thou shalt not covet"—"Thou shalt not kill," are very old commands, which the nations of the earth have yet to learn and *practice.*

But peace lies that way, and that way only. When the nations have tried these commands and found them *fail,* then, with justice, may they call to God for help, or charge Him with "foolishness." The very instruments and machines of death, which were piled up, it was said, as an assurance of *peace,* have begotten mistrust, jealousy and fear: and the inevitable conflict has followed. God knows! But God will not step in to stop it; for Humanity must suffer—and *rightly*—for the sins of Humanity.—Yours, &c.

W. Noel Johnson,
(Manchester Lay Preachers' Union).
Rhuallan, Warwick Road,
Hale, Cheshire.
October 22, 1916.

To the Editor of The Inquirer.

Sir,—Perhaps the following quotation from Robinson's 'After Office Hours' may be of use: "Many of our speculative difficulties arise from the unauthorised conception of an *omnipotent* God, a conception entirely of our own creation, and one which, if we look at it closely, has no meaning. It is because God *could* have done otherwise, and did not, that we are confounded. It may be distressing to think that God cannot do any better, but it is not so distressing as to believe that He might have done better had He so willed."—Yours, &c.,

Gardner Preston.

Leamington,
October 24, 1916.

THE POLICY OF PROHIBITION.

To the Editor of The Inquirer.

Sir,—Your comment on the action of the United Kingdom Alliance is scarcely so well informed or so judicial as we have a right to expect from The Inquirer. The Alliance has not "closed its mind against any modification of its traditional policy," only to its reversal, which is not quite the same. The justification of their refusal to abandon their principles, and to soil their consciences by taking shares in an immoral traffic is found in your own comment, that public control has been "a contributory cause (I claim almost the only cause) in closing 14 out of 56 local prisons," and in reducing by 53 per cent the convictions for drunkenness over a population of 30 millions now living in areas under the Board. Public control is a demonstrated success. All we ask is for more of it. Public ownership and management, whatever its form and wherever it has existed, has proved a disastrous failure, nowhere so disastrous as in Russia, where for twenty years it multiplied the consumption of vodka and the crime and misery resulting from it, until their very horror caused its prohibition.

You say "there is little sign of any growth of opinion in favour of prohibition." Do you forget the demands of the contractors, and the "Strength of Britain" movement, a movement amongst business men mostly until now outside the world of temperance? Have you not heard of the two million signatures collected this summer in England and Wales in six weeks, or the 400,000 in Scotland, or the 150,000 in the North of

Ireland, or the demonstrations of women in Glasgow and other Scottish towns? Even if Prohibition is not likely to come at once, that is no reason why control should not be extended in area and in stringency, or why a policy which is a proved success should be abandoned for one which is a proved failure not only in other countries but in our own colony of Ceylon, where our Government is opening liquor shops in native villages against the strong opposition of the population.—Yours, &c.,

H. G. Chancellor.

House of Commons,
October 23, 1916.

THE BIBLE IN THE PEW.

To the Editor of The Inquirer.

Sir,—It was usual in old times to find in the pews of Unitarian churches copies of the Bible available for the worshippers to find the lessons and references made by the minister. While it was to some extent an unnecessary practice, it helped to secure familiarity with the arrangement and contents of the Testaments. In Scotland the pocket Bible takes the place of the Prayer Book in England, and in church is used during the worship. It would be comparatively easy to make out a case on behalf of children attending church being encouraged to find the selected chapters as an aid to their participation in proceedings. Going back to my early days at Meadrow Chapel, Godalming, the children were all supplied with copies of the Bible in order that they might follow the minister's reading. A member of the Dundee Unitarian Church, after her holiday in another city, was pleased to tell me she had attended "our" church in ——. She felt at home, and while the lessons were very good she was surprised that the minister did not tell the congregation where to find his selections, and, therefore, I presume, her Bible, which Scotch people take with them to the place of worship, was not opened. I am in favour of encouraging the congregation to read the lessons with the minister.

George Whitefield was permitted by the Rev. Ralph Erskine, a noted divine, to address a crowded congregation in Dunfermline. Whitefield afterwards mentioned that when he announced his text a rustling sound was heard from the turning of the leaves of the Bibles of his hearers. An English minister conducting service in Scotland perplexes his hearers by his accent, and also by the hurried way he announces the lessons, not allowing time for the references to be found. A friend describes the auld kirk minister. He stands up as self-possessed and as firm as Edinburgh Castle; he announces chapter and verse deliberately, assuming the people will respond by reading with him the ancient record; he proceeds with dignity conducting a valuable part of the common worship. Years have passed since I had the privilege of attending service in a Unitarian church in my native country. I have an impression that both in Old England and New England the Bible is absent from the pews. Need it be so?—Yours, &c.

Henry Williamson.

Dundee, Sept. 13, 1916.

EDUCATION AFTER THE WAR.

To the Editor of The Inquirer.

Sir,—Despite the absorbing interest of War, and despite the political truce, the problems of National Education are appropriating a large share of public attention. They are penetrating also into the political arena; for the misfortune is that almost every step in educational progress becomes entangled with politics, and may be blocked or hampered in the House of Commons.

The Committee of the National Education Association feel that they must prepare, even during War, for the coming struggle, and they invite your readers to join them. The Association has taken a leading but unassuming part on behalf of popular education in most of the struggles since 1870; but the great result is yet to come. Our programme is very simple; it is the full and free development of the intellectual capacity of all, under the guidance and maintenance of public authorities controlled by public opinion. In pressing towards this mark we are tied to no party, no creed, no sectional interest; almost alone amongst organisations we are free to pursue all developments of National Education in the public interest alone.

Whilst the War lasts we are not proposing to ask for a Campaign Fund. Our immediate purpose is to enrol men and women who care about National Education, so that we can send them our papers, receive their suggestions, invite them to our meetings, and in other ways prepare to have their co-operation at hand when the time for prompt action arises. The nominal enrolment fee (5*s.*) will cover the cost entailed by the effort to secure this object. Preparation and organisation is our aim, so that after the War, when many other problems will force themselves upon statesmen and the public, we as a united body may be ready to keep education problems to the front.—Yours, &c.,

John Massie, Chairman.
A. J. Mundella, Secretary.

National Education Association,
Caxton House, Westminster, S.W.

BOOKS AND REVIEWS.

THE LIFE OF SIR HENRY ROSCOE.

The Right Hon. Henry Enfield Roscoe, P.C., D.C.L., F.R.S.: a Biographical Sketch. By Sir Edward Thorpe, C.B., F.R.S. London, Longmans, Green & Co., 7*s.* 6*d.* net.

This life of Sir Henry Roscoe is expanded from an obituary notice prepared at the request of the Councils of the Royal and Chemical Societies. Its interest is accordingly public rather than private, and many personal friends will probably wish that a little more space had been given to letters and subjects outside the sphere of his technical studies and his official life. Not that Sir Edward Thorpe neglects this side of his subject altogether. The biography opens with a brief but admirable account of Sir Henry's grandfather, William Roscoe of Liverpool, the author of 'Lorenzo the Magnificent,' and there are just enough glimpses into the world of friendship and hobbies and personal reflection to make us wish for more. But after all his life was one of strenuous public service, and it was on that stage that his chief work was done and his influence most deeply felt. No man of his generation pleaded more earnestly than he for the recognition of the value of sound scientific training in industry. But his views on education were never of the merely utilitarian order. Manufacturers who desired him to teach their sons short cuts to success in a minimum of time received no encouragement. "He steadily set his face against any practising of rough-and-ready works-methods until the student had learnt to appreciate the exacter processes." It meant a long and stubborn battle against dulness and industrial impatience, and it needed all the intellectual and physical vigour which he gave to it with unstinted enthusiasm. In his own sphere Roscoe was a happy warrior. And he lived to see an abundant harvest from his labours. As much as any man he was the intellectual founder of our modern universities, the rise of which is described admirably by his biographer. Unhampered by the sentimental conservatism of Oxford and Cambridge, and entirely detached from their clerical traditions, he was able to face the educational problems of an industrial democracy with freshness of mind. Manchester, Liverpool, Leeds, Sheffield, Birmingham, Bristol, all owe him a lasting debt for the pioneer work and the large-minded patience and statesmanship, without which they could not have obtained their charters. As yet we have hardly grasped the significance of this revolution in higher education. But every year these universities grow in dignity and self-confidence. They are beginning to treat with the scorn which it deserves the patronising attitude towards their education and degrees as the badge of inferior men. After the war they will probably grow rapidly in importance, and become the chief centres of intellectual life in England. Sir Henry Roscoe himself refused to exchange the stirring scenes of his Manchester life for the peaceful backwaters of Oxford. He believed in "The University of the Busy" as distinguished from "The Universities of the Wealthy." There was an element of far-sighted concern for the future behind his shrewd common sense.

In the last chapter a corner of the veil is lifted from his home life, with its bountiful hospitality, and the varied pleasures of his years of retirement. It is all noble and happy; except for the cloud which came over his German friendships during the last months of his life, and the deep disappointment that the better understanding, which he had struggled to create and preserve, had broken down. "It was a real grief to him," Sir Edward Thorpe tells us, "that he should have lived to see it all. He frequently thought and spoke of his old Heidelberg friends—most of whom had passed away—and tried to realise their feeling of horror at the spectacle which now confronts us. But his Germany was not the Germany of to-day, and gradually and reluctantly he was compelled to admit it." Here in the last stage, as so often

before, he saw the issue clearly, and he faced it with the directness and honesty of purpose, unclouded by the sentimentalism of weaker minds, which had marked his career from the beginning.

A Modern Job. By Etienne Giran, With an Introduction by Archdeacon Lilley. Chicago and London, The Open Court Publishing Co., 2*s.* 6*d.* net.

M. Giran describes his book as an essay on the Problem of Evil. He has cast it into the form of a dramatic conversation, taking the poem of Job as his model. He has adopted the familiar Biblical names, the theme is that of unmerited suffering and misfortune falling upon a prosperous man, and the story ends not in any solution but in a vision of the beauty of the universe and the reality of God, which gives him back the power to trust, and a feeling that in spite of all life is still good. Here, however, the resemblance ends, and we think that M. Giran has weakened the effect of his own argument unnecessarily by forcing us to compare it at every step with one of the master-pieces of the world's religious literature. His own mind is keen, and he understands how modern thought clashes in various directions with the traditional pieties of the heart, but his presentment of the conflict of a strong soul lacks the elements of power, the splendour of imagination, and the immortal touches of beauty which make Job one of the imperishable treasures of the human race. Possibly some people reading these rather pedestrian pages will find in them a commentary upon their great original, in the sense that they will begin to understand the reality of its problem and the way in which it recurs from age to age; but in so far as they are intended to grapple seriously with modern difficulties of criticism and science, we feel the artificiality of their form to be a hindrance. From a literary point of view the weakest thing in the book is the short speech by an old servant at the close, who assures his master that "it is not in the adoption of any particular doctrine that Christianity consists." He is simply a sentimental stage property who enables the author to come to terms with the simple faith of the untutored mind after the conflict of argument. He is called Elihu, but his resemblance to the original ceases with his name.

Messrs. J. M. Dent & Sons announce a new volume in their "Channels of English Literature" Series entitled 'English Biography,' by Prof. Waldo H. Dunn. The field is a singularly rich and fascinating one, and it is claimed that Prof. Dunn is the first writer to treat the subject with the completeness which it deserves.

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.:—Poland's Case for Independence. 7*s.* 6*d.* net. The Flogging Craze: Henry S. Salt. 2*s.* 6*d.* net.

Messrs. Hodder & Stoughton:—Letters of John Wesley: Edited by George Eayrs. 10*s.* 6*d.* net.

Miscellaneous.

Mind. The Harvard Theological Review. Cornhill.

MEMORIAL NOTICE.

SIR W. B. BOWRING, BART., J.P.

It is with great regret that we have to announce the death on Friday last of Sir William Bowring. William Benjamin Bowring was born on February 13, 1837, at St. John's, Newfoundland, the son of Charles Trix Bowring, and belonging to an old Devonshire line. About the beginning of the last century, Mr. C. T. Bowring's father came to Liverpool from St. John's and established in that city the important shipping firm which was carried on afterwards by Sir William Bowring's father, and in which Sir William himself was for very many years senior partner. Sir William's boyhood was spent in England, where his education was cared for partly by the Rev. John Brunner, father of Sir John Brunner. At the age of 16 he was sent to learn the business in Newfoundland, where he remained for a number of years. In 1862 he married Miss Isabella Maclean Jarvis, the daughter of a Newfoundland business man. Shortly afterwards he proceeded to New York where he spent seven strenuous years in extending the business connections of his firm. About the year 1870 he returned to Liverpool, and from that time his intimate connection with that city was uninterrupted till his death.

In his father, C. T. Bowring, Sir William had a splendid and notable example of devoted public service and honourable life, and, when in 1883 Mr. C. T. Bowring passed away, the son was ready and eager to follow in the steps of so worthy a father. From 1883 onwards Sir William never ceased to be active in the public good. In 1884 he was elected a member of the City Council, and so great was his hold on the affections of his constituents and the respect felt for him by both political parties that his seat on the Council was never again challenged. In 1892 he became an Alderman and leader of the Liberal Party in succession to Mr. R. D. Holt, who was then made the first Lord Mayor of Liverpool. In 1893 he followed Mr. Holt as the City's chief magistrate. During his Lord Mayoralty, the present King, as Duke of York, visited the city and laid the foundation stone of the Post Office. A characteristic incident of his tenure of office was the civic visit which, as Lord Mayor, he paid to Ireland in 1894. In that year there was great distress in Ireland owing to failure of crops. The Lord Mayor of Liverpool organised a relief fund, which reached a very large total, and went over to Ireland to superintend the distribution of relief.

Sir William Bowring received his baronetcy at the hand of King Edward in 1907, and the honour was regarded by all parties and all denominations as thoroughly deserved. Twice in his career Sir William aspired to parliamentary life, but without success. He continued his public services to the last, and only a few weeks before his death, by the unanimous vote of the City Council, it was decided to confer on him the highest honour in the City's power, the Freedom of the City. His public benefactions were many and continuous. A lasting memorial to his generosity and public spirit is Bowring Park—now so called—an estate of 100 acres which Sir William purchased and presented to the city in 1907, for use by the citizens for all time as a public park and vast open space. He gave liberal aid and financial support to everything in the city that was directed towards the mental and physical improvement of the people, and especially did he help endeavours which had as object the bettering of the position of underpaid workers, the advancement of social purity, and the care of the outcast and friendless. Much of this aid was given without the public knowing of it, and no appeal on behalf of a worthy cause was ever made to Sir William in vain. To the last he was President of the Liverpool Anti-Sweating League and an ever-ready contributor to the cost of the work done by that League. Like his father before him, Sir William was a devoted member of the Hope Street Church, and his generosity to that church and its ministers knew no bounds. Two gifts stand out especially: the fine organ which he presented to the church when he became Lord Mayor, and the very beautiful Church Hall which he gave in 1899, the Jubilee year of the present church building. Here again, as elsewhere, no appeal to him was ever made in vain. But the value of his connection with Hope Street Church is not to be, and cannot be, measured by material standards at all. He loved the church with an ardent love, and his relationship with it was a sacred and holy thing. The deeds of kindness and liberality which he did without public notice in the church and in the city are literally innumerable. His was a fine, splendid, and unfailing generosity, spiritually and materially, in every way. Cremation took place at Anfield Crematorium on October 24, after a Memorial Service in Hope Street Church, conducted by Dr. Mellor. The church was crowded to its utmost capacity by a congregation which included representatives of every section of Liverpool life and most of the prominent men in the city.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

93rd List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	14,434	13	9
Mr. and Miss Hirst (eleventh donation)	2	2	0
M. and L. O. (twelfth donation)	1	0	0

Mr. W. N. Martin (eleventh donation)	0	10	0
Dr. Delfosse, Belgian Army	0	7	2
All Souls' Church, Belfast, per the Rev. E. H. Pickering (thirteenth donation)..	1	9	0
Miss Mary E. Swaine (twentieth donation)	5	0	0
Mr. Henry Sharpe (twenty-second donation)	10	0	0
Mr. T. H. Terry (fourth donation)	2	2	0
Mr. Edward Chitty (fourth donation)	10	0	0
Miss Gairdner (fourth donation)	2	0	0
Mrs. Freeston (third donation)	1	0	0
Miss G. Coe (eleventh donation)	1	0	0
Mrs. Fellows Pearson (eleventh donation)	7	10	0
Miss Fellows Pearson (sixth donation)	4	10	0
Miss Eiloart (third donation)	3	3	0
M. F. G. (sixth donation) ..	2	0	0
Col. Locke Blake (sixth donation)	10	0	0
The Misses Reed (second donation)	4	0	0
Mr. John S. Mackie (seventh donation)	0	5	0
	£14,502	11	11

Parcels have been received from :— Altrincham and District War Hospital Supply Depot; "A. J."; Miss Short; Mrs. Freeston; Ilford Branch of the Women's League (per Mrs. Fyson); Finchley Branch of the Women's League (per Mrs. Blake Odgers); Miss Leigh; Miss E. Potter; Miss Nettlefold; Mrs. Titterton; Mrs. Nuttall; Miss Minns; Miss Evelegh; Mrs. Ussher; Miss M. T. Worsley; Miss C. Scott; Mrs. A. Willis Whitehead; Lewin's Mead Mission Girls' Sewing Class (per Mrs. Gaylard); Unitarian Church, Swansea, Ladies' Sewing Guild (per Mrs. Reid); Miss Swaine; Mrs. Notcutt; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Rye, M.B.

WEEKLY NOTES.

Some weeks ago we had an urgent request for help for a Belgian Orphanage, not far from the front. They wanted cots for their very little children and a few more beds for the older children. The orphanage was originally started and helped by another society, which is now unable to continue its help—hence the appeal to us. I had hoped to visit it myself on my last visit, but owing to various causes, could not obtain a permit to go up there from Calais. I had, however, a detailed report from an English gentlemen working up there; so we decided to send the necessary beds, thirty in number, with mattresses and bedding, also various other small things which were clearly needed. These have all now reached Calais and I hope will be at their destination in a few days. The director says in a letter recently received: "Your letter rejoiced us greatly but did not astonish us. Without knowing you personally, we knew the generosity of your Fund for the poor Belgians, who are victims of the war, and we were sure that my appeal for our dear little orphans would touch your kind hearts." He encloses a photo of the whole party of children—babies in arms up to quite big girls.

An urgent appeal for a water bed came last week and it has already been sent. The matron, writing to me, says: "It *is* good of your Fund to send the water bed. It is for a young adjutant, only 22, and completely paralysed. At present he has an air cushion, but it is most uncomfortable, as being much too small he is always slipping off it. I know how very grateful he will be. He was on a water bed before he came here and misses it very much." She continues: "I wish you could have seen a poor boy enjoying a ride in the bath chair you sent, this afternoon. He is only about 17, and paralysed. It was the first time he had been out and he was so enjoying it. We shall be very grateful also for the warm clothing you are sending." This hospital has 1,200 beds—and *one* bathchair. Would any one like to send another one, so that more of the boys might have the treat of a little ride sometimes?

There is plenty of news from the Calais hut this week. Miss Holmes writes: "We had an excitement this evening, for at 6 P.M. all the lights in the hut went out—herring supper on the way. You can imagine the scrimmage, but every one treated it as a joke. Little bits of candles appeared and how I wished I had had your lamp with me! It was only a local trouble after all, and an hour later the light came on again." There have been two orchestral concerts by the hut orchestra, which is improving fast. There is a great lack of brass wind instruments. They cannot be hired in Calais, and are very expensive to buy. Any one who has such an instrument would be conferring a real boon by giving it to the orchestra out there.

The band of the Guides, the best military band in Belgium (which is saying a good deal!), are giving a concert in the hut on October 29 to celebrate the battle of the Yser, two years ago. Those of us who heard it at the Albert Hall will remember how finely it played, and this will be the second time they have given a concert for us in the Hut.

An opera, written by two of the chaplains, is being rehearsed by some of the soldiers, and the performance will be given in a fortnight's time.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.
Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

HARVARD DIVINITY SCHOOL.

CELEBRATION OF THE ONE HUNDREDTH ANNIVERSARY.

The celebration of the one-hundredth birthday of the Harvard Divinity School was a memorable event, of which the Rev. John W. Day gives a pleasant account in *The Christian Register*. Some of the older men present must have been taken back in remembrance to the days of their youth, as, seated with the students of a later generation, they listened to the voices of those who had been their own honoured teachers. Greetings from Meadville School were brought by President Southworth, and there were present among others, the Dean of the Andover Theological School, the Dean of the Episcopal School (long ago affiliated with the University), the former President of the University, under whose administration the School had its most extraordinary development, and the present President, whose sympathy with its ideals and confidence for its future were expressed with a noble simplicity and beauty.

Dr. Peabody received the *alumni* at luncheon in his hospitable home, and afterwards the gathering assembled in the Semitic Museum for the formal exercises, the Divinity Chapel not being large enough to accommodate the numbers who attended. Dr. Frothingham gave the invocation, and addresses were delivered by the Rev. S. Morison, librarian-emeritus of the Divinity School, and by President-Emeritus Eliot. Both of these addresses chronicled the events and significant transition points in the history of the School during the last hundred years, and will ultimately be published. After tea in the Common Room of Divinity Hall the day's proceedings came to a close with the Vesper Service, conducted by Dean Fenn. At 7 o'clock came the dinner at the Harvard Union, and, with the singing of 'Alma Mater Veritatis,' the announcement of its authorship. Two Unitarians, it is interesting to note, wrote the two great hymns of the University, 'Fair Harvard' and 'Alma Mater Veritatis,' the author of the latter, which we give below, being Prof. Ephraim Emerton, Winn Professor of Ecclesiastical History:—

Kind Mother of Truth, on this glad festal day
We return to thy faith-hallowed halls,
Where thy voice that we loved in the pride of our youth
In our heart still alluringly calls.
Thou hast taught us and guided and warned us of old;
We remember it gratefully now,
And with laurels fresh-gathered in many a field,
We encircle thy reverend brow.

Thy ways are as broad as the thoughts of the earth
Or the paths of the limitless sea,
But thy lesson is one, and our wandering wills
Find their home and their refuge in thee.
For the Christ thou hast taught is the hope of the world,
And the light of the nations afar;
And the Church thou hast owned is the Church of the world
That shall follow thy Faith's guiding star.

Harvard University, Mr. Day points out, "has always been a place of learning for the education of ministers. During its earliest years its one object was to promote learning in this profession.

When the liberal development began, this University was its centre. The distinct pursuit of this object in later days of wider development came with the Divinity School in 1816. A Unitarian, Henry Ware, in his special instruction in Biblical criticism for students in theology, made the real beginning, in 1811, of theological study in the University. When every member of the corporation and most if not all of the Overseers were Unitarians, and the presidents were Unitarian ministers, the college might fairly have been called a Unitarian institution. But in idea it was no more a Unitarian institution then than now, for the principles in which the Divinity School was established are now fulfilled with entire consistency. Its objects were the serious, impartial, unbiassed investigation of truth, and the preservation of full liberty on the part of teachers and pupils in theological opinion. These principles committed the School to precisely that breadth of inclusiveness which seemed to some Unitarians to deprive them of their fountain-head of influence. President Lowell, in repeating the naïve remark of some one who said that no one but a Unitarian was appointed to teach in the University for fear that it might become sectarian, acutely observed that this was not so inconsistent as it sounded because the Unitarians did not consider themselves a sect. Time has proved that they were not, for it is out of the principle Unitarians espoused as their distinctive principle that the present independence from Unitarianism has come about. Their insistence implied and contained their abnegation. Dean Fenn showed how loyalty to their highest aim required the sacrifice of other aims. The School has maintained its consistency at great cost, but no other course could have harvested its great gain. The men it has trained have carried its method and aim far and wide, into every denomination and into far fields of theological and educational influence. For the first time in America a theological school put into full practice the principle of religious liberty. It chose its professors in the early days because *they* were Unitarians; with the epoch of President Eliot it chose them because *it* was Unitarian, for their fitness in their departments with no regard to their denominational connection. So long as this policy is pursued, and the pledge is observed that Unitarian teaching shall always have its representation, no one can rightly think that the School has ceased to be Unitarian because it is no longer a Unitarian school.

"Three great examples of the pioneer leadership of the school rise out of the record of the years for special remembrance, pride, and honour. In the middle of the last century James Freeman Clarke, in lectures on the great religions of the world, was the first to introduce the study of comparative religion in this country, and Dean Charles Carroll Everett was the leading authority in this subject and the first to bring its study into theological preparation. In his course on 'Practical Christianity,' Prof. Francis G. Peabody was the first to introduce systematic study of social problems into a divinity school course, a study which is now pursued everywhere in preparation for the ministry."

THE NATIONAL CONFERENCE.

The Committee of the National Conference of Unitarian and other Free Churches met at the High Pavement Chapel, Nottingham, on Friday, the 20th inst., with the President (the Rev. Dr. Hargrove) in the chair. Among other business were the following items. Mr. T. Oliver Lee (Birmingham) and Mr. Gomer Thomas (Merthyr Tydfil) had agreed to fill vacancies on the Committee to which they had been elected.

It was reported that the attention of Advisory Committees had been called to the improper practice of Lay Workers on probation assuming, or having assigned to them, the *status* of regular ministers. Also, that many sympathetic replies had been already received to the Address recently sent to ministers, urging upon them the importance of Confirmation or Dedication Services, and the preparation for them.

The President and Secretary gave their impressions of the Annual Meetings of the Southern Provincial Assembly and the Eastern Union, which they had respectively attended.

The Committee on the Supply of Ministers reported its proceedings, including the examination of Lay Workers and the revision of the list of prescribed books.

The Annual Report of the Ministerial Settlements Board was received (attached hereto).

The President was authorised to address a Letter to the Churches in the name of the Conference on the subject of Temperance, and in favour of the continued enforcement after the close of the war of the present restrictions of the drink traffic. He was also authorised, as the representative of the Churches, to sign the appeal for a collection in aid of the British Red Cross Society and the Order of St. John on the first Sunday in January, if the appeal made in the last two years is again repeated.

The Executive Committee reported its proceedings, including the issue of a Pastoral Letter on the War by the President, and arrangements for a Service of Commemoration and Re-Consecration in our churches on November 5.

The Special Committee on 'The Churches after the War' submitted a Preliminary Report, which was adopted with general approval. (It will be published almost immediately.) The Committee was requested to continue its services.

The next meeting is to be held in Manchester in January on a day not yet fixed.

THE MINISTERIAL SETTLEMENTS BOARD.

Seventh Annual Report,
October, 1915—September, 1916.

During the year, especially in the earlier half, the business of the Board was much restricted, no doubt from the same causes as were noted last year—the war and the limitation of the Board's function to giving recommendations. It is natural, and also honourable to both ministers and congregations, that in these trying times there should be a reluctance, except for specially strong reasons, to break existing ties between ministers and people.

Seventeen ministers and eight congregations have sought the good offices of the Board, while a somewhat smaller number have withdrawn their names. Six ministers and five congregations, that were on the Board's list twelve months ago, have effected settlements during the year. At the present time there are thirty-five ministers and nine congregations on the books.

The new regulation, adopted on the recommendation of the Board by the Triennial Meeting of the National Conference last October, which allows a wider area of choice in giving advice to congregations, has, so far as can be judged from the short time it has been in operation, worked smoothly, and in several cases been of distinct advantage.

It is greatly to be desired that congregations, having asked for recommendations, which cannot be given without the consent of the ministers concerned, should follow up the business with as much dispatch as possible, instead of, as often happens, leaving the minister in suspense of mind for many months.

It is one of the great objects of the Board to assist in the delicate work of the settlement of ministers, so as to preserve their self-respect and also promote the convenience of congregations. In this task they cordially invite the co-operation of all concerned.

MEN AND MOVEMENTS.

A meeting of the Council of the British and Foreign Unitarian Association was held at Essex Hall on Wednesday, the President, Dr. Carpenter, in the chair. We are obliged to hold over our report till next week. Our readers will understand that the grave shortage of labour in the printing trade makes late copy more difficult to deal with than in normal times.

Here may we interject a remark for the benefit of correspondents and others. It has become a matter of urgent importance that copy should reach us as early in the week as possible, and in any case not later than Wednesday. Time must also be allowed for unavoidable delays in the post. A good many letters and other items of interest have come into our hands lately after we had gone to press.

The postal difficulty affects us in the matter of distribution as well. A complaint reached us this week that a parcel of copies was not delivered at a certain London church till Monday morning, of course too late for sale. This parcel was sent off from our publishing office at the usual time on Friday afternoon. These are accidents over which in present circumstances we have no control; but we are doing our best to avoid them.

In the report read to the Council of the British and Foreign Unitarian Association on Wednesday special reference was made to the death of Sir W. B. Bowring, of Mr. T. Grosvenor Lee, of Mr. Hahnemann Epps, and of the Rev. Dr. Cyril A. Greaves. Dr. and Mrs. Greaves made the Association their

residuary legatee, and it is hoped that ultimately it will benefit to the extent of £250 per annum. Out of this sum £75 per annum is to go to provide a "Dr. Greaves' Scholarship" to be held at the Unitarian Home Missionary College, Manchester, or at Manchester College, Oxford, at the discretion of the Committee of the Association.

The reference to Sir William Bowring, who was President of the Association 1907-8, was in the following terms: "He was one of the most respected citizens of Liverpool; a man whose vision of a better world never grew dim, and who laboured with ceaseless courage, and bestowed his gifts with a large generosity, that the vision might be realised. Our Unitarian churches and societies have lost in him a liberal supporter and a true friend."

A new volume by Dr. S. H. Mellone, 'Life Eternal: Here and Hereafter' is in the press, and may be expected shortly. It will be published by the Lindsey Press in the series of "Modern Handbooks of Religion."

We are glad to see that the Rev. W. G. Tarrant has completed the preparation of a booklet, 'For Those Who Mourn,' containing devotional selections for the comfort and strengthening of the faith of those who have lost in the war those near and dear to them. Those who know the reverent beauty of Mr. Tarrant's other devotional manuals will look forward eagerly to its appearance.

Dr. Carpenter's new book 'Phases of Early Christianity 100 A.D.-250 A.D.' is just out. It is included in the series known as "American Lectures on the History of Religions," and contains the lectures which he delivered in various American universities last autumn. Messrs. Putnams are the publishers.

The Autumn Meeting of the London District Unitarian Society will be held at Essex Hall on Wednesday, November 15, at 5 p.m. Dr. C. Herbert-Smith will preside and the general topic of the addresses will be 'The Churches and Social Problems after the War.' There will be special reference to 'Some Educational Needs: What the Churches can do,' by Mr. Joseph Owen, M.A., H.M. Inspector of Schools; and 'The Nationalisation of the Drink Traffic,' by Mr. B. Seebohm Rowntree.

NEWS OF THE CHURCHES.

London: Islington. — The following notice is posted in large type outside Unity Church: NOTICE! TO NON-CHURCHGOERS. OPEN MEETINGS WILL BE HELD IN THIS CHURCH ON SUNDAY AFTERNOONS DURING NOVEMBER TO HEAR AND DISCUSS REASONS FOR THE FAILURE OF THE CHURCHES GENERALLY TO ATTRACT THE MASSES. THIS CHURCH WANTS TO HELP THE MASSES. COME AND TELL US HOW! MEETINGS OPEN AT 3.30. NO COLLECTION.

The minister, the Rev. J. Vint Laughland, with the support of the whole congregation, is thus giving the non-church goer an opportunity of showing the church wherein it can be of the greatest service to the community. At the same time it will enable the minister to state the principles of our free association as Unitarians and our avowed sympathy with the social and moral welfare of the people. We await with much interest the outcome of these meetings.

London: Woolwich. — The military authorities having, at short notice, commandeered the Links Hall, the Sunday school and evening service will, from tomorrow, be held in the Lecture Hall (over the Co-operative Stores), Herbert Road, Plumstead, where the congregation worshipped for a brief period after the sale of Carmel Chapel. The Sunday school at the Links was steadily growing, there being an attendance of between 50 and 60 children (as compared with a dozen two years ago), with an efficient staff of teachers. It is feared that this abrupt interference, moving the school nearly a mile away, will mean a serious loss.

Manchester: Blackley. — There was a large assembly of Unitarians at the schoolroom on Saturday last when the first of a series of united meetings of the Blackley, Dob Lane, and Oldham Road churches took place. It took the form of a social gathering. After tea there was an excellent musical programme, with short speeches delivered by Mr. Newton Smith (chairman), Mr. Tiphanny, and Mr. Fairbrother.

North Cheshire Unitarian Sunday School Union.—The 53rd Annual Meeting of the Union was held at Stalybridge, on Saturday last, and was attended by about 90 teachers and friends. A meeting of the Committee was held in the afternoon for the transaction of business. and after tea the business meeting was held, the retiring president, Mr. F. Hepworth, presiding on both occasions. Mr. A. Slater, the hon. secretary, presented his 30th Annual Report, and this and the financial statement were adopted. Apologies for absence on account of illness were received from the president-elect, the Rev. Albert Thornhill and the Rev. H. E. Dowson. Mr. Wm. Thompson was elected vice-president, and Messrs. J. E. Williamson and A. Slater were re-elected hon. treasurer and hon. secretary respectively. The Rev. J. Ellis and Alderman J. S. Rhodes were elected representatives to Committees of the Manchester District Sunday School Association. Two papers were afterwards read by Mr. Robert Kenyon on 'Our Sunday Schools and the War' and 'Sunday Schools and the Church.' An interesting discussion followed, taken part in by the Revs. C. E. Reed and J. Ellis, Mrs. Stead, Miss Thornhill, and Messrs. J. Woodall, J. E. Williamson, W. Thompson, E. Haigh, J. Batters, and R. Firth, to which Mr. Kenyon briefly replied. A cordial vote of thanks to the Stalybridge friends and to Mr. Kenyon was moved by Mr. J. O. Kerfoot, J.P., seconded by Mr. R. Firth and heartily carried. The Rev. J. Ellis responded, and moved a vote of thanks to the chairman, which was seconded by the Rev. C. E. Reed. During the evening songs were pleasingly rendered by Miss Frost and Miss Watson. The Rev. H. E. Perry was also present. The Evening hymn and benediction closed an interesting meeting.

South Cheshire and District Association.—The Autumnal Meeting of the Association was held in the Church of the Saviour, Whitchurch, on Wednesday, October 18. All the churches were represented. The President, the Rev. J. Park Davies, B.A., B.D., occupied the chair. At the Conference which followed after the business meeting, the Rev. W. Griffiths, B.D., Ph.D., opened with a valuable paper on the 'Religious Problem.' The religious problem, he said, was due largely to the advance of science. Before the coming of science our Unitarian beliefs, like those of orthodoxy, were based upon insecure foundations. Even now our people failed to apply modern knowledge to religion. When it was done there would be trouble even in our own churches. Some would be grieved to have to part with old ideas. But it was only the impermanent which was in danger. Proceeding to deal with the problem from the moral, the economic, and the Hedonistic points of view, he concluded by saying that it devolved upon the churches to stress the essential things in religion. The work was immense. But if we believed in God we would not shirk our part. The Revs. A. E. O'Connor, G. Pegler, D. J. Evans, and Mr. R. Mansell took part in the discussion. The hearty welcome of the Association was extended to the Rev. A. E. O'Connor, B.D., by the Rev. D. J. Evans. At the tea table votes of thanks were passed to the Whitchurch friends for their hospitality, to the Rev. Dr. Griffiths for his paper, and to the Rev. G. Pegler for the sermon he was going to preach. At the Service the Rev. G. Pegler preached on 'The Awakened Soul.' The gatherings were successful and helpful.

Stockport.—On Sunday morning, October 15, the congregation at the Unitarian Church had a novel and interesting experience. The address from the pulpit was given by Mr. W. D. Bayley, B.A. of Winnipeg. By order of the Dominion Government he has been to the Front taking the votes of the Canadian soldiers on a referendum re Prohibition. Mr. Bayley's grandfather was minister of the Stockport Unitarian Church from 1848 to 1857, and there are still members of the congregation who remember him. The family afterwards settled in Canada. The grandson was educated at Manitoba College, where he carried off many prizes: he is a teacher of civics and history in the Technical Schools of Winnipeg, and has been Labour Candidate for Assiniboia.

His subject on Sunday was 'The Function of Grandchildren.' He took his text from Heb. xi. 40, "That they without us should not be made perfect." In the course of his address Mr. Bayley said: "My grandfather stood in this pulpit seventy years ago, yet if he were to come back to-day he would be more a stranger in Stockport than I, so lately arrived. Invention has revolutionised society. But it is not in the realm of the material but in the realm of the spiritual. What my grandfather saw by faith I experience as a reality, especially along two lines. First: The Chartists (contemporaries of my grandfather's ministry in this church) demanded frequent Parliaments, secret ballots, votes for all men, elimination of property qualification, and payment for members of Parliament. One year ago I stood for Parliament with every one of these conditions in force. Democracy is here—but democracy is dangerous unless intelligent, and that brings me to the great movement of this generation. Second: The Rise of the Public Schools. In my city (Winnipeg) 98 per cent. of the children sit together without distinction of class or nationality. And it is the task of popular education to lead our boys and girls from the stage of helpless childhood to efficient citizenship in this day. In Stockport you have recognised this in the material realm by building a Technical School, for with modern machinery the home can no longer train for industrial efficiency. I plead for a turning toward the problem of training our children not alone for skill of hand, but also for skill

of citizenship. I plead for the turning of children's minds to the social problems of our day, and this can be done by eliminating so much history of bygone days, which merely loads their minds with a burden of worn-out ideas. For example, as long as we teach war and exalt the war hero, we will breed a race of warriors (I speak from the standpoint of humanity as a whole). May our grandchildren realise conditions of human brotherhood and prosperity of which we only faintly dream—"Our old men shall see visions, and our young men shall dream dreams."

NOTES AND JOTTINGS.

The Antidote to Juvenile Crime.

Mrs. Humphry Ward pleads with renewed vigour for an extension of the Play Centre scheme to which she has devoted herself for many years with such success, and the discussions on the prevalence of juvenile crime lend point to her argument. The many evils arising out of the want of proper places to play in and things to play with are not such as we can contemplate with equanimity, especially as the nights become darker and the streets more dangerous; but they could be obviated if Parliament obliged local bodies throughout the large towns to provide a reasonable number of evening play centres for the school children in the public school buildings. Mrs. Ward points out that, while fathers are absent at the Front, and mothers very often engaged in factory work, during the time from 5 to 7 when, after their tea, children want shelter and play, the huge school buildings of London stand, as a rule, vacant and empty, except for the twenty-one play centres now provided by the Committee of which she is the chairman. "We lament," she says, "that English popular education stops at 14, and we do nothing to encourage a child's initiative in its own free time, during its school years. Do we realise how rare it is in thousands of homes to find the simplest material—artistic or literary or scientific—which might bring out a child's tastes? To any one who has watched play centre children seize upon pencils and paints the thought of unused faculty stirs indignation." When it is realised that a farthing play centre rate would cover London and all the large towns with a reasonable supply of play centres, open five nights a week, under trained supervision, it will be seen that to save on expenditure of this kind is not sound economy.

The Record of the Reformatory Schools.

Mr. C. E. B. Russell, Chief Inspector of Reformatory Schools, has issued another annual report which gives a wonderful record of what has been done by the lads educated in these institutions. Up to March 1, 472 officers of the schools were serving in the Navy or Army, of whom 11 have been killed in action and 20 wounded, while 19 have received commissions and four have been awarded the D.C.M. Nearly 30,000 of the old boys were known to be serving, as soldiers or sailors, of whom 1,223 have been killed in action. Thirty-two boys have been mentioned in dispatches, 69 awarded the D.C.M., 8 have received the Russian medal of St. George (fourth class), 3 the French Medaille Militaire, and 1 the Croix de Guerre, while 19 commissions have been bestowed on old boys. The boys who had emigrated to Canada have also enlisted in large numbers. There are now 25,878 children in the schools, and Mr. Russell, whose work is marked by that confidence in the possibilities of human beings which should be the basis of all attempts to improve their characters, lays special emphasis on the treatment of every child "as an individual," even to the extent of providing exceptional privileges in cases where a boy or girl seems entitled to it, such as the granting of occasional home leave, the encouragement of hobbies, and permission to keep pets.

The Protection of Birds.

The Manchester Guardian recently gave details of an agreement which has just been ratified by the Senate at Washington between Canada and the United States for the protection of all the birds migrating between the two countries. Its three chief clauses provide that no bird important to agriculture as a destroyer of insect pests shall be shot at any time, that no open season for any species of game birds shall last longer than three and a half months, and that the open seasons shall be so fixed as not to include the breeding season. In order to procure the adherence of Canada, Dr. G. Gordon Hewitt, the Dominion Entomologist and a member of the Dominion Geological Survey, had to make an extensive tour through that country. It was necessary to procure the assent of every province to the agreement, and for some time Nova Scotia and Columbia held out. The treaty in its final form was not sent to Sir Cecil Spring Rice, the British Ambassador at Washington, until late last month. It was signed soon afterwards by President Wilson, who immediately sent it to the Senate. The result of its acceptance is that 1,022 species and sub-species of the most interesting birds of North America will now be protected from the Gulf of Mexico to the North Pole. A step of great importance to fruit-growers, farmers, and forest owners has thus been taken.

Warfare in the Eighteenth Century.

Mr. Herbert Vivian, who has been examining the books in Napoleon's library at Elba, sent to *The Times* recently some striking extracts from Guibert's 'Essai général de Tactique,' which, judging by the notes he made in it, the Emperor would appear to have read with much appreciation. Guibert, a young colonel of 27, created a sensation throughout Europe when he published this book, which was suppressed by the French Government, and consequently had an enormous vogue, while Guibert himself was the idol of the Paris salons. He had a profound contempt for the Ministerial system of his day, and wrote about his ideal warlike State in language which we now associate with Prussianism of the most unblushing kind. It is clear that if he had been alive to-day he would have found little to condemn in the ruthlessness of German methods. The following interesting passage shows, however, that warfare was conducted with far more mercy in his day than at the present time, and in view of all that has happened during the past two years his reflections—which were repeated by Napoleon in his published writings—have a special significance.

* * *

"The way in which the ancients made war," writes Guibert, "was, it must be admitted, more apt to make nations brave and warlike. A people beaten in war suffered the extreme of misery. Often the conquered were put to the sword, or dragged into slavery. Fear of this treatment, which made a deep impression on men's minds, was bound to induce nations to cultivate discipline and military training. It was bound to make war the first and the most useful of all professions. To-day (*i.e.*, in 1770), the whole of Europe is civilised. Wars have become less cruel. Save in combat no blood is shed, prisoners are respected, towns are no more destroyed, the countryside is no more ravaged. Conquered people are only liable to pay some sort of contributions, which are often less heavy than the taxes they paid to their own sovereign. Protected by the victor, their lot does not grow worse." To this more humane method of conducting war Guibert characteristically attributes "the extinction of patriotism and the epidemic relaxation of public spirit."

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS, 1916.

SWANSEA.—Monday, November 20.

11.0 Devotional Service: Rev. Bertram Lister, M.A.

11.30 Missionary Conference (Chairman: Mr. John Lewis). (1) "Home Influence and the Sunday School in the Religious Training of our Young People," Rev. Arthur W. Fox, M.A. (2) "A Message to our own Churches," Rev. W. H. Drummond, B.A. (3) "Our Mission to those Outside our Churches," Rev. Evan T. Evans.

1.15 Luncheon (Chairman: Mr. J. Moy Evans).

3.30 Religious Service: Rev. Simon Jones, B.A. Sermon: Rev. Dr. Carpenter.

5.15 Tea

6.30 Public Meeting (Chairman: Mr. J. W. Burr). Speakers: Rev. Dr. Carpenter, "Religious Reconstruction." Rev. W. G. Tarrant, B.A., "A Religion that will Work." Mrs. Sydney Martineau, "Women's Work: Social and Religious." Mr. H. G. Chancellor, M.P., "The Comity of Nations." Rev. W. Copeland Bowie, "Education after the War."

Information as to Hospitality from Rev. W. J. Phillips, "Eryl," Newton, Porthcawl, Glam.

LLWYNRHYDOWEN—Tuesday, Nov. 21.

12.0 Luncheon at Brynhyfryd.

1.30 Missionary Conference (Chairman: Mr. J. R. Jones). Addresses or Papers by Rev. Rudolf Davis, Rev. Bertram Lister, Rev. W. J. Phillips, and Rev. T. P. Spedding.

3.0 Religious Service: Rev. John Davies. Sermon: Rev. W. G. Tarrant, B.A.

4.30 Tea.

6.0 Public Meeting (Chairman: Rev. E. O. Jenkins). Speakers: Mr. H. G. Chancellor, M.P., Rev. W. H. Drummond, Mrs. Sydney Martineau, Rev. Arthur W. Fox, Rev. V. D. Davis.

CAPEL-Y-GROES—Tuesday, Nov. 21.

6.0 Public Meeting (Chairman: Rev. David Evans). Speakers: Rev. W. G. Tarrant, Rev. Rudolf Davis, Rev. Bertram Lister, Rev. T. P. Spedding.

Information as to Hospitality from Rev. T. Arthur Thomas, "Awelon," Llandyssul.

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Nov.
5. Rev. DENDY AGATE, B.A. Special Service of Commemoration and Consecration.
12. Rev. W. J. JUPP.
19. Rev. W. WOODING, B.A.
26. Rev. JAMES HARWOOD, B.A.

LONDON DISTRICT UNITARIAN SOCIETY.

You are cordially invited to attend

THE AUTUMN MEETING

AT

ESSEX HALL, ESSEX ST., STRAND,

On WEDNESDAY, NOVEMBER 15, 1916

The Chair will be taken at 6.30 P.M. by Mr. C. HERBERT-SMITH, LL.D., President,

Supported by

Mr. JOSEPH OWEN, M.A., H.M. Inspector of Schools, who will speak of 'Some Educational Needs: What the Churches can do'; and

Mr. B. SEEBOHM ROWNTREE, who will speak of 'The Nationalisation of the Drink Traffic.'

Tea and Coffee at 6 o'clock.

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Anstruther, Fitzalan Road, Church End, Finchley, N.

The R.P.A. Annual

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WILLIAM ARCHER, in a powerful article, touches the heart of the problem of "Theology and the War."

EDWARD CLODD recalls his happiest style in an exposition of "Pre-Animism."

EDEN PHILLPOTTS touches ancient times with poetic imagination in verses on "The Neolith."

JOSEPH McCABE draws a vivid picture of the true condition of "The Papacy during the Renaissance."

ADAM GOWANS WHYTE writes on "The Greatest Illusion" regarding Christianity.

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NOTICE.

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GRESHAM COLLEGE, Basinghall Street, E.C.—The LECTURES in RHETORIC will be delivered by Prof. FOSTER WATSON, D.Litt. M.A. Subject: 'Tudor Visions of a New England.'

Monday, Nov. 6. 'Sir Thomas More and his Friends.'
Tuesday, Nov. 7. 'More's Utopia.'
Wednesday, Nov. 8. 'The New World.'
Friday, Nov. 10. 'A Vision of Empire.'

The Lectures are Free, and commence at 6 P.M. each evening.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, November 5.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. Piggott.

Brixton. Unitarian Christian Church, Effra Road, 11 and 7, Rev. Priestley Prime.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford High Road, 11 and 6.30, Rev. Charles Hargrove, M.A., D.Litt.

Islington, Unity Church, Upper Street, 11, Commemoration Service; 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 6.30. Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. Chynoweth Pope.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. A. Stephen Noel.

Mansford Street Church and Mission, Bethnal Green, 3.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Sister Seymour.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Dendy Agate, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11, Lieut.-Col. C. S. Bullock; 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30.

Aberystwyth, New Street Meeting House, 11 and 6.30. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. Morley Mills.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. C. Hargrove, M.A., Litt.D.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. D. Basil Martin, M.A.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge Assembly Hall, Downing Street, 11.30.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. Hitchcock, D.D.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. E. D. Priestley Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

{Dean Row, 10.45, and

{Styal—6.30, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 5.30, Rev. E. Glyn Evans.

Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.A., B.Litt.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Joseph Wood.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11, Rev. Charles Craddock; 6.30, Rev. H. V. Mills.

Liverpool, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Herbert McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11, Rev. J. Estlin Carpenter, M.A., D.D., D.Litt.; 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Manchester, Upper Brook Street Free Church, 6.30, Mr. L. G. Rylands. Morning Service discontinued.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11, Rev. A. H. Dolphin; 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Dudley Road Institute, 11.15 and 3.15, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood D.D. Sunday School, 3.

BIRTHS.

Murrell.—On October 15, at The Hills, Mannville, Alberta, Canada, the wife of Edward Charles Fenn Murrell (*née* Fordham) of a son.

Oakeshott.—At Cambridge House, Sudbury, Middlesex, on October 30, to Cecil and Harold Alan Oakeshott, Machine Gun Corps, a son.

DEATHS.

Bowring.—On October 20, at Beechwood, Aigburth, Liverpool, in his 80th year, Sir William Benjamin Bowring, Bart.

Hall.—Killed in action, October 23, Second Lieutenant Geoffrey Hall, Middlesex Regt., aged 22, only son of Simeon and Annie Hall, Northfield, Chapel Allerton, Leeds.

Hess.—October 28, died of wounds received in action same week, Second Lieut. Henry Hess of the Middlesex Regt., only and dearly beloved son of Julius and Stephanie Hess of West Grove, Far Headingley, Leeds.

Vallance.—On October 22, at Parkholm, Mansfield, William Austin Vallance, aged 74 years. Interred at Mansfield Cemetery October 25.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THERE will be, we trust, a widespread reference in our Churches to the suggestion made by the National Conference Committee that to-morrow's services shall specially commemorate those fallen in war and re-consecrate the living. None of our services, indeed, can be unmarked by intentions like these. The shadow of bereavement, deepening and widening from week to week, must needs fall across our paths of prayer at all times in these sad months and years; but the instinct is surely well-guided that, to seek comfort for this sorrow, gratefully seizes the special opportunity of the week when Christian tradition points beyond and upward, in its memorial celebration of All Saints and its tender yearning for All Souls. And such regards will undoubtedly tend to raise the aims and strengthen the resolution of the living. We have been sadly reminded by thoughtful observers that there has been something like a falling-away from the nation's "first love," a paling of the bright ideals with which we entered upon this awful duty of war. Let us not reproach one another too much for this; the flesh is weak, and our testing is a long one. But the more need, therefore, to summon every aid to the loftier purpose and nobler will. May wisest sympathy and true prophetic power mark the efforts of all our helpers on this occasion.

* * *

AMONG the imperative and sometimes overwhelming voices of war-time it is a welcome thing to note that some of the good old ways of peace still claim a place in men's outlook. The furtherance of knowledge in "practical" departments is earnestly urged upon the nation by many far-sighted citizens, who know very well that to win the battles of commerce and industry we need the fullest possible equipment of science, skill, and the command of materials. But Mr. C. Sydney Jones, keeping up the fine tradition of Liverpool's past, shows by a gift of £8,000 to the University of that city, for the endowment of a Chair of Classical Archæology, that he is still of the conviction that nations do not live by bread alone. His father, the late Mr. C. W. Jones, was one of the founders of the Chair ten years ago, and the new endowment is a filial memorial.

* * *

A QUESTION was recently raised in THE INQUIRER as to our resources in the way of devotional literature. Dr. Drummond gave an effective reply by naming several (but by no means all) books of the class which have been produced in our religious communion. There is every reason to believe that a yet larger supply would be forthcoming in response to an encouraging demand. Meanwhile, we have great pleasure in calling attention to the re-issue of a charming and helpful little volume, "Echoes of Holy Thoughts arranged as Private Meditations before a First Communion: with a Preface by the Rev. John Hamilton Thom." To those who know, Mr. Thom's *imprimatur* is a sufficient guarantee of tone and quality, and the book has been known and valued for years to a limited circle. But now, through the generosity of a friend, it is placed within the reach of a larger number. We hear of one congregation in which a copy is being presented to the young people who recently joined in the Confirmation Service, which we are glad to know is being increasingly observed among us. A better book to deepen and perpetuate the influence of such a service cannot be desired than "Echoes of Holy Thoughts," and we heartily commend the suggestion to ministers and others who may be thinking of some appropriate souvenir. The book is published by Messrs. Williams and Norgate, and may be obtained at Es ex Hall or the Liverpool Booksellers Co., price 1*s*.

* * *

WE drew attention last week to the very difficult matter of the alliance of nations, after the war, to prevent further outbreaks. Two utterances of great significance have been made since we wrote. One, contained in a letter by Lord Bryce to *The Times*, is of such importance that we reproduce a lengthy portion of it. After emphatically endorsing the case for Britain's entry into the war, as set forth recently by Lord Grey of Falloden, Lord Bryce asks :—

> Are the neutral nations prepared to undertake and fulfil the responsibilities

which the formation, after the war and after the treaty of peace, of a permanent League of Peace would impose upon each of those who had joined it? This question is, of course, specially important as regards the greatest of neutral nations—the nation from whose statesmen the suggestion of such a League (agreeing in principle with what Mr. Asquith said two years ago) has now come. No one can venture at this moment to predict what the opinion or action of the people of the United States may be after the war has ended, for it is only then that the question can arise in a practical form. But I wish to point out the immense importance of the declarations made by Mr. Wilson and Mr. Hughes as the leaders of the two great American parties. Both have declared that America can no longer maintain her old policy of isolation. Both have described in clear and strong terms the interest the American people has in the prevention of war and the duty which lies upon it as a peace-loving people to do its utmost for securing the safety of the world in future by a permanent combination for the restraint of aggression and the preservation of a general peace. No dissent from these views has, so far as I know, come from any responsible quarter in America. It is the one point mentioned in the Presidential Election on which no disagreement has arisen. Ought not these declarations to be welcomed by the public opinion of this country as they have been welcomed by Lord Grey? Do they not suggest that as soon as the end of the war comes in sight we should endeavour, in conjunction with the distinguished states men who are leading the movement in America, to consider how such a League of Peace should be formed, and what its functions should be? The obstacles are great, but the gain if they were overcome would be inestimable. If the risks of war and the preparations for war are to be in Europe for the next thirty years what they have been for the last thirty, dark indeed is the prospect for mankind. In the establishment of such a Peace League as Lord Grey agrees with Mr. Wilson and Mr. Hughes in desiring lies the best hope that some permanent good for the future may come out of the sufferings and the horrors of the present.

* * *

To this memorable communication may be appended some remarks from the report of an address given by Sir Frederick Pollock at Manchester University last Monday. Dealing with 'The Problem of International Relations,' Sir Frederick said :—

> The solution of the difficulty towards which there seemed to be a convergence of competent opinions approaching general consent o the principle was a League of Peace, whose provisions would resemble those by which our ancestors established the reign of law in the Middle Ages after a period of terrible confusion and weak executive authority. Such a method was not speculative or chimerical. It was commended by practical statesmen, and had been admirably expounded by Mr. Taft, some time President of the United States. Our own Government appeared to favour it. The point that chiefly required elaboration was the provision of an executive authority capable of prompt action. For it was idle to talk of the members of a League of Peace beginning to concert measures of repression when an invader was already on the march. Therefore, the future league of law-abiding nations would be furnished not only with judicial and deliberative organs, but with a standing executive council and an expert general staff ready to advance the direction of the common power on the council's requisition.

"All this," said Sir Frederick, "presupposes the making of a definite peace between the present belligerents. The date of that event is uncertain, but I am sanguine enough to hope that in the compass of five or ten years after it, those of us who are still living may see the foundations of an authentic international law, protected by organised international justice, well and truly laid."

* * *

To the tribute paid to their chief, Mr. C. P. Scott, by the staff of *The Manchester Guardian*, on the attainment of his 70th birthday, a chorus of admiring consent has been given far and wide. For more than forty years, and those *such* years, Mr. Scott has conducted his great journal with a skill and a fidelity to high principle which have placed it in the first rank of English newspapers, and rendered it a conspicuous contrast to those flimsy and often very unscrupulous modern inventions which, in the frantic effort to be before all things "up-to-date," have attained to a rag-dom fitting for no date at all. We should especially like to express our thanks for the tenacity and courage with which our eminent con temporary has persevered, against all odds, in voicing the saner temper and the more considerate judgment. In days like these, when freedom is scanted on all sides, and the temptation to stifle minorities is rather regarded as an inspiration of highest wisdom, it is a welcome thing to note that the British notions of civil and political liberty have not quite perished out of the land.

* * *

Dr. Adeney, writing on the Free Church Standpoint with regard to the Anglican Mission and its possible results, says (in *The Manchester Guardian*) he has not met with any signs of denominational jealousy on the subject among Free Churchmen. The new temper thus manifested suggests that, if there may not be any rapid healing of the divisions among the several religious bodies in this country, there may be opening a way to closer co-operation in a "comprehensive national movement." He says :—

> The magnificent work of the Y.M.C.A. in the army may serve as an example; indeed, it is a very great beginning of real church union in service. I use the word "church" advisedly. The Y.M.C.A. is a fruit of the life of the churches, and it is mainly supported by them, both in helpers and in money. I see no reason why this noble enterprise should be confined to the camp or limited by the duration of the war. Much would be done to brighten the countryside and counteract the evils of drink and all kinds of vice if there were something like a Y.M.C.A. hut in every English village. Then care for motherhood, the saving of infant life, the discipline of lads and girls as Scouts and Guides, and a host of other efforts towards social ameliora tion can best be promoted—at all events in sparsely populated districts—by hearty co-operation among willing workers.

Thus, says Dr. Adeney, there may be a united effort "to create the new England. That will be a much bigger thing than any corporate union of churches." With such sentiments, we feel sure, our readers will heartily agree.

* * *

There are few people familiar with the earlier writings of Sir Arthur Conan Doyle who can have missed his deep interest in the more serious problems of human destiny as well as in those intellectual diversions with which his name is associated. In the 'Stark Munro Letters' and 'Micah Clarke,' for example, one saw the working of a mind serious in attachment to the essential matters of religion, but strongly repelled by many current theological teachings. His poems, though few, have not infrequently sounded a note far, indeed, removed from the conventional religious type. And now he has told (in *Light*) that during thirty years he has been studying psychical phenomena, with the result of a firm conviction that, not only is communication possible between the living and the "dead," as we say, but that the descriptions given by spiritualistic mediums really reveal some of the conditions of the life beyond. Concurrent with this avowal we have the publication of a new volume by Sir Oliver Lodge which sets forth the evidence for a similar conclusion, as obtained in connection with his son Raymond (he believes), who died a year ago in the war. It is, of course, impossible here to do more than note these indications of present-day thought and feeling; that they are something more than interesting can hardly be denied when we consider the men from whom they come.

AFTER THE WAR.

We are beginning to be much occupied with "after the war questions" and there seems to be some danger of regarding them too exclusively from the economical point of view. This tendency is very marked in the discussions upon our future relations with Germany. On the one hand the Free Trader is very much to the front with his argument that any restriction on our business relations with Germans simply means so much injury to ourselves. On the other hand, the Protectionist is fully convinced that we can stimulate our own trade at the expense of that of Germany. If we challenge them on the ground that interests deeper than those of business are involved, each is ready to prove that the general welfare of mankind, or at least of the British Empire, is involved in the acceptance of his panacea. The question is indeed a difficult one, and there is much to be said on both sides. The error on both sides seems to lie in the idea that the economical aspect of it is the most important. There are thinkers who have contended with much force that it is not so much the militarism as the commercialism of the nations that has brought about the war. Be that as it may, we shall have failed to learn our great lesson from the war if, after it is over, we do not realise more clearly than we did before that man does not live by bread alone. May it not be better for us to suffer some diminution in the volume of our trade rather than to appear to condone the practices of which Germany has been guilty?

I have no doubt that as between peoples minded to deal fairly with one another and live on friendly terms the pathway of free trade is the best, but the evidence that free trade will of itself induce that state of mind is lacking. So far as it lay in our power we have tried that way with Germany. We have thrown open our markets freely to her, while she has protected hers against us. One would have thought that the balance of jealousy and ill-will would have been on our side, that it would have been we who would have been scheming to overthrow a country which would not respond to our advances and grant to us the advantages which we had accorded to her. Yet it was not so. I do not contend that things would have been any better had we practised protection against Germany. Yet they could hardly have been worse. It does seem that we have had a great warning against trusting to our business relations to secure the peace and happiness of the world.

It is of the essence of our case in this great quarrel that Germany has behaved badly, that she is in very truth the villain of the piece, that it is against her villainy that we have taken up arms. If this be not so, if we are not acting in response to a supreme call to vindicate the claims of justice and humanity, how can we justify our share in the bloodshed and the horrors of the war? If, then, when the war ends we allow our commercial instincts alone to determine our future relations with Germany, then whatever line we take we shall lay ourselves open to severe comment. If, as free traders, we place in the front the quickest possible return to good business with our present enemy, will he not justly say: "See what hypocrites these English are. But a little time ago they could not find words strong enough to denounce us. To-day, when there is money to be made, they are ready to rush into our arms"? And may he not justly argue: "After all, what I did can not have been so very bad or it would not have been so slight a bar to the intercourse now desired"? If as Protectionists we make it a first object to cripple Germany's trade and divert some of it for our own benefit, will he not very plausibly say: "After all, it proves to be as we said. What England was after was not justice or freedom but money, more money. She was not really animated by any motive loftier than jealousy of our commercial success?"

What is most to be desired is that in course of time such a change may be wrought in German thought and feeling as will make it possible for the rest of the world to live with her on terms of friendship and security. That is a process which must take time, perhaps much time. Our own attitude towards her after the war will have something to do with determining how much. If that attitude is largely based on considerations of our own commercial advantage it will not help much towards the desired result. Commercial factors must, of course, to some extent enter into it. It may be necessary for the public safety that Germany's commercial opportunities, so greatly abused by her in the past, should be to some extent curtailed. On the other hand, she must have the means of earning the money wherewith to make atonement, so far as money can, for her crimes.

Above all things it will be necessary that she shall continue to feel the pressure of public opinion outside her own boundaries reprobating what she has done. She must not be led by a too facile forgiveness or a too eager resumption of business relations to suppose that her only sin has been that of failure. It will be as incumbent upon us after the war as it is now to mark our disapproval of her policy and her actions. It is not a question of vengeance. But it is a question of not dropping our protest the moment it will pay us to do so. It is also a question of not identifying that protest with projects of pecuniary gain to ourselves. We have been standing for something more than money. Let us hope that we shall continue to do so.

Ignotus.

Good Thoughts for Evil Times.

Let us now praise famous men and our fathers that begat us:—

Through whom the Lord manifested great glory.

All those who were honoured in their generation, and were the glory of their times.

And there be some which have no memorial, who are perished

As though they had never been,

And are become as though they had not been born.

But these also were men of mercy

Whose righteous deeds have not been forgotten, and their glory shall not be blotted out.

Their bodies are buried in peace, but their name liveth to all generations.

Peoples will declare their wisdom, and the congregation telleth out their praise.

Though the righteous be overtaken by death, they shall be at rest; their souls are in the hand of God;

Though they perish from the sight of men, yet is their hope full of immortality.

The righteous live for ever, and in the Lord is their reward,
And the care of them with the Most High.

Such were the men who lie here, and such the city that inspired them. We survivors may pray to be spared their bitter hour, but must disdain to meet the foe with a spirit less triumphant. Let us draw strength, not merely from twice-told arguments—how fair and noble a thing it is to show courage in battle—but from the busy spectacle of our great city's life as we have it before us day by day, falling in love with her as we see her, and remembering that all this greatness she owes to men with the fighter's daring, the wise man's understanding of his duty, and the good man's self-discipline in its performance—to men who, if they failed in any ordeal, disdained to deprive the city of their services, but sacrificed their lives as the best offerings on her behalf. So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchres, not that in which their mortal bones are laid, but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulchre of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. For you now it remains to rival what they have done and, knowing the secret of happiness to be freedom and the secret of freedom a brave heart, not idly stand aside from the enemy's onset. For it is not the poor and luckless, as having no hope of prosperity, who have most cause to reckon death as little loss, but those for whom fortune may yet keep reversal in store and who would feel the change most if trouble befell them. Moreover, weakly to decline the trial is more painful to a man of spirit than death coming sudden and unperceived in the hour of strength and enthusiasm.

Therefore I do not mourn with the parents of the dead who are here with us. I will rather comfort them. For they know that they have been born into a world of manifold chances and that he is to be accounted happy to whom the best lot falls—the best sorrow, such as is yours to-day, or the best death, such as fell to these, for whom life and happiness were cut to the self-same measure. I know it is not easy to give you comfort. I know how often in the joy of others you will have reminders of what was once your own, and how men feel sorrow, not for the loss of what they have never tested, but when something that has grown dear to them has been snatched away. But you must keep a brave heart in the hope of other children, those who are still of age to bear them. For the newcomers will help you to forget the gap in your own circle, and will help the city to fill up the ranks of its workers and its soldiers. For no man is fitted to give fair and honest advice in council if he has not, like his fellows, a family stake in the hour of the city's danger. To you who are past the age of vigour I would say: count the long years of happiness so much gain to set off against the brief space that yet remains, and let your burden be lightened by the glory of the dead. For the love of honour alone is not staled by age, and it is by honour, not, as some say, by gold, that the helpless end of life is cheered.

(The Funeral Speech of Pericles, from the translation by Mr. A. E. Zimmern in his 'Greek Commonwealth.')

Grant unto us, Almighty God, Thy peace that passeth understanding; that we, amid the storms and troubles of this our life, may rest in Thee, knowing that all things are in Thee, under Thy care, governed by Thy will, guarded by Thy love; so that with a quiet heart we may see the storms of life, the cloud and the thick darkness; ever rejoicing to know that the darkness and the light are both alike to Thee. Amen.

PUBLICATIONS RECEIVED.

Messrs. Edward Arnold:—The Soul and its Story: Norman Pearson. 10*s.* 6d. net.

Messrs. T. Fisher Unwin:—Rhymes of a Red Cross Man: Robert W. Service. 3*s.* 6*d.* net.

The Lindsey Press:—Eternal Life Here and Hereafter: Sydney H. Mellone. 2*s.* net.

Messrs. Macmillan & Co.:—Hungry Stones and Other Stories: Sir Rabindranath Tagore. 5*s.* net. Fruit Gathering: Sir Rabindranath Tagore. 4*s.* 6*d.* net.

Messrs. Watts & Co.:—The World's Wonder Stories: A. G. Whyte. 6*s.* net. Shakespeare's Law and Latin: Sir George Greenwood. 2*s.* net. Auguste Comte and Positivism: Frederick J. Gould. 1*d.* The R.P.A. Annual for 1917. 9*d.* net. Edited by Charles A. Watts.

THE CHURCHES AFTER THE WAR.

PRELIMINARY REPORT OF SPECIAL COMMITTEE TO THE GENERAL COMMITTEE OF THE NATIONAL CONFERENCE.

Your Committee find the subject submitted to their consideration so large in extent and of so serious a character that they must ask for further time for consultation and inquiry, and for the present offer a brief and tentative report.

It seems to be generally agreed that the war will prove to have been a crisis in the history of the world, greater perhaps than any that has ever taken place before. Old things, old forms, ideas, policies, parties, will have passed away. All things will have become new. The great truths will remain, but our way of envisaging them will have changed. Religion, which has outlived all changes and catastrophes, will be a living force still; but the forms in which it has found expression, and the varying emphasis it has imposed upon certain statements will be different.

In this crisis, then, we would first earnestly entreat our churches to prepare themselves to face the new situation, and to be ready to forego, if needful, the old ways to which they are naturally attached, and, sacrificing habit and prejudice, to adapt themselves to new conditions.

What the effect of the war has been on religion up to the present it needs more evidence than is yet at our disposal to determine, but we think we may safely say that the tendency is to deepen consciousness of those things on which all Christians are agreed, and, as a consequence, to lessen the importance of the matters on which they differ.

At the same time we cannot shut our eyes to the fact that religion itself has come into question. Is there a God, men ask, and if there be, and he knows and cares, why has he permitted this appalling calamity to befall his children? Is the Christ, whose authority warring nations acknowledge and by whose name they call themselves, only a name, a dream, an unattainable ideal of humanity which will not help when serious business is in hand? Is man a son of God, gifted with a spiritual nature and heir of eternal life—man now engaged with all his energies of mind and body in the service of death? These questions and the like are being asked and too readily answered in the negative.

We have, then, to face on the one hand a tendency towards a Catholic Faith which will unite us all in the worship of one God, in whose Presence our difficulties and differences will seem of comparatively small account; and on the other the almost certain growth of unbelief and indifference to spiritual things, of a loss of confidence in prayer and entire neglect of public worship. How are the churches to meet this perilous situation? Or rather how are we, who alone are entirely free to deal with it, our little group of churches whose very existence is at stake, to meet it? "The Fatherhood of God and the Brotherhood of man" has been our bond of union, our summary of religion; shall we let our witness for it fail amid the clamour of

divergent creeds and the contemptuous silence of unbelief ?

A full answer to this momentous question must be the result of long and serious consideration, and it ought to be such that the whole committee and the Conference itself will give no hesitating or divided support to it.

For the present we would offer the following suggestions :—

1. That we devote ourselves to maintaining *personal religion* and setting forth by word and example an *ethical and social interpretation of Christianity*. While we cannot abandon our protest against what we conceive to be perversions of the teachings of Jesus, we believe that this would be more effective if made indirectly by insistence on the great truths which are not in dispute.

2. That our ministers be earnestly exhorted to prepare themselves by reading and meditation to meet the difficulties of unbelievers and to face them in perfect sincerity. Especially should ministers keep an eye upon those of their own church who return from the war, and do their utmost to restore and sustain them.

3. We are strongly of opinion that an effort should be made to make our services more devotional, so that our coming together should be really for the worship of God, and the sermon be a constituent part of the service and not the main object of our meeting.

The demand so often heard to-day for shorter sermons is, no doubt, due on the part of some to aversion from serious attention for any length of time to religious topics. We believe that in part, too, it arises from the feeling that argument and the exposition of the preacher's views, however eloquent and convincing, is not the worship of God and does not contribute to it. In any case, this demand has to be recognised, and turning a deaf ear to it may occasion the loss of hearers who would otherwise attend our services and profit by them.

We would also draw attention to the importance of singing as an aid to devotion. Few churches can afford a well trained choir, but hymns and chants such as a congregation can join in with satisfaction can be arranged for at small expense, and the effect will well repay the work of those who are competent to lead.

4. We recommend that :—

District Associations organise a series of week-day Conferences as soon as possible in different churches in each district for the purpose of considering "After the War" problems likely to affect the life of religion in our churches.

Such conferences might well take the following form :—

(i.) Brief religious service or devotional meeting in afternoon.

(ii.) Tea and informal talk.

(iii.) Public conference in evening at which some *special topic* should be considered, and the discussion introduced by speakers specially appointed for the purpose.

Each conference should be limited, as far as possible, to the selected topic. The following are suggested as specimen topics :—

Loyalty to Jesus Christ.

The value and place of Prayer in Religion.

The need for Theological Restatement.

Doctrinal and theological divisions after the war.

The type of Preaching necessary to meet new needs.

The form of Religious Service necessary to meet new needs.

The form of Church Organisation necessary to meet new needs.

The Personal Demand and Adventure of religion.

The Social Demand and Adventure of religion.

Religion and Industrial Life.

Religion and the State.

District Associations should provide, at the outset, a list of topics and speakers, and each conference should be organised by a central committee of the Association co-operating with representatives of the church where the meeting is to be. In organising conferences, it would be well if each Association appointed a particular person to keep a record of the proceedings at the conferences, the tone of the meetings, and especially any noticeable ideas that might be put forward.

At the conclusion of the series of conferences an effort should be made by a committee to gather together the results of the conferences, and present a Report to the central body of the Association, a copy of which Report could be sent to the National Conference Special Committee on "The Churches after the War."

The National Conference Committee will be glad to help such conferences as far as possible by supplying speakers when requested, and paying the travelling expenses of such speakers to the place of meeting. The significance of such conferences will not depend on the numbers attending them, but on the earnestness of their spirit and the extent to which frank expression of opinion is secured. It is also suggested that the subject should be carefully considered at Ministers' fraternal meetings.

5. We conclude with a brief word on a subject which is of great importance. Many of our churches depend on the maintenance of their Sunday schools, all of them profit by this good work. How deep and lasting is their influence has repeatedly been proved by the attachment of old scholars. Many of these are at present in the Army, and we know that in the trenches they have not forgotten their school of which they have repeatedly written with affectionate gratitude. It is, perhaps, hardly necessary to urge that in these times of distress and distraction more than ordinary attention should be given to maintaining our schools, and that returning scholars should be sought out and welcomed. Upon this perhaps as much as upon anything else the future of our churches depends.

Books recommended for the present time :—

'Ethical and Religious Problems of the War.' Edited by Dr. Carpenter.

'A Worshipful Church.' By Dr. Hunter.

'For Those Who Mourn.' Edited by the Rev. W. G. Tarrant.

'On the March.' Compiled by the Rev. W. E. George.

'The Harvest of the War.' Society for the Promotion of Christian Knowledge.

'Various Tracts on the War.' Published by the British and Foreign Unitarian Association.

'A Discourse on War.' By Dr. Stopford Brooke.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

IS GOD ALMIGHTY ?

To the Editor of THE INQUIRER.

SIR,—I should be glad to be allowed to support Mr. Noel Johnson's contention that the present international situation is no evidence that God is not omnipotent. It rather seems to argue omnipotence in the only sense in which, as it seems to me, we may reasonably use that term, in the sense, that is, that God has fixed the principles by which he governs the universe and there is no departure therefrom. Nor does it seem difficult to discover what one of these principles is. The war should have made it clear to all of us. It is, as Mr. Johnson suggests, the principle that we reap as we sow, nations as well as individuals—one of the first principles, one would think, of a rational and intelligible universe. If it were not so, if we could prepare for one thing and reap something entirely different, then we might well believe that the universe is under the direction of no all-controlling principle and is utterly capricious and meaningless. But we do not gather grapes of thorns, and it is equally unreasonable to expect to gather the fruits of peace from all the opposing alliances and warlike preparations which have characterised international policy in the past. Whether any other policy in existing circumstances was practicable, whether preparation for war in the present state of civilisation is required or not as a measure of self-defence this letter is not discussing. All that is suggested is that if such policies issue in war (and this seems inevitable) then that would seem to imply, not that belief in Divine omnipotence should be surrendered, but rather that it has been vindicated. There are, after all, in the present stage of human development more important things than peace, and one is that manhood should learn what are the follies and the wickedness that produce war. But will it learn ? If it does not, then we may say with Treitschke, but with a different meaning, the good God will see to it that wars do not cease. It has, at least, a great opportunity in the sufferings of the present time.—Yours, &c.,

JOSEPH WORTHINGTON.

Ilsham Road, Torquay.
November 1, 1916.

THE CONTEMPT OF DEATH.

To the Editor of THE INQUIRER.

SIR,—My friend, Mr. Jacobsen, doubtless carries your readers with him when he asks for "definiteness" in voice and

pen when dealing with the spiritual aspect of the war. He rightly claims that death should be placed on "a very exalted pedestal." Unfortunately, war renders death very unlovely. When death comes to be generally recognised as a translation to the "Father's house," high explosives and the bayonet will not be used as doorkeepers. It is a mistake to say that our soldiers are dying cheerfully. The reflective among them face death as a lesser evil than cowardice or dishonour. It still remains a spoiler of their hopes and a destroyer of their dreams. They die in order that others may live under more tolerable conditions, and hence in dying they salute *life*. The unreflecting soldier who is said to have adventured into the army, did so on instinctive grounds. He couldn't endure the feeling that others were in the hazardous game, while he remained in safety outside. He does not fear death, but he would prefer not to die. To him, also, life is dear.

When Walt Whitman invites "Lovely Death" he has in mind Abraham Lincoln, who had completed his life work. The churches would fail in their duty if they merely felicitated those who die on the battlefield. We are in the presence of a ghastly tragedy. Moloch is devouring our children. At the best we commemorate them as having passed through the great tribulation. Their robes are being washed in the blood of sacrifice. In view of this terrible re-enactment of the Crucifixion on a tremendous scale, Mr. Jacobsen rightly demands the death of "ease, selfishness, and indifference" at home. In his 'Letters on Travel,' Mr. Rudyard Kipling graphically describes how he, born in a land where the cow is held sacred, made his horrified escape from a Chicago abattoir with the mental exclamation: "*They are killing kine!*" In the same way, every person not called upon to hazard life and limb should cry out in very anguish: "They are killing our best and brightest men!"

I regret exceedingly to find the Chairman of the London and South Eastern Counties Provincial Assembly reported as saying: "The churches were, to a certain extent, in a state of suspended animation at present, and they were driven back—and it was not a bad thing—on the forces of prayer, faith, and patience, waiting for their opportunity." If the crucifixion is being re-enacted, the cry is heard again from the cross: "I thirst!" and "Behold thy mother!" Happily many churches are hard at work establishing bonds of fellowship with soldiers and sailors, and also doing relief work. From the commencement of the war the Bootle Free Church has sent a monthly letter and small gift to its men and boys; has contributed regularly for eighteen months to The Inquirer Belgian Hospital Fund; sends a substantial parcel every month to the National Soldiers' Comforts Scheme, and through a War Relief Committee assists a number of ameliorative agencies. Over and above this the gospel of consolation is preached and the early ideals of the Allied Cause kept bright, not to mention its work for boys and girls in Sunday School and Junior Guild.

The people at home should say of the dying soldiers and sailors: "*Ours* are the deaths ye die," and then at least two things would follow. Every householder would extend a little hospitality to soldiers and sailors, and practical sympathy would be given to their women and children, who pine in loneliness and anxiety. It should be more clearly recognised that the fighting men need the cordial self-sacrificing support of the whole community. What an opportunty for the churches!—Yours, &c.,

Walter Short.

Lichfield Barracks,
October 24, 1916.

A MEMORIAL TO THE REV. STOPFORD A. BROOKE.

To the Editor of The Inquirer.

Sir,—I see a proposal is made to erect a memorial to Mr. Stopford Brooke. May I suggest that the best memorial to a deceased worthy is the establishment of a fund, whereof the income is paid to some minister or ministers to honour his memory by preaching on his life and works. If this practice had been adopted years ago, and we had now a number of such funds in existence, it would be a great help to our Association and our ministers.—Yours, &c.,

Amherst D. Tyssen.

59, *Priory Road,*
West Hampstead, N.W.
October 28, 1916.

MEMORIAL NOTICE.

THE LATE MR. W. A. VALLANCE.

We regret to announce the death, at the age of 74, of Mr. William Austin Vallance, of Mansfield, which occurred on Sunday, October 22. A native of the town, he was always most keenly interested in its progress and welfare, and was one of the best-known and most highly respected of the older inhabitants of the borough. All his life Mr. Vallance was closely associated with the Old Meeting House congregation, which he served as chapel warden, member of committee, and life trustee. He was a teacher and superintendent in the Old Meeting House Sunday School for forty-four years, and on his retirement in 1900 was the recipient of a presentation in recognition of his long services. He retained the treasurership of this institution to the last. He married Agnes Sophia Russell, elder daughter of Mr. Geo. Boult Russell of Mansfield, and leaves behind him a son and three daughters, one of whom is the wife of a former minister of the Old Meeting House (Mr. H. S. Perris). The funeral took place on Wednesday, October 25, at the Mansfield Cemetery, a service being first held at the Old Meeting House, conducted by the minister, the Rev. C. M. Wright. The Rev. E. I. Fripp (Leicester), a former minister of the church, delivered an address, in the course of which he spoke of his long friendship for Mr. Vallance and the atmosphere of love which made his home life so beautiful. Mr. Vallance had character. He was no party man. He did not echo other people's opinions, but he thought for himself and said what he thought. He read widely and conversed freely and he was open to conviction. Nobody quite knew what he would think or say, not because he was unstable, but because he was incalculable. A thinking man is incalculable. Hence people always wanted to know what line he would take, and were the more eager to know because his opinion was far from negligible. It had weight because of its freedom from bias. Far more than mere consistency he cared for realities and living facts. All these traits, his warmth of heart, his geniality, his originality, his incalculableness, made him loved. Sometimes he was a bombshell and scattered a good deal of crumbling material. "I never knew," said Mr. Fripp, "one who felt more keenly or had more shrewd judgment. Underneath all this lay true tenderness of feeling, which was constant and deep like a river....He was a religious man. He loved God and had faith in him in sunshine and in sorrow, and the religious motive never failed."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

94th List of Subscriptions.

	£	s.	d.
Already acknowledged 14,502	11	11	
Mrs. Enfield (eleventh donation)	2	2	0
Mr. and Mrs. C. W. Chitty (twenty-seventh donation)	4	0	0
Mr. John P. Hudson (sixth donation)	1	0	0
"A Friend," Oxford (sixth donation)	10	10	0
Staff of the Haverstock Hill Central School, per Mrs. Westaway (seventeenth donation)	0	10	6
Anonymous	5	0	0
Mr. W. F. Oldham, Winnipeg (third donation)	2	1	1
Mrs. Wallace Bruce (ninth donation)	5	5	0
Mrs. Perrot (fifth donation) ..	1	1	0
Mrs. J. J. Bradshaw (second donation)	2	2	0
A. and N. T. (fifth donation)	0	10	0
Mr. and Mrs. Lawrence Hall (twentieth monthly donation)	1	0	0
Mrs. Roscoe (thirteenth donation)	10	0	0
Mr. J. Guppy (third donation)	2	2	0
Mrs. William Tangye (sixteenth donation)	5	0	0
K. L. (fifth donation) ..	5	0	0
Miss Roscoe (third donation)	10	0	0
"Liverpudlian" (eighth donation)	50	0	0

Miss A. Fricker, Trinidad (tenth donation)	2	0	0
Miss M. Turnbull (second donation)	1	0	0
Miss Edith C. Harvey (third donation)	3	0	0
Miss Emma Fryer (fourth donation)	5	0	0
Mr. Edward J. Blake (sixth donation)	10	0	0
"In Memory of H. O." (third donation)	1	0	0
Highgate Unitarian Church, per the Rev. A. A. Charlesworth (eleventh monthly collection)	6	2	7
	£14,647	18	1

Parcels have been received from :—Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Mrs. and Miss de Zouche ; Mrs. Goadby ; Miss B. Evershed ; Miss E. M. Buckley ; Mr. Edgar R. Jackson ; Miss Bruce ; Miss E. Case ; Mrs. Perrot ; Mrs. Woolcott Thompson ; Ladies of the Unitarian Chapel, Preston (per Mrs. Smith) ; Miss Waterall and Miss Dyson ; Miss Jolly ; Mrs. Babington ; Plymouth Branch of the Women's League (per Miss R. Bond) ; Mrs. Arthur Read ; Mrs. A. J. Gimson ; Mrs. Robinson ; Mrs. Barham ; Mrs. Philip Vizard ; Mrs. and Miss Carter ; Miss A. M. Cummins, U.S.A. ; Mrs. and Miss Nanson ; S. C. ; Monton Women's Union (per Mrs. Nanson) ; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Miss Winifred Stopes and Dr. Marie Stopes ; Mrs. Mayer ; Mrs. Prewett.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.
Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall, on Wednesday afternoon, Oct. 25, the President, Dr. Carpenter, in the chair. There were present : Mr. Howard Chatfeild Clarke (Treasurer), Mrs. Bartram, Miss Burkitt, Mr. William Carter, the Rev. V. D. Davis, the Rev. D. Delta Evans, the Rev. Dr. Hargrove, the Rev. James Harwood, Mr. Charles Hawksley, Miss Florence Hill, Miss Ethel C. Lake, Mr. G. H. Leigh, Miss L. Martineau, Mr. R. M. Montgomery, K.C., Mr. C. F. Pearson, the Rev. J. Arthur Pearson, Mr. Ion Pritchard, the Rev. F. Summers, Miss Tagart, the Rev. W. G. Tarrant, Miss Tayler, Major-General A. Wallace, the Rev. J. H. Weatherall, Mrs. Wooding, the Rev. W. Wooding, the Rev. T. P. Spedding (Missionary Agent), and the Rev. W. Copeland Bowie (Secretary).

The Minutes of the Meeting held on April 18, 1916, were read and signed by the Chairman. Mr. R. M. Montgomery offered a welcome on behalf of the Council to Dr. Carpenter on his taking the chair, as President, at a Council Meeting for the first time, to which Dr. Carpenter responded, expressing the pleasure which it gave him that he was now at liberty to give public testimony in that capacity to the beliefs which had sustained him during a long period of life. The Secretary, the Rev. W. Copeland Bowie, read the Report of the work of the Executive Committee since the date of the Annual Meeting at Whitsuntide. The Missionary work of the Association has, of course, been considerably restricted by the war, which still overshadows everything, but the general work has been carried on with considerable energy, and the Report covers a wide field of activities which are all the more necessary in view of the grave problems that will face the churches when the war terminates. The Chairmen of the various sub-committees are as follows : *Home Mission*, the Rev. C. J. Street ; *Publications*, Dr. Hargrove ; *Colonial and Foreign*, Mrs. Wooding ; *Scottish Work*, Mr. A. A. Tayler ; *General Purposes*, Mrs. Bartram ; *Civil Rights*, Mr. R. M. Montgomery, K.C. ; *Finance*, Mr. Percy Preston.

HOME MISSION WORK.

The passage relating to Home Mission Work gives details as to grants which have been made to Burnley Road Mission, Deptford, Diss, Ilkeston, Leicester (Narborough Road), Nottingham (Christ Church), and Westcliff, for the most part in response to applications received through the District Associations. The Managers of the Sustentation Fund have this year taken over one grant-aided congregation (Gainsborough) from the Association, but Kilburn has come back to the Association. The peculiar difficulties attaching to churches in important seaside places like Brighton and Torquay have engaged the special attention of the Association and the Sustentation Fund, and an arrangement by which grants will be made by both societies is contemplated. Aided by grants of money and literature, special services and lectures have been organised by a few congregations in different parts of the country. Missionary work of this type might be extended with advantage. Attractive and interesting advertisements of religious services often prove valuable. The services at Cambridge are, with the aid of the Committee, being continued during the University terms. London ministers are generously giving their services on payment of their railway fares, on condition that their pulpits are supplied by the Rev. T. P. Spedding. There was an attendance, mostly women, of over thirty at the re-opening service on Sunday, October 15, when the Rev. R. T. Herford was the preacher. The Missionary Agent and the Secretary have, as usual, visited various congregations in different parts of the country, and their reports have been submitted to the Committee for consideration. Mr. Ronald P. Jones, while attending to his military duties, has managed to find time to visit a number of our churches in Lincolnshire and Yorkshire, and his careful and stimulating reports have been much appreciated and valued by the Committee.

The President, Dr. Carpenter, has been assiduous in his attendance at the Annual Meetings of District Associations. He delivered speeches or preached sermons at the annual gatherings of the London and S.E. Counties Provincial Assembly, the North Midland Association, the Northumberland and Durham Association, and the Yorkshire Union.

COLONIAL AND FOREIGN.

The American Unitarian Association has been very generous in its support of the Unitarian Churches in Canada. The grants for the current year amount to nearly £500. The British and Foreign Unitarian Association is contributing at the rate of £50 towards the salaries of each of the following ministers : the Rev. Rev. C. F. Potter, Edmonton ; the Rev. W. Letham, Victoria ; the Rev. H. Westwood, Winnipeg. At Vancouver, the members of the congregation are conducting the services among themselves, but now that the period of commercial depression appears to have passed, hopes are entertained of again securing a settled minister. The Unitarian congregations at Auckland, Timaru, and Wellington, have formed a Unitarian Missionary Association in New Zealand ; and they are looking forward, after the war, to organising new congregations in a few important centres of population, and getting into touch with isolated Unitarians in remote parts of New Zealand.

The Rev. Nilmani Chakrabarti, who has had oversight of the Unitarian Mission in the Khasi Hills for several years, is compelled, owing to age and ill-health, to surrender his work. The Committee are greatly indebted to him for the services he has rendered, but they are in some perplexity in regard to the future, as there does not seem to be any one resident in the Khasi Hills to whom the Committee could wisely entrust the supervision of the mission. The work, largely owing to local and personal difficulties, has proved disappointing ; and while much helpful and enlightening work has been done in past years, it is a question whether the time has not come for making some very radical changes. The son of the Rev. David Edwards has been in training at Calcutta for the mission field. With the financial aid of friends in America, he will spend a year at Meadville. Perhaps when he returns home to the Khasi Hills he may prove acceptable as a missionary leader and worker.

An influentially supported appeal has been issued by the Sadharan Brahmo Samaj for the erection of a building at Rangoon as a centre for religious and educational work. It is believed that there is an excellent opening for a liberal religious movement in Burmah, and the Committee of the Association have promised to contribute 1000 rupees. They hope that an additional amount may be contributed by individual Unitarians in this country.

Mr. Debendra Nath Mitra, B.A., of Calcutta, has been elected to the Indian Scholarship offered by the Association, and has commenced his studies at Manchester College, Oxford. Mr. Mitra was highly commended by the joint-committee

representing the Brahmo Samaj organisations in India.

The Church at Johannesburg is still without a minister, and there is an opportunity there for an earnest and capable man to build up a strong liberal religious movement.

From Norway, Denmark, and Italy, reports have been received of good religious work bravely and patiently accomplished. As an expression of sympathy with the Liberal Protestants of France in a time of serious difficulty and financial pressure, a grant of £20 was made to Prof. J. Vienot, towards the expenses incurred in publishing the *Revue Chrétienne* during the period of the war.

Conference of Delegates of District Associations.

The Committee, at their meeting on July 12, resolved to arrange for a Conference of Delegates of the principal District Missionary Societies in England and Wales to be held at Essex Hall on Tuesday evening, October 10, to be continued on Wednesday morning, with the object of considering various suggestions made at the meeting held in Whit-week, and any further suggestions which the special committee might desire to submit. The Conference was duly held, the Rev. C. J. Street, Chairman of the Home Mission Sub-Committee, presiding. Every one of the invited District Associations was represented by its delegate or delegates. There were also present at the Conference the President of the Association, the past and present Chairmen of the Executive Committee, the Missionary Agent, and the Secretary; along with the members of the Special Committee: the Revs. J. C. Ballantyne, Rudolf Davis, E. D. Priestley Evans, and Messrs. Ronald P. Jones and W. Byng Kenrick. The District Associations had in many instances forwarded expressions of opinion and suggestions beforehand, and these were summarised and read by the Rev. J. C. Ballantyne, the Hon. Secretary of the Special Committee. There was naturally not only variety, but divergence of view in regard to some points, though all were agreed that the District Associations might with great advantage be strengthened and developed in many ways. The following questions were discussed. First, in regard to what are termed District Ministers:—

1. *Minister giving his whole time for a definite period.*—His work would consist in testing new areas as to their possibilities, supervising aided and assisting unaided congregations, helping lay preachers, editing the local "covers" of magazines, acting as secretary for tract distribution, organising special services and pulpit exchanges.

2. *Minister in charge of a small congregation giving part of his time.*—He would be entrusted with duties, as above, to the extent possible under local circumstances, and with due regard to the work of his own church.

3. *Minister to take charge of several small churches.*—He would preach at each in turn, supervise their "supplies" on other Sundays, and their social and institutional work.

4. *Special Preachers.*—Men of experience and preaching power, who would devote themselves for a brief period, say a month at a time, to visiting districts and giving special addresses in the churches; lectures or services in towns where our religious movement is not at present represented; holding united meetings of the ministers and congregations in the district.

Second, in regard to a Monthly Parish Magazine. There was a general consensus of opinion that a popular magazine would meet a distinct need and fill an important place in the work of the District Associations and in the life of many congregations; but when it came to describing its character and contents, there was no real unity of thought or purpose. Testimony was borne to the usefulness of *The Unitarian Monthly*, and it was urged that it might be improved in form and contents; others pleaded that a magazine of quite a different type was wanted, without any tinge of denominational flavour—at least, in its name. The idea was that the magazine, if produced, might be localised by District Associations by means of covering leaves containing local church news, calendars of services and events, and reports of meetings and societies.

Third, in regard to Publications. There was the usual expression of opinion that the young people connected with our Sunday schools and churches should be educated more carefully and thoroughly in the principles and faith which characterise our liberal religious movement, and that a wiser and better book than any yet published was needed as a guide to ministers, parents, and teachers. To meet the needs of adults, especially the type of men and women who might be expected to be attracted and helped by our churches, the preparation of a series of a dozen or more single or two page leaflets, setting forth in a clear and interesting way the fundamental principles of religion, was strongly recommended. Suggestions relating to better advertising of services, more attractive music, methods of tract distribution, &c., were made. The need for a more efficient ministry, of a deeper consecration of life and purpose on the part of congregations, of a closer touch and fuller understanding of men and women as they are, and a keener perception of the roots of sin and selfishness in the world,—these questions were also referred to by several of the delegates.

The Committee of the Association have not yet had an opportunity of considering in detail the recommendations and suggestions made at the Conference. They hope to do so at an early date. The available financial resources of the Association will only go a very short way towards meeting the numerous suggestions made by delegates, therefore a very carefully considered selection will alone be practicable. A booklet of sixty pages, containing the papers read at Whitsuntide, along with a series of maps, has been circulated among members of committees of the District Associations.

A Report on Camps and Open-Air Mission Work was read by the Rev. T. P. Spedding, Missionary Agent, which appears in another column.

Dr. Carpenter, in moving the adoption of the Reports, said they would all feel that however much the income of the Association might have been diminished, its activity had been in no way impaired, but maintained with quite uncommon vigour. It was specially to be congratulated on the publication of the Modern Handbooks of Religion. There was urgent need at the present time for keeping the principles of liberal religious religion, as they understood it, before the religious public, for although the Church of England had inaugurated a National Mission, and the sermon which the Archbishop of Canterbury preached in introducing it embodied principles both of religion and morality which they themselves were engaged in advocating, and might have been preached in a Unitarian pulpit, the Church still persisted in refusing the co-operation of the Free Churches. Nothing could be broader than the tone taken in certain pamphlets by the Rev. W. Temple, Mr. George Lansbury, and others, but in many of the publications of the Mission it appeared that it was intended to emphasise the sacerdotal elements which really formed the background of the Church's belief, and until they got at the heart of that difficulty real co-operation would be impossible. In spite of the broad spirit which prevailed in some quarters, and which had provided opportunities at Oxford and elsewhere for the expression of sympathy between Churchmen and Nonconformists, it would be necessary for them, so long as the sacerdotal party had the greatest influence in the Church, to advocate with energy those principles of Christianity, without priest or mediator, which could alone secure the ultimate triumph of real, spiritual religion. Dr. Carpenter went on to speak of a recent letter in the *Nation* from a soldier at the front who drew a comparison between the England of to-day and the England of two years ago, and warned them against the decline of the high idealism and moral enthusiasm which animated the country at the beginning of the war. After expressing cordial sympathy with the religious and educational movement in Burmah mentioned in the Report, Dr. Carpenter referred to the losses they had sustained by the death of four of their honoured members, of whom Sir William Bowring was the last to go. Speaking of Sir William's public services, the President said he had once heard him declare that nothing gave him as much satisfaction as the memory of the support he was able to give on the City Council, as Alderman, against much opposition, to Mr. George Armstrong's strenuous crusade on behalf of social purity in Liverpool.

The Rev. W. G. Tarrant added a few words of personal reminiscence in endorsement of the tributes which had been paid to the deceased members, and Mr. George Leigh warmly supported the motion.

The resolution was unanimously adopted, and the proceedings came to a close.

WORK IN THE HOME CAMPS.

The following Report of work in the Home Camps was read by the Missionary Agent, the Rev. T. P. Spedding, at the Council Meeting of the British and Foreign Unitarian Association on October 25:—

The time during the summer has been all too short for the Home Camp work. I have estimated that preaching, general visitation, journeys to various meetings, time spent in seeking very necessary funds (a work which is not yet completed),

and Hostel concerns have taken up not less than nine weeks of full working days; add to these three weeks of holidays, and there remained just a hundred days for the visitation of our men in the camps, and the clerical work connected with it. In that time I have been in ninety camps in the eastern and southern and midland counties, and in numerous hospitals in London and elsewhere. The biggest of the many long journeys which have been necessary took me over 700 miles around the east coast and lasted three weeks. I was in every considerable town, and in all kinds of out of the way places till reaching Hull, which is the furthest point north that I have so far made. Many of the visits to remoter spots were made possible through Mr. Hawksley's gift of a motor outfit, and in addition to railway travelling I have, since the end of April, covered over 3,000 miles by road.

In the midsummer there were very considerable movements of troops, and, in consequence, the proportion of successful visits has fallen slightly. Despite this, however, the actual meetings with men have been much more numerous than might have been expected. More frequently, too, I have heard from men in camp of other Unitarians in their neighbourhood, and have thus been able to see many who were not on my lists. Of set services there have been none; but many impromptu meetings have taken place in the huts arising out of conversations, but never as the result of announcements. Inasmuch, however, as I have talked with every man I met about his church, and following upon that have not infrequently shared the intimate confidences of our friends, I have felt that I came nearer to some of them than might have been possible in a regular service. I say this with some diffidence, for I wanted more services, and felt handicapped against the settled chaplain. Obviously the man who can usually rely on finding his friends only at dinner or tea time has to content himself with fewer opportunities than the clergyman with regular quarters and the run of the camp at all hours. I have read a few of the things in Mr. George's little book in the space between two huts; I have knelt with a man in prayer under a fence; I have tried to cheer lonely lads; on occasion I have known not whether to be more indignant or more sorrowful; and I have been rejoiced with good things that I have seen and heard of boys playing a man's good part. It has been far from a professional ministry, but I do not regret that it has been only as it has been. Many of the men keep me informed of their movements, and some make a point of coming out to my home either on the outward or return leave journey. There are callers at Essex Hall also, and they would be more numerous if we had any means of entertaining them.

I have to acknowledge the very great kindness of several ministers who have helped in particular districts, and for some of whom I have obtained special visiting facilities. In many quarters, too, ministers and congregations are keeping in close touch with the men in their local camps. Some have written to the papers asking that names should be sent to them for this purpose. Some ministers who are helping the Y.M.C.A. in France have asked me for names and addresses of men on whom they might call; but the military regulations, of course, prevent this being done.

In July last when I read a paper in Manchester before a meeting of ministers, I stated that I hoped to prepare a complete list of men from our churches and schools in the army and navy; and expressed also my hope that some memorial of those who have fallen should be forthcoming. To this list now it seems fitting that the names of nurses should be added. There have appeared thirty-seven lists of our men whose names were printed in *The Christian Life*; 3,200 came from 150 of our churches and schools. These names are from less than half of our churches, and many of the largest places are not included. The lists also ceased to appear after April this year. When the final list is complete it will probably contain not less than 6,000 names, which may be regarded as a not inconsiderable contribution from our small group of churches and schools.

Had the means been available it would have been a great aid to the work which has been attempted if it could have been supplemented by the issue of some monthly or bi-monthly Messenger. Some of the churches make a special feature in their congregational publications of a message to their own men, and the printing of news concerning them. I have heard of these magazines in the camps, and there would be wide appreciation if something could be issued that should reach all the men: the General Roll of Honour, letters from the men in home camps and at the front, an In Memoriam, the discussion of a Friendly Society which I have mentioned to many of the men and which they regard as a means of some benevolence as well as a tie among those who made this comradeship, then the Message of those who lead among us, and a page of Cheer. Some much make-up would be one evidence of that keen interest in their men which the churches will find it necessary to take against the day of their home-coming. If the war is likely to continue for a considerable time, and if anything is to be done during the period of demobilisation, I wish some occasional greeting of this kind could be arranged. I may add that a Lantern Lecture upon 'Home Camp Work' will be ready in a week or two and arrangements for its delivery can now be made.

NEWS OF THE CHURCHES.

Bury.—The first winter Lecture in connection with the Bury District Sunday School Union will be given in the Bank Street Chapel schoolroom on Saturday, November 11, at 6.30 P.M. by Councillor Miss Margaret Ashton, of Manchester. The subject will be 'The Spiritual Awakening.' It is announced in the chapel calendar for November that Gunner F. H. Whitehead, a former Sunday scholar, has been decorated with the Military Medal for "gallantry in repairing broken telephone wires under heavy shell fire."

Downpatrick. — Harvest Thanksgiving services were held last Sunday in the First Presbyterian Non-Subscribing Church, when the recently installed Minister, the Rev. Ralph Phillipsen, preached to good congregations. The members of the church are deeply indebted to several friends of other denominations who assisted in rendering special music.

Ilminster.—The Rev. Edward Parry has received a long letter from the Rev. George G. D. Kilpatrick describing how his third son, Private A. R. Parry, of the Canadian Black Watch, died in action on September 15. A memorial notice appeared in THE INQUIRER on October 14, but the Chaplain's letter had not then been received. The following passages from it deserve to be quoted, as they testify to the courage and fidelity with which the men of our churches are serving their country's cause: "Your son fell in action about a mile east of the village of Courcellette on September 15. He met a very heroic death. For the past summer he had been acting as 'runner' to headquarters, in which capacity he displayed unswerving fidelity and splendid courage. I am very glad that I had the opportunity of having a talk with him on more than one occasion. During our last tour in the 'salient,' he acted as runner to myself to the first line, and as we went he told me of his home and of his plans. On the day of his death he was working for the adjutant, and again and again he made his way with the utmost courage through severe barrage fire. He was making his way back from the line with a message when he was hit by a high explosive and mortally wounded. He lived, I am told, for some hours, and to the end retained consciousness. I wish I might have been with him....When asked to prepare some account of the action of September 15—17 for Sir Max. Aitken, I took the liberty of adding the record of your son's heroism. He is buried in the field where he fell...." The Captain of his company records that Private Parry's last words were, "Tell the adjutant I delivered his message, but I am sorry I can't take the answer back to him."

Liverpool.—Advantage has been taken by the Rev. J. Collins Odgers of the opportunity afforded by the National Mission of Repentance and Hope to announce a series of Sunday evening addresses at Ullet Road Church on 'Repentance and Forgiveness of Sins' (November 5), 'The Removal of Sin: How does Jesus take away our Sins?' (November 12), 'We are saved by Hope' (November 19), and 'Joy and Peace in Believing' (November 26).

London: Brixton.—The papers have taken note of the fact that Lieut.-Col. C. S. Bullock, formerly Minister of the Unitarian Church in Ottawa, occupied the pulpit at the Effra Road Church last Sunday, morning and evening. In an appeal to the members of the congregation to remember in their prayers those who were going out from their own neighbourhood and country to fight the battle for freedom and liberty, says *The Daily News* report, Col. Bullock asked them to remember at the same time those thousands who had crossed three thousand miles of sea in order to fight side by side with those from the Motherland. Col. Bullock holds (as he stated in an interview) that no clergyman is justified in asking any man to do what he himself is not willing to do. The shedding of blood is no more wrong for a minister than for a civilian. He is not so sure but that the closing of a church here and there because its pastor had gone to the front would mean more ultimately for the cause of religion than the exemption of all preachers from this great struggle could possibly mean.

London: Islington.—Sunday morning, October 15, will long be remembered by the members and friends of Unity Church as the occasion upon which they were privileged to hear Lieut.-Col. Bullock, of the Canadian Army, deliver a sermon on 'The Things that cannot be Shaken.' Col.

Bullock was welcomed by an unusually large congregation, many of whom expressed their great appreciation of the preacher's message. It is hoped that he may visit Unity Church once again before he returns to Ottawa.

London: Rosslyn Hill Chapel.—It is announced in the November calendar of Rosslyn Hill Chapel that the time of morning service has been altered from 11.15 to 11 A.M. The alteration will date from Sunday, November 5. A Children's Guild has been formed in response to the appeal made by Mrs. W. H. Drummond, in the columns of The Inquirer, for toys for the Belgian Refugee children in France who are cared for in large schools, or "Colonies Scolaires," by the Belgians themselves. The Guild will meet in the Chapel Hall fortnightly on Saturday afternoons from 2.30 to 5.30 (tea at 4.30). A meeting of the Women's Union is announced for November 10, at 3 P.M. in the Chapel Hall, when Mr. Howard Tyrer, secretary of the London Council for the promotion of Public Morality, will give an address on 'Picture Palaces,' and some of the evils they produce, and how the authorities can be helped in their efforts to enforce better conditions and greater control. All who are interested in this subject are cordially invited to be present.

Manchester: Longsight.— An account of the Jubilee Celebrations last April in connection with the Free Christian Church has already appeared in these columns. On Friday week the final meeting of the Celebrations Committee was held, when it was reported that a total sum of £211 18*s.* 1½*d.* had been raised in connection with the Jubilee Fund and celebrations. Of this sum £127 8*s.* 7½*d.* was forthcoming in individual donations from members and friends of the congregation, and various auxiliary efforts inclusive of the offertories and collections in the Jubilee week, and £84 9*s.* 6*d.* in response to the appeal to friends other than those immediately connected with the church. To these friends the Committee particularly desire to convey their warmest thanks for the generosity and timely aid given at a most critical period in the life of the church and Sunday school.

St. Helens.—The Rev. J. Horace Short of Dickson Road Church, Blackpool, has accepted a unanimous invitation from the congregation of the Free Church, St. Helens, to be their first minister, and he will begin his duties there on the 1st of February next.

We understand that Lt.-Col. C. S. Bullock will preach at the Unitarian Christian Church, Wandsworth, on Sunday morning, November 5th.

NOTES AND JOTTINGS.

The Society of Friends' War Work.

Some particulars were recently given at a celebration of the second anniversary of the formation of the Society of Friends' first ambulance unit for war service in regard to the war-work undertaken by Quakers. One thousand one hundred and ten men have been trained by the Society, of whom 450 are now in France engaged in Red Cross work, 170 on hospital ships, and 255 undergoing training or assisting at the Star and Garter Home or other hospitals. The hospital cars of the unit have covered nearly 700,000 miles and have carried 94,470 patients, while, in addition, the unit has relieved civilians in Belgium and fed 1,100 children and 600 adults daily, apart from 192 children of whom care is being taken in orphanages. A quarter of a million bottles of milk have also been supplied to children in Belgium. The whole of this work is voluntary, and the expenses have been borne entirely by the Society of Friends. The War Victims' Relief Committee, of which Miss Ruth Fry is Hon. Secretary, has done a great deal of valuable work in France in the building of temporary wooden dwellings for homeless families, distributing clothing, assisting agriculture, and in other ways. Much has also been done for the Belgian refugees in Holland, and among the refugees in Serbia. In Russia, some forty doctors, nurses, and others are now working in a district of about 700 square miles, with a population of 100,000, previously almost without medical help. Letters have recently been published in *The Manchester Guardian* showing the dire condition of the refugees in the government of Samara, where the Friends are helping to meet the needs of destitute refugees who have fled thousands of miles from different parts of Russia, and the facts thus revealed lend weight to Miss Fry's appeal for financial help in order to meet the very heavy expenses incurred.

'Some International Problems.'

The first of an extremely interesting series of lectures on 'Some International Problems,' organised by the "Fight for Right Movement," was given at the rooms of the Royal Society, Burlington House, on Monday, October 23, when M. Emile Cammaerts dealt with 'The Future of Belgium.' On October 30 Dr. Hinkovic (late Croatian Deputy and Delegate in the Parliament of Buda-Pesth) took for his subject 'The Jugo-slavs in Future Europe.' Other lectures will be given on Mondays, at 5.30, as follows: November 6, 'The Rumanians of Hungary' (Dr. R. W. Seton-Watson); November 13, 'Czech Problems' (Prof. Masaryk, late Deputy in the Bohemian Parliament); November 20, 'Italian Problems of To-day' (Signorina L. P. de Castelvecchio); November 27, 'Japan's Part in the War' (M. Kato, London Editor of the *Mainichi*); December 4, 'Problems of Poland'; and December 11, 'Alsace-Lorraine.' Tickets for non-members (1*s.* each or 5*s.* for the course) may be obtained from the Secretary, Fight for Right Movement, Trafalgar House, Waterloo Place, S.W.

Diet and Health.

In a White Paper which has just been published, Dr. Leonard E. Hill, who gives the results of an investigation into the diet of munition workers, points out that the cheaper foods (bread, margarine, porridge, milk, herrings, cheese, beans, onions, cabbages, oranges, and the cheapest cuts of meat) provide all the requisite nourishment, and probably better health, than is derived from more expensive artificially stimulating foods. A proper diet, he says, should include raw food, fruit, or salads, and the consumption of fresh fruit, such as apples, oranges, or bananas should be actively encouraged by the provision of good fruit at the lowest possible prices. It is recommended that the custom of eating meals within the workshop be discontinued, and that all food should be taken, whether in a canteen, restaurant, or in the open air, at any rate, away from the ordinary place of work.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, November 12.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton. Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. HARGROVE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30 Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Lieut.-Col. C. S. BULLOCK; 6.30, Rev. G. COVERDALE SHARPE.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. E. R. FYSON.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. C. SHERIDAN STEVENS; 6.30, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, REV. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mrs. LEGGE.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. JOHN BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. WILLIAM J. JUPP.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. H. DRUMMOND, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11. Rev. G. COVERDALE SHARPE; 6.30, Lieut.-Col. C. S. BULLOCK.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. G. TARRANT, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. T. JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE ASSEMBLY HALL, Downing Street, 11.30, Rev. A. A. CHARLESWORTH.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{DEAN ROW, 10.45, and
STYAL—6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 5.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK; 6.30, Rev. T. LLOYD JONES.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. HERBERT MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 6.30, Mr. L. G. RYLANDS. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. FRED. MADDISON.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 3.15.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD D.D. Sunday School, 3.

BIRTH.

SHORT.—On November 2, at Camelot, Coventry, to the Rev. and Mrs. Leonard Short, a daughter.

DEATHS.

DUNBAR.—At the residence of his son, The Manse, Comber, Michael Smith Dunbar (suddenly), late Minister of the Non-Subscribing Presbyterian Congregation, Downpatrick. Interred in Comber Unitarian Churchyard November 7, 1916.

TURNER.—On November 1, at Dulwich, Joseph Turner, in his 100th year.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

WE cannot refrain from chronicling our special pleasure at the very healthy appearance of our Belgian Hospital Fund lists this week. For nearly two years these lists have appeared weekly in our columns without any break, and the work is still supported by our readers with quiet enthusiasm and fine generosity. Some people profess to be greatly alarmed at the lapse of the mind of the country into vulgar thoughts and sordid ways, and sad warnings are taking the place of words of encouragement in some quarters. We do not wish for one moment to minimise the dangers and temptations which beset us, but we are far from thinking that the country is in any real danger of losing its better mind. When we recollect how sorely men have been tried, what openings there have been for base passion, what temptations to hatred and revenge, we can only marvel at the calmness which still prevails. We have not been swept off our feet by greedy appetites or selfish fears. Below the surface currents of popular feeling there are still the strong and steadying conviction of the rightness of our cause, and the dedication of ourselves or our means to works of helpfulness.

* * *

IT is true that we say less than we did. The wrongs of Belgium are not so often on our lips as they were in the early days, but they are always present in our hearts. The mood in which we ran atilt against a gigantic wrong has given place in many minds to one of anxiety and reflection as we realise how subtle, intricate and unscrupulous is the peril against which we are fighting, and at the same time how great are the difficulties of a political settlement which will be at once wise and just. But we do not think that the average Englishman is conscious of any selfish aims in this war, nor is he upheld by the desire of national glory. He is simply determined to finish this hard duty which has been imposed upon him, and not to leave it half-done, and in the end to win just terms for those who have been grievously wronged and security for himself. One thing we have to guard against is any undervaluing of the force and beauty of the ideals which sustain us, because in our long and arduous task we have passed beyond the stage when men can live upon heroics.

* * *

THERE are, however, welcome signs that if our fundamental aims remain what they were, there has been a profound change of mind in Germany. Jingoism of the spread-eagle variety is much less rampant than it was. Even in Government circles there is little attempt to sustain the national spirit with the promise of a triumphant success. The legend that this is a defensive war forced upon a reluctant people is being carefully fostered in the press, and everything is done to make England the villain of the piece. All this is symptomatic of a preparation for defeat, for when ambitious men make a bid for domination they are defeated if they fail, as Prussian Junkerdom has failed at the present moment. When the war-lords no longer go forth conquering and to conquer, and begin to complain of the dark designs of the enemy, we have every reason to hail it as the dawning of the promise of peace. At present their ambition is probably to escape from the war without the appearance of defeat. This is a mood with which it is impossible for the Allies to make terms, but the next stage in the process of disillusionment may be the opening of the eyes of the German people. It seems unlikely, however, that that will come until there is a military disaster, which it will be impossible either to hide or to explain away. On that day the dogma of German invincibility will be broken.

* * *

SOME recent utterances in the German press, like an article by George Gotthein on 'Grey's Peace Aims' in the *Berliner Tageblatt*, which has been much quoted this week, reveal this change of mind in a striking way. "We are not striving for dominion," this writer says, "we do not wish to destroy or oppress any nation. We should very much like to see differences of opinion and causes of strife between nations settled by an international court of arbitration. And if that is also England's peace aim the war need not be continued, ten thousand men need not be slaughtered or maimed every day, and Europe need no longer be morally and materially ruined." And again he says "According to the repeated declaration of the Chancellor, we are ready for a peace which has the guarantee of permanence, and which secures for us the possibilities of development. If the durability of peace can be guaranteed by an international organisation, our support may certainly be counted on."

* * *

WHILE, however, we do not underestimate the far-reaching importance of this change of mood, we must point out

that these high-sounding phrases have little content, unless they are condensed into terms, which shall involve definite acts of restitution, such as the complete restoration of the sovereignty of Belgium and Serbia. On these essential matters Germany is careful to say nothing. She still dreams of a German peace, not entirely on the grandiose lines which she had previously sketched for herself, but still one in which she shall carry off the honours of war and gain substantial advantages for herself, while the Allies are left to shoulder the burdens. We might perhaps buy ten years of freedom from warfare on these terms at the cost of lowering all the standards of international justice and honour. We shall not, of course, do anything of the kind. Our minimum terms cannot be other than hard and distasteful to Germany, not because we desire to crush her or take any pleasure in inflicting injury and suffering upon her, but for this reason, that any other terms would be inconsistent with public right and leave her free for fresh acts of aggression when it suits her purpose.

* * *

It is part of the irony of the situation that, at the very time when there is this marked change of tone in certain sections of the German press, the mailed fist should show how little it cares for public decency and national rights. This week we have news of the sinking of the Arabia without warning with a number of women and children on board—a callous repetition of the crime of the Lusitania, though fortunately without such disastrous results ; of the deportation of a large number of Belgian labourers from their homes ; and of the annexation of Russian Poland under the guise of a phantom constitution and a German king. The two last have probably been dictated by the imperious need of men, if the war is to be continued. In the next few months we shall probably see this contest between the hard ruthlessness of the military mind and the feeling that the burden is too heavy to be borne growing in bitterness. Germany presents herself to the rest of Europe almost like a dual personality, and there seems to be little chance even of talking reasonably with her and envisaging common aims for the future, until the better mind gains the upper hand.

* * *

In all these circumstances the position of Christian people in this country, who resolutely refuse to lower their hopes and ideals, seems to us to be one of exceptional difficulty and to require all the moral wisdom and the historical imagination which we can summon to our aid. On the one hand we must not do anything by word or deed to weaken the vigorous prosecution of the war. That would be treachery to our Allies and to the cause of goodness and liberty in the world. To play with thoughts of peace until we have created the conditions in which a just peace can be made is unworthy of our manhood and of all the debts of honour which we have incurred. On the other hand we want to do everything we can to undermine the statements about our aims by which Junkerdom is trying to defend its crumbling power. The German Government knows that they are false, just as we know that they are false. But the docile German people believe what they are told and they are easily inflamed. The difficulty is that we cannot get at them except through the governing classes and their controlled press, which contains a great deal of wilful misrepresentation. But habits of noble thinking, and words which are strictly fair and even magnanimous, and the influence of lives which in the midst of their resolute loyalty to a cause do not forget to be tenderhearted and kind, reach far beyond our own range of vision. Through neutral countries and other channels they may percolate into German homes, and help to bring nearer the day of awaking from this nightmare of domination, when the German people shall see that it is better to treat other peoples as friends than as potential enemies, and find in dependence upon the good will of others the best guarantee for their own security and strength.

* * *

Distance and the barrier of language make it difficult for us to keep in as close touch with Russia as we should like, and there is an element of mystery in the periods of silence which fall upon her vast military operations. With strange perversity Germany is preparing to enlist her Polish subjects against her, and trying at the same time to throw alarm into the camp of the Allies by suggesting that Russia may be inclined to make a separate peace. In these circumstances an article by Mr. Stephen Graham on Russia in 1916, which appeared in *The Times* on Tuesday, is very welcome. He speaks of the spirit of Russia as one of recovered hope and steady resolution after her crushing disappointment last year.

> Last autumn [he says], returning from Russia, I was bound to say I found Russia pessimistic. But when I reached Russia this year I found her remarkably cheerful. My impression is that the Russians have settled down to a long war. It may still last for years, but they do not intend to worry. After the period of depression they are brightly optimistic again. Perhaps some are too optimistic. One thing may be observed—the great work of French and English on the Western front is now fully reported in the Russian Press. There are on an average two or three columns daily about us in the Russian newspaper. It is possible for an Englishman in Russia to form a fair idea of each day's news, so the Russian also can grasp it. That is a splendid improvement on last year, when we got only those laconic non-committal communiqués which our smart English journalists could make blossom with occult significance and incident, but which in very truth translated into Russian merely gave the impression that we were doing nothing. Russia feels us closer. The distance across is not so great. Day by day every one feels that we are all working happily together for one end and with one interest....They are obtaining a better understanding of our ideals, our character, and national determination....Russia is altogether in the war and for the war. She is doing her utmost. And her spirit is good. It is well that English people should feel that to-day. And from us should go out to this great people, suffering and struggling as we are, a true fellow-feeling of gratitude and generous affection.

* * *

In view of the facts relating to children and the cinema which were given by Mrs. Barrow Cadbury at a meeting of the League of Unitarian Women in Manchester reported on another page, the following resolutions, which have been passed by the Council of the National Federation of Women Teachers, will be welcomed :—

> This Council, while acknowledging the interest of the kinematograph, and believing that properly employed it might be of great educational value, deeply deplores the character of many films now passed for exhibition, and asks that where children are admitted a stricter censorship shall be exercised. In view of the fact that in young children there is a strong tendency to imitation, while judgment, self-control, and the social conscience are not fully developed, it is of the utmost importance that plays suggestive of criminal or immoral actions and scenes of a brutal or terrifying nature should be excluded.
>
> This Council further considers that the unhealthy atmosphere, eye-strain, excitement, and loss of sleep consequent upon evening performances render it desirable that children under fourteen should not be admitted after 6 p.m. They also recommend that, as is now done in some kinema theatres, a portion of the auditorium should be reserved for children only ; and that women patrols or women police should be in attendance at all places where children are admitted.
>
> This Council also asks that greater vigilance may be exercised in connection with advertisements on hoardings, and points out that these picture galleries of the poor child should be kept free from suggestions of vice, coarseness, terror, or brutality.

A DIARY OF SEVEN DAYS.

It has been my privilege to visit France four times since the beginning of June in connection with the work of the Belgian Hospital Fund. The last visit is only just over, and it is perhaps due to our readers, who have shown such unfailing interest in our work, that I should tell them a little about it. We might of course administer the funds which are entrusted to us without intimate local knowledge, but this has never been our method. We have gone to see for ourselves; we have been keen to discover new needs as they arose; and running through all our activities there has been an element of cordial personal friendship. Many of the Belgian doctors and officers are by this time old acquaintances. We have learned to understand and appreciate them; and they have learned to trust us. There is a real feeling of comradeship in the work, and in the evening, when sometimes they come to dine with us at our hotel, the conversation wanders off from professional topics connected with hospitals and convalescent depôts to matters of national concern or general human interest. In its own limited field the Belgian Hospital Fund has been a highly successful experiment in international friendship.

Mr. Kelland and I crossed the Channel to Havre on the night of the raid by the German destroyers, but in the midst of a howling storm we were happily unconscious of danger. Friday morning was devoted to visiting the hospital, for which we made a special appeal recently. Everything is now in admirable order, and the operating theatre, which we have done so much to equip, was shown to us with gratitude and pride by the eminent surgeon who is in charge of it. It will add to the pleasure of our contributors to know that he is a man of noble family, who has long devoted his time and skill to the welfare of the poor of Antwerp without fee or reward of any kind. It is in the same spirit of quiet dignity and unfailing sympathy that he is now working for the army. In the afternoon we visited a large canteen and recreation hut, which is being erected for the Belgian munition workers. Only a few of them are able to live with their families; many hundreds are entirely divorced from home ties, and a place of recreation and happy fellowship where they can spend the evening is urgently needed. We had a long talk with the chaplain, a Jesuit father, full of ideas and of interest in his work. The hut is fortunately nearly ready, and several Belgian ladies have promised to help as workers, but a lot of equipment is needed in order to make the place attractive. We have taken steps to make this need known in a likely quarter, but something ought to be done at once; for dark nights and dismal weather make it hard to keep the men cheerful and to guard them from sordid temptations.

The next day, Saturday, October 28, we visited Mr. Berryer, the Minister of the Interior, who after talking over some aspects of our work in which he was specially interested, offered us the use of his motor-car for the afternoon. This act of friendly courtesy enabled us to go far afield, and to visit a Colonie Scolaire which I had not seen before. It is located in a fine old château in the midst of a well-timbered park. Part of the house is still occupied by the owner in the summer, but the rest he has placed at the disposal of the refugee children and the small company of nuns from Ypres who look after them. On our arrival Mr. Kelland was welcomed as an old friend, and the little girls as we went round the class-rooms beamed on him, remembering how jolly he had been on a former visit. The Mother Superior gave us coffee, and the sisters waited on us with a simple courtesy which made us feel that it was a real pleasure to them to do something for us. As we drove away everybody gathered at the door to say good-bye. We shall send those dear children some toys for Christmas as a memento of our visit. On our way back to Havre we called at a Dépôt de Convalescence, and were once again in the midst of the grim realities of war. It is in a very lonely spot, surrounded by trees, and the effect on the spirits of the men cannot be other than depressing. It is the terrible loneliness of the Belgian soldier, when he is recovering from sickness and wounds, which is the most pathetic thing in the situation. We have sent a gramophone and a good stock of games to this place, but it is their homes that the men want, and for most of them the thought of home is little but a mocking dream till after the war.

The next day, Sunday, was the second anniversary of the battle of the Yser. The military ceremony before th Belgian War Office at Sainte-Adresse was shorn of some of its glory by the incessant rain, but the war-worn flag was there, and General Meiser with men of the 12th regiment who performed such prodigies of valour during those fateful days, and a detachment of French marines who also covered themselves with glory at Dixmude, fighting side by side with the Belgians. Perhaps even now we have hardly realised how these men, by their heroic stand, altered the whole course of the war. When, as the last act of the battle, the waters were let loose, and the whole country flooded, the road to Calais was barred and the situation saved. In the afternoon I was present at the national celebration in the theatre. M. Schollaert, the President of the Chamber of Deputies, presided, surrounded by the other Cabinet ministers and a distinguished company, which included Admiral Lacaze, the French Minister of Marine. Of the great speech made by the Prime Minister, M. de Broqueville, it is impossible to speak in a few words. Its lofty eloquence was matched by its intellectual force. Those who heard his closing tribute to King Albert are not likely to forget it:—"Roi de l'Yser, peuvent dire nos ennemis en se riant des quarante villages qui sont en ce moment tout le royaume de l'Albert Ier! Roi de l'Yser, dit déjà l'histoire, car c'est au bord de ce fleuve, fleuve de fer selon l'étymologie flamande, qu'un noble prince donne au monde le spectacle de ce que fait une armée qui, après avoir arrêté l'ennemi, s'est reconstituée pour de nouveaux combats, sans manquer une heure de sa garde vigilante à un point vital du front."

Over the long journey which took us to Calais on Monday I may draw a veil. Those who have had experience of the erratic movements of trains within the zone of the armies can imagine it for themselves. I might add a picture of tired travellers arriving in a dark and sleeping town, shut out from the familiar hotel and forced to grope their way to less desirable quarters elsewhere. The next morning, of course, found us in the

Hut, for which so many urgent appeals have been made in these columns. I had seen it last under the glamour of the opening day. Now I have visited it several times under normal conditions, and I am filled with amazement and gratitude when I remember that we have been allowed to have so large a share in making it what it is. A spirit of happiness and good fellowship pervades the whole place. It is good to look into the faces of the men and to hear them laugh. The meals are a huge success. Six hundred hot dinners or more are supplied every day, and there is a great demand for the evening meal. No one connected with the Hut despises these creature comforts or thinks them unimportant. They are an introduction to the other things which are provided, the reading-room, the games, the excellent concerts and entertainments, and for those who wish for it the early morning worship on Sunday. It is the aim to make the whole place attractive and companionable, so that the men may be glad to come to it and, free from the restraint of rigid army rules, feel that they are at home. It was a special pleasure to meet Miss Holmes and Miss Hibbert-Ware, to talk to them about their plans, and to mark the strong and quiet working of their personal influence in various directions.

Wednesday was All Saints' Day. At nine o'clock the head Chaplain celebrated mass in the Chapel attached to the Hut, and preached a short practical sermon. The service was very impressive, and there was beautiful music by a string band, all the performers being soldiers. The Chapel itself is very attractive when the partition is removed so as to make it part of the big hall. All the decorative work has been done by the men themselves. Afterwards we walked behind the Belgian flag to the cemetery, where we stood, a large concourse of soldiers, and Red Cross workers and civilians, while short addresses were delivered by the Mayor of Calais and others in honour of the French soldiers and the 900 Belgians who are buried there. Later we two Englishmen made our way to the other cemetery where our own men are laid. We arrived too late for the touching little ceremony, when our base commandant received a memorial wreath and the last post was sounded; but we spent some time going from grave to grave, reading the names of these brave English lads, and noticing, with feelings of lively gratitude to our French Allies, with what loving care they are tended. On every grave, and there must be some four hundred of them, a pot of chrysanthemums had been planted, and the whole plot was surrounded with English and French flags placed alternately. The glory of colour spoke not of tears but of duty well done. It was a field of honour rather than a field of death.

After the sacred duties of the morning, the rest of the day was devoted, so far as the stern discipline of war would allow, to the pleasures of friendship. There was an excellent entertainment in the Hut, which was crowded with an audience of about 1,000 men, who enjoyed themselves to the top of their bent. In the course of the evening Commandant Lageot, who together with his wife has devoted himself without stint to the work, made an excellent little speech. He told the men that the "Cercle du Soldat Belge" was their own, and that everybody about the place was working not for reward but in the spirit of friendship. He also referred to the generous help which had come to them from the Belgian Hospital Fund, and the pleasure which it gave them all to see the President of the Fund among them once again. For himself the President only wished that all the subscribers could have been present to see with their own eyes this splendid thing that they have done.

The next day I crossed the Channel just before the great storm burst and slipped out of uniform into the familiar grooves of civilian life. But these visits, even when they only last for seven days, leave ineffaceable memories behind, and keep the noble things for which we are contending in this war fresh in the heart. Our Belgian allies are just entering upon the third winter of their exile, but they are still brave, determined and uncomplaining. At the moment nothing seems to me more necessary than an extension of the social work, which is being carried on so successfully at Calais. There are places known to me where similar centres of rest and recreation, though on a smaller scale, are greatly needed. Fortunately other people are aware of the need as well, and I hope that something will be done without delay. If not, though it does not fall strictly within the scope of Hospital work, we may have to appeal to our readers for some further extension of their effort. Every visit leaves me with a feeling of unspeakable gratitude that we have been given the privilege of helping. But there remains the obstinate question, why, in face of the security and comfort of our own life and the greatness of our debt to Belgium's heroic resistance, have we not done more? When my Belgian friends turn to me with words of thanks, I can only answer: "It is we who ought to thank you. What we have done has given us great pleasure, but it is only a small part of our duty." Editor.

Good Thoughts for Evil Times.

Grant I may so
Thy steps track here below,

That in these masques and shadows I may see
Thy sacred way;
And by those hid ascents climb to that day,
Which breaks from Thee,
Who art in all things, though invisibly!
Shew me Thy peace,
Thy mercy, love, and ease!

And from this care, where dreams and sorrows reign,
Lead me above,
Where Light, Joy, Leisure, and true comforts move
Without all pain;
There, hid in Thee, shew me his life again
At whose dumb urn
Thus all the year I mourn!

Henry Vaughan.

After this our good Lord said: *I thank thee for thy travail, and especially for thy youth*....And I saw that homely and sweetly was this shewed, and that the age of every man shall be made known in Heaven, and he shall be rewarded for his willing service and for his time. And especially the age of them that willingly and freely offer their youth unto God, passingly is rewarded and wonderfully is thanked.

The Lady Julian of Norwich,
A.D. 1373.

FATHER of Mercies, relieve and comfort all the persecuted and afflicted: speak peace to troubled consciences; strengthen the weak; confirm the strong; instruct the ignorant; deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper; and bring us all by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory. AMEN.

STABAT MATER DOLOROSA.*

BY THE REV. J. M. LLOYD THOMAS.

There were standing by the Cross of Jesus his mother and his mother's sister, Mary the wife of Cleopas and Mary Magdalene.—John xix. 25.

ALL women, standing by the form of the crucified and dying Christ—mother, relative, and the redeemed Magdalene. Let this be for us the subject of a brief meditation before we join in the Holy Communion to which we are to-day invited, with solemn memory and intercession on behalf of those who have passed hence.

The writer of the gospel may have been stating facts, but he was certainly interpreting history and giving us a solemn and mystic symbol of the age-long epic of the martyrdom of man.

That is what woman, that is what all that is womanly and tender in human nature, is ever doing. She watches sorrowfully by the sacrifice and tragedy of the human race. Mothers, relatives, friends, stand by the Cross.

The passage is peculiar to the fourth Gospel. In view of all that is characteristic of this strange document, it may be that the writer himself intended its symbolic significance—how women are the supreme voiceless sufferers in the presence of the woes of the world. The scene widens—it is possible that it was meant to widen—into a dramatic pictorial representation of the entire sacrificial experience of the race. We cannot wonder that it seized the imagination of the Christian Church, or that Catholic devotion felt the inevitable fitness of the symbol and wove it into the tapestry of its art and poetry.

There is nothing artificial or fanciful in thinking allegorically of the Mother as our sorrowing Humanity, of Christ as the Supreme Sacrifice summing up the deaths of all innocent victims on behalf of Right, who constitute the Agnus Dei—the Lamb slain from the foundation of the world. We can surely see a universal meaning in the ancient hymn attributed to Pope Innocent III., 'Stabat Mater dolorosa':—

At the Cross her station keeping
Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart his sorrow sharing
All his bitter anguish bearing
Now at length the sword has passed.

If we had the gift of vision of the seer of Patmos, even if we had only the comprehensive, rationalising power of Auguste Comte, we could regard collective Humanity, past, present and to be, in the form of a Mother. If we saw and felt as poets and saints feel and see, we moderns could go further and repeat with meaning and sincerity:—

O Thou Mother! fount of love,
Touch my spirit from above
Make my heart with thine accord;

Make me feel as thou hast felt,
Make my soul to glow and melt
With the love of Christ my Lord.

For Christ himself spoke of Ideal Humanity as his Mother. "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, he is my brother and sister and mother."

How it fared with the historic Mary we do not know. Did she repine heartbrokenly, or did she learn to glorify God that she had been called to give so holy a gift to Mankind? Did Our Lady of Sorrows become at last our glorious Lady of Peace? The New Testament is silent.

And the living mothers of to-day, who are bereaved of sons and husbands, are they richly content to have given so much for us? Is the Mother-Humanity whom they represent, our present Humanity of Sorrows, is this at last and for ever, in God's mysterious discipline of the race, to become our Humanity of Peace, so that out of all this bloody anguish there shall arise a new victory of Joy for men? We have but faith, we cannot know, for the end of the travail is not yet.

We read that Jesus on the Cross saw his mother and the disciple whom he loved standing by, and said: "Woman, behold thy son"; and to the disciple: "Behold thy mother," and from that hour the disciple took her into his own home. So Christ still commends Humanity to his beloved disciples, to those who constitute his true Church. He bids us take Humanity into our care, into the innermost home of our hearts, to guard its interests, to comfort its griefs, to minister lovingly to its needs, till our faith in the resurrection of its Spiritual Ideal, and its glorification in the perfected kingdom, is realised with Joy.

This day of Commemoration is fitly chosen. It is the Sunday after All Saints' Day and All Souls' Day. We cannot think of those who have died for us, who have been a living and dying sacrifice on our behalf, we cannot think worthily of them except in relation to the whole life of Humanity, and in the belief that their sacrifice is truly a part of the redemptive process of the world. They are a tide in the ever-flowing life of Man. Their career has not ended in defeat or waste or death. They live for ever to fulfil the promise and purpose of Providence. The brave hearts that have ceased to beat, the bright eyes that have been turned to dust greeted that Victory from afar. It was one of those now dead who wrote with solemn and awful prescience: "I have seen with the eyes of God. I have seen the naked souls of men, stripped of circumstance. Rank and reputation, wealth and poverty, knowledge and ignorance, manners and uncouthness, these I saw not. I saw the naked souls of men. I saw who were slaves and who were free: who were beasts and who men: who were contemptible and who honourable. I have seen with the eyes of God. I have seen the vanity of the temporal and the glory of the eternal. I have despised comfort and honoured pain. I have understood the victory of the Cross. O Death where is thy sting? *Nunc dimittis, Domine.*"*

To-day we remember such in our prayers and intercessions and bear them tenderly, lovingly, gratefully, reverently, on our hearts before the Altar of the World's holiest sacrifice.

In that High Sacrifice their sacrifices are mingled. They are incorporate with the Host—the Supreme Victim. They are incorporate with the High Priest, the Supreme Sacrificer. We, though we are not worthy, kneel before that Mystery in adoration. Through him who is the Head, through them who have passed less than a hand's breadth away and are in truth spiritually present to us, we unite with the Unseen and merge in the flowing sea, in the Eternal Life of Mankind. We stand by their Cross; but we stand, too, by faith in the resurrection garden of their immortal joy.

The bread we break is their body as well as Christ's, broken for us. Their life flows in his Chalice rose-red with beatings in it. For the sacrifice of Christ, for all that is glorious in their sacrifice, we make our Eucharist and offer up thanksgiving to God. We experience again the Real Presence of Christ and of all who have died for men, and commune with them. We offer up to God ourselves, our bodies and souls, to be a reasonable and living sacrifice, and feel our immortal unity with the blessed company of all faithful people.

* An Address delivered at the Old Meeting Church, Birmingham, on November 5, at the Commemoration Service with Holy Communion.

* 'A Student in Arms,' p. 194.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

AFTER THE WAR.

To the Editor of THE INQUIRER.

SIR,—Will you allow me to supplement what is said by Ignotus in your last issue on a question of much importance? He says: "If as Protectionists we make it a first object to cripple Germany's trade and divert some of it to our own benefit, will he not very plausibly say: 'After all, it proves to be as we said. What England was after was not justice or freedom, but money, more money. She was not really animated by any motive loftier than jealousy of our commercial success?'" This could only be the opinion of those ignorant of even the rudiments of economic science. No one else, whether Free Trader or Tariff Reformer, doubts that Free Trade is trade flowing freely in the most profitable channels, and that any interference with Free Trade must result in a diminution

of the wealth produced. No doubt interference with Free Trade can add to the wealth of some people, but this necessarily involves taking away a greater amount of wealth from other people. The confusion of thought which has arisen on the subject is due to the fact that it is easy to see who are the people who are enriched, and that it is difficult to identify the individuals, sometimes even the classes, who are impoverished. Hence the vulgar claptrap in which Protectionists sometimes indulge, appealing to the cupidity of those whom their measures may enrich, while carefully keeping out of sight the greater impoverishment which inevitably accompanies their policy. Only believers in such claptrap can imagine that we should place fiscal restrictions on German trade in order to enrich ourselves as a nation. The Free Trade we have had with Germany in the past, her dumping on our shores of useful material, which we should not have taken if we had not found it useful, has contributed not a little to our past accumulation of national wealth which we are now spending on munitions. If in the future we put restrictions on this trade, to secure key-industries or to further the views well expressed by Ignotus, this will not be for the sake of sordid gain. It is indeed important that we should know, and that we should let the world know that we know, that we are losing, not gaining, wealth by such action.—Yours, &c.,

H. Shaen Solly.

Parkstone, November 6, 1916.

IS GOD ALMIGHTY?

To the Editor of The Inquirer.

Sir,—Some of your correspondents point out certain difficulties arising out of the theory of the absolute omnipotence of God. On the other hand a theory of the limited omnipotence of God is foreign to us and must certainly derogate from his majesty and glory. But I think all these difficulties may be avoided in the following way. Suppose God originally and essentially omnipotent and omniscient—this does not mean that he can contradict himself or do contradictory impossibilities. He cannot undo the past or make 4-1=4. He must be the same yesterday, to-day and for ever. If he gives power and freedom to us it must be at his own cost.

Our conception of God is as the creator of the universe and as the living, feeling, loving God of life, truth, and justice. He has created us in his own likeness and has endowed us and entrusted us with a share (within limits) of his life and power, sensitiveness, and knowledge of good and evil, and with freedom and choice of action—all these attributes being interdependent and incapable of separate existence. Having given us this freedom God has necessarily to the same extent limited his own omnipotence and omniscience. Being free we are not and cannot be predestined, our acts are not foreknown, and we become morally responsible for them which we otherwise could not be. We feel intuitively that we are far higher and better than machines.

Thus God has created a living world on a far higher and more interesting plane than that of the inorganic world—more interesting even to himself. It is imperfect, certainly, but therein lies the interest. The inorganic world of mere matter and mechanical force where there is no freedom and everything can be foretold is more perfect, in a sense, but tame in comparison. Men are not merely God's puppets. He has trusted us with freedom knowing it will work well on the whole, and there is certainly a very large balance of good. We, being trusted, are in honour bound to do our best to carry out the larger Will of God which we believe to be for our own benefit too. We either co-operate with or thwart his will at our own peril. If we err we are rightly punished, but the punishments, we know, are meted out with justice and are the inevitable results of our delinquencies. We know nothing of everlasting torments and no longer believe in them.

This theory of the original omnipotence of God being limited *only* by delegation of powers and freedom to man, tallies with the facts of life and gets rid of many difficulties. The plain man of to-day will have nothing to do with religion as long as he identifies it with an Almighty God who foreknows our every act and punishes us eternally for sins which he foredooms us to commit.

Neither will he profess and repeat on Sunday an antiquated mysterious creed which he cannot grasp and does not believe, for he will not perjure his soul and will have no truck with mental reservations.

But if you show him that to get beyond mechanical inert perfection you must have life with its consciousness, imperfections, differences, contrasts, and infinite interests, that we are made in the likeness of God himself and entrusted with a share of his attributes, but have got to work our way upwards by eschewing evil and doing good, for the general and our own benefit, he would see sense and justice in it. Would he not see that human beings have been planned upon the best possible lines for human beings, that God's law of equal justice is the true foundation of human law, and Christ's ideal of love and charity the highest and only remedy for all the ills and hardships of life, which must occur even under the purest administration of justice? Would he not join and put his shoulder to the wheel and help? Can we doubt it after seeing what we have seen of the plain man in this most awful and yet most glorious war?—Yours, &c.,

G. M. Herbert.

To the Editor of The Inquirer.

Sir,—The letter of J. Worthington raises the difficult question as to the Freedom of the Will. In the opening chapter of a standard work, 'Primitive Culture,' Sir E. Tylor says: "To many educated minds there seems something presumptuous and repulsive in the view that the history of mankind is part and parcel of the history of nature, that our thoughts, wills, and actions accord with laws as definite as those which govern the motion of waves, the combination of acids and bases, and the growth of plants and animals." Some of us had a strong idea that, owing to intense commercialism, increasing armaments, the torrent would end in a great catastrophe. Thus the brains of the European, scientifically considered as part of the motion, part of nature, and the consequences are a vindication of the reign of law. It seems that these laws work in spite of any interference, divine or human. If humanity feels sufficiently appalled and makes arrangements to prevent war again so much the better. But we have got to do it ourselves. It is no use using the terms omnipotence, infinite, omnipresence, absolute, as applied to any power outside nature. If the divinity is omnipresent, throughout the cosmos, then the responsibility cannot be man's; if divinity is always obliged, as Spencer hints, to lay plans "to outwit the devil" we are still forced to take what is now called the humanistic view of things. Spencer seems, unfortunately, out of fashion with the modern philosophers, but surely he is practical when he propounds his thesis that as nothing can be known about metaphysics, we had better turn earnestly to the study of the laws of nature.—Yours, &c.,

E. Hill.

Leamington.

THE BRAHMO SOMAJ AT RANGOON.

To the Editor of The Inquirer.

Sir,—Will you allow me to put before your readers the following facts presented to the Committee of the British and Foreign Unitarian Association by members of the Brahmo Somaj in Rangoon, Burma. There is a considerable Bengali population there, and owing to the absence of caste among the Buddhists there is a large field for the liberal principles of Brahmoism. For some years the members of the Somaj have met in a private house for worship. They have also conducted a Girls' School, which is very largely attended; but owing to want of funds it has not been possible to equip it properly so as to obtain a Government grant in aid. Most of the people are, of course, extremely poor. The increase of the work has practically compelled the leaders—a little group of professional men—to make a great effort to secure a suitable building. A site has been leased from the Government, and it is desired to erect a two-storied building at a cost of 15,000 rupees. The appeal is supported by well-known Brahmo friends in Calcutta and Bombay, and our Association has made a grant of Rs.1,000.

I hope that a few other friends may be able to join me in raising some additional aid. We have no definite Foreign Mission work, but the cause of the Brahmo Somaj has often provided us with the opportunity of assisting native movements which make for spiritual religion in our great Dependency. A very promising Hindu student, Mr. D. N. Mitra, B.A., is now at Manchester College, Oxford. His presence reminds us that amid the claims of sufferers by this appalling war we should not wholly lose sight of our immense responsibilities to India. Donations either in rupees (at 1*s.* 3*d.*) or pounds will be received either by Mr. Bowie at Essex Hall or by myself. The following contributions have been already promised:—

	Rupees.
Anon.	100
J. E. C.	100
Mr. R. D. Holt, M.P.	300

	£	s.	d.
Miss A. Colfox	1	1	0
The Rev. H. E. Dowson ..	2	0	0
Mrs. Charles Harding ..	5	0	0
Mr. Charles Hawksley ..	10	0	0
Mr. Ion Pritchard	2	0	0

—Yours, &c.,

J. Estlin Carpenter.

11 *Marston Ferry Road, Oxford.*
November 6, 1916.

MEMORIAL NOTICE.

SECOND LIEUT. GEOFFREY HALL.

SECOND LIEUT. HENRY HESS.

The congregation of Mill Hill Chapel, Leeds, has, like others, suffered cruel losses during the war, but no week has as yet brought us such pitiful news as did the last of October, in which the deaths of two only sons were reported, the father of one Treasurer of the congregation, and Treasurer of the Yorkshire Unitarian Union the other. From early years they had been intimate friends and enlisted in the same regiment, and fought and died together. "No man can redeem his brother nor make agreement unto God for him." Were it otherwise surely many of us old and nearly worn out men would be ready to offer our own lives as ransom for the young and strong who have died with the promise of years and fatherhood and honourable life unfulfilled. We can offer to the heart-broken parents our deep-felt sympathy in the trust that it may somewhat soothe the bitter smart of loss, impotent though it be to help the "endless sorrow" which is their portion.

Geoffrey Hall, only son of Mr. and Mrs. Simeon Hall, of Northfield, Chapel Allerton, Leeds, was killed in action on Monday, October 23. He was educated at Mill Hill School, near London, and was learning the business of a mining engineer with the Askern Coal and Iron Co. when war broke out. He joined the Public Schools Battalion at once and shortly afterwards received his commission as Second Lieutenant in the Middlesex Regiment. He had been in France about five months. Aged 22 years.

Henry Hess, only son of Mr. and Mrs. Julius Hess of West Grove, Far Headingley, Leeds, died on Saturday, October 28 of wounds received in action. He enlisted as a private in the Public Schools Battalion a month after the outbreak of war, and was given a commission in the Middlesex Regiment in the following May. He was educated at Uppingham, and just before the war had entered his name at Trinity College, Cambridge. He had been nearly a year in France when he met his death at the age of 21 years.

Two lads, full of promise and courage! Oh, the pity of it! all the more that the same fate has overtaken tens of thousands. These words are written in proud and loving memory. C. H.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

95th List of Subscriptions.

	£	s.	d.
Already acknowledged	14,647	18	1
Collection at Northgate End Chapel, Halifax, per Mr. J. Teal (seventh donation) ..	2	5	7
Collection at Northgate End Sunday School (sixth donation)	0	8	0
Mrs. Thornely (ninth donation)	5	0	0
X. (twenty-first donation) ..	1	0	0
Mrs. Julian Winser (twenty-second donation)	1	0	0
Mr. and Mrs. Evelegh (fifth donation)	5	0	0
Mr. Thos. F. Ward (fourth donation)	2	2	0
Miss Blake (twelfth donation)	2	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (seventeenth donation)	0	15	0
A Friend, per Miss Guilford (second donation)	5	0	0
Memorial Church and War Sewing Society, Liscard, per Mrs. Johnson (nineteenth donation)	3	0	9
Mrs. Fairfield	10	0	0
Mr. Geo. Banks (twenty-second donation)	1	0	0
Capt. S. G. Lee, Rifle Brigade (second donation)	5	0	0
Mrs. Wm. Kenrick (ninth donation)	5	0	0
H. M. (fourth donation) ..	1	0	0
Miss Dangerfield (third donation)	5	0	0
Mrs. Reginald Wight (second donation)	5	0	0
The Rev. and Mrs. T. Bowen Evans (eleventh donation)	1	0	0
Miss Gibson	5	0	0
S. N. S. (second donation) ..	0	10	6
Mr. Hyndford Rawlins (sixth donation)	1	0	0
Mr. L. N. Williams (eighth donation)	1	1	0
Mr. J. M. Gimson (sixth donation)	10	0	0
A. J. A., Deal (second donation)	0	5	0
Miss Colton and the Misses Gillespie (nineteenth donation)	0	7	6
Anonymous (sixth donation)	20	0	0
Mill Hill Sewing League, Leeds, Collection at meeting on November 6, per Miss E. M. Buckley. (This includes a cheque for 100 guineas put into the collection bag by Messrs. C. H., J., and P Boyle, their third donation	115	12	0
A Grateful Lover of Belgium (second donation)	12	10	0
	£14,874	15	5

Parcels have been received from:—Miss Hetty Ebbutt; Mrs. William Tangye; Ullet Road Sewing Circle, Liverpool (per Mrs. J. C. Odgers); Mrs. Roscoe and Mme. Wilquin; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); The Girls of Notting Hill High School; The Misses Orr; The Ladies Sewing Circle, Brixton (per Mrs. Stevens); The Girls of Grey Coat Hospital; West Grove Women's League, Cardiff (per Mrs. Fox); Bank Street, Bolton, War Workers Circle (per Mrs. Flower); Mrs. J. H. Green and Miss Kathleen Green; High Pavement Chapel, Nottingham (per Miss Guilford); Mrs. H. Woodall; Essex Church Work Parties; Miss Shaen; Anon., (Great Malvern); Miss Swaine; Rosslyn Hill Chapel, Hampstead, Sewing Society (per Mrs. J. C. Drummond); Highgate Unitarian Church Ladies Sewing Society (per Mrs. Fitzsimmons); Mrs. Russell Martineau; Miss E. Taylor; Anon (Norwich).

WEEKLY NOTES.

The balance sheet for January-June, 1916, which has been unduly delayed owing to various causes, will appear next week. Mr. Philip Williams, who was our most kind Hon. Auditor, was compelled to resign, and Mr. Herbert Gimson has very generously consented to take his place.

The number of good parcels and the list of subscriptions this week shows, I think, that our friends are not unmindful of winter needs among the soldiers. Leeds has once more proved a most generous supporter, and the collection at the meeting of the Sewing League of Mill Hill Chapel, which I addressed on Monday, was the best I have ever received. The Sewing League has contributed 954 garments, and Mrs. Grosvenor Talbot's Bandaging Committee has sent nearly 14,000 bandages and dressings, and I have also received numerous large private donations from Leeds people since our Fund was started.

Rose Allen.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.
Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

In response to the appeal by Mrs. W. H. Drummond which appeared recently for a supply of toys for the Belgian Refugee Children in the Colonies Scolaires in France, generous gifts in addition to those already acknowledged have been received from Mrs. Symes, Mrs. Walter Baily, Miss E. Thirkell Cox, Miss K. F. Lawford, Mrs. Bartram, Alderman Wilson, Mrs.

Fairfield, Mrs. Mellor, and the Girls of Class III. Netley Street School, London (per Miss Symes).

Further gifts will be welcome and should be sent as soon as possible, as transport is subject to serious delay, and it is intended to send out a first consignment to Mme. Carton de Wiart at an early date. All parcels of toys should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.

THE WOMEN'S LEAGUE.

MEETINGS IN MANCHESTER.

A MEETING of the League of Unitarian and other Liberal Christian Women was held at the Memorial Hall, Manchester, on Saturday afternoon, October 28th. It was preceded by a short service and an address by Mrs. Blake Odgers, the President, who subsequently took the chair, and expressed the pleasure which was felt by the London members in meeting the friends responsible for carrying on the work of the League in the North. In spite of the fact which was probably felt by all that they could not do much more than mark time while the war lasted, much new work had been put before the League, and the committee had not neglected the opportunities which had occurred for activities on behalf of many suddenly affected by the war in one way or another.

Mrs. Travers Herford, in dealing with the work of the Fellowship Committee, spoke of the sense of loneliness which is felt by those who enter a strange church where they do not know a single individual, and where the forms of service may be equally unfamiliar. It was largely owing to this feeling of strangeness that so many of their people seemed to slip out of church life when they moved from one place to another, and it was to meet this difficulty that the Fellowship Branch came into existence. In London she had found that, just as in Manchester, the outlying districts knew surprisingly little of each other, and people often had no knowledge of the district into which they had moved. The Fellowship helped to show them that homes were scattered all through London, and that there was a central home at Essex Hall where they could get into touch with one another. Last winter some of the Fellowship members had visited nearly all of the thirty-four churches in London, and meetings had been held which, if they were not large, owing to dark nights and other difficulties, bore good results, as was seen when the Whitsun meetings brought their friends up to Essex Hall, and they heard from them that the winter meetings had given them a fresh start.

Miss Violet Preston, who was formerly one of the Hon. Secretaries of the League, spoke on 'The League at Work,' describing its progress from the beginning, when, in face of the usual opposition to new projects, it was started with only twelve branches. It now consisted of more than a hundred branches, and had four District Associate Leagues. Ever since the first few weeks after war was declared its members had worked in the common cause for our soldiers and sailors, and often Unitarians, members of the Church of England, Congregationalists, Methodists, and others had worked side by side. If there could be anything called happy as the outcome of war, it was this breaking down of barriers.

Mrs. Classon Drummond spoke on 'Minutes and How to Use Them,' by which, as she explained, she meant the minutes written up after a committee meeting. Although the keeping of minutes was the business of every secretary, it was not certain that every secretary realised that, besides being a recorder, she was also a historian. Every year she wrote a new chapter of the history of her branch when making out the annual report, and what kind of report the secretary sent in depended entirely on the kind of minute book she had kept during the year. Minutes were a vital matter for a committee, as they proved beyond dispute what had been decided upon at the meetings held, and they enabled the society to live a continuous life from week to week and month to month.

Miss Helen Brooke Herford, Organising Secretary of the League, who was cordially welcomed by the audience, said she thought the words "carry on" were an admirable motto for their League, especially in view of the difficult times ahead for which they must prepare themselves, when the churches would have to face even harder trials than they were experiencing now. Unitarian women were still very conservative in their ideas regarding women's work in the churches, but in the future there would be more for them to do than the merely domestic things, for they would have to be without a great number of their men, and many churches would even have to do without ministers. One thing they would have to strive for was initiative, and that in a very special sense in connection with League work. Branches had often been found in close connection with existing societies of their various churches, especially with the sewing societies. This was natural and right, but the League members must not forget that their aims were separate, and that the aims of the sewing meeting were not necessarily those of the League. There was, Miss Herford added, a danger of letting the purely financial side dominate, and people sometimes forgot that if you did not keep the religious side going you could not keep the financial side prosperous. Very often in the struggle to make both ends meet other things went by the board. Then it was that a sort of dry rot set in which was the beginning of the end of a church. A great American had once told her that the Alliance, the large and powerful sister society in America, had done more to uplift the life of our churches in that country than anything else in this generation. If those words might be used of the work of the League in the future, it would not have existed in vain.

PUBLIC MEETING.

At 5.15 a Public Meeting was held at Lower Mosley Street Sunday School, Miss Johnstone (President of the Manchester District League) in the chair.

The first speaker was Mrs. Barrow Cadbury of Birmingham, who said she had been asked to speak to the League members because for many years she had been connected with the Children's Courts in Birmingham, and it was through work in those courts that people had realised the very large part the cinemas were playing in the lives of the children of to-day. Sometimes, said Mrs. Cadbury, the offences tried in the Children's Courts were very slight, but more serious cases were heard, and many a sad story was unveiled. Sometimes it was the fault of the parents, perhaps, even, of the conditions under which those parents themselves grew up, or of the surroundings in which they had to rear their family—and it was necessary to look not so much at the wrong-doing as at the cause of it. Before the war the number of children brought before the magistrates had been steadily decreasing. In 1912 there had been 1,541 children before the courts; in 1913, 1,380; and in 1914, 1,267. Then came the war, and the figures had gone up. In 1915 the number was 1,646—an increase of 379—and the same thing had happened all over England. Statistics had been taken from seventeen of the largest towns. It had been found from inquiries made that comparing the three months from December, 1914—February, 1915, with the corresponding three months a year later, the first total was 2,686, as against 3,596 a year later. An increase had been experienced in practically all the towns consulted, and since then it had grown worse. There were a great many causes for this, and one could not blame the mothers. The fathers were at the war, and it was hard work for a woman to bring up a large family alone, especially when she went out to work. The biggest piece of work a woman could do was to bring up her own family, and she could not do that and other work at the same time. But there was another cause of the increase in child crime. Some things would gradually right themselves, for the war must come to an end in time; but the cinema had come to stay, and very often when children were brought up for certain wrong actions they explained, on being questioned, that they had seen them done at the Picture House, and probably this was generally a true answer. Again, the strong desire to go to the cinema often led to stealing in order that money might be obtained for that purpose. Mrs. Cadbury went on to describe the effect on the children's physique of a constant attendance at cinemas and the excitement resulting from it. In Birmingham there were sixty-three picture houses, and on one occasion when twenty-four of them were visited in the afternoon for the purpose of getting figures, between 11,000 and 12,000 children, a large majority of whom were 9 years of age or under, were found in them. She herself had visited some of the more popular cinemas, and on one occasion she consulted a small, delicate boy whom she had known for several years as to the best picture palace to go to. He gave her the name of one, but added: "I don't know whether you would like that one." Mrs. Cadbury asked why, to which he replied that it generally had a good many murders! He liked that sort of thing, but he wasn't quite sure whether it would suit a lady. Another boy to whom she spoke advised her to go to another picture house if she could afford it, because on Saturday afternoons the pictures were interspersed with dancing. One boy went to the pictures three times

a week, another wished he could, but only went on Saturday afternoon.

Mrs. Cadbury described the programme which was given at a cinema in a low part of Birmingham where, on a Saturday, one of the hottest days in summer, there were about 500 or 600 children present, including a great many babies, and only five adults. The room was quite as well ventilated as was possible, and at first fairly cool. Some of the earlier films were not very harmful, but the long story of the afternoon dealt with sordid and immoral phases of life, the meaning of which was quite unmistakable, and ended with the strangling of an unfaithful wife. That was the sort of thing on which the children were being brought up. The County Councils were fighting against this very hard, but the children were taken away from school at the age of 14, and the classes were too big for the teachers to handle. Every Saturday afternoon boys and girls throughout the land were being allowed to watch such scenes—sometimes worse, and if some of these pictures were not unsuitable for adults, who, at any rate, had the right to go and look at them if they wished, they ought to see that their children had something better provided for them. The Cinema Act hardly helped at all, but in every town there were by-laws, and if we could enforce these strictly, and gradually arrange for good performances to be held for the children during the winter, combining educational value with "comics" which were really funny and not vulgar, we should be doing something for England. In many cases the "pictures" constituted the only form of pleasure in otherwise grey and miserable lives, and she saw a great future for the cinemas, as far as the children were concerned, when films should be provided which appealed to the imagination of boys and girls, fostered a healthy interest in the topics of the day, and sent them back to school on Monday morning fresh and full of spirit for their work.

Mrs. Sydney Martineau spoke of the connection between the children and the Church. The children had become vitally important to us in our homes and our churches in these days, when we were losing so many splendid young men. We must save their lives in the first place, we must educate them for citizenship, and, above all, train their little souls to the grand ideals and the religious faith which alone could make them such men and women as we wished them to be. After referring to the various ways in which our country must revise its old methods if it is to maintain its position among the nations, and develop the minds and bodies of our children for high and noble purposes, Mrs. Martineau said there was one great instrument ready at hand which had only to be set going in order to bring about the reforms needed for the welfare of the children. That instrument was the Church; or, as some people preferred, the churches. Perhaps no one had ever realised what a tremendous power for good the churches might be if they all stood united, shoulder to shoulder, for one cause—not a bishop here or a clergyman there, but the whole body of men and women behind them. If the whole church life of the country would thus stand united, and say: "We will have what is judge and fair for our children, so that they may have a chance to grow up to that ideal which Christ taught us," nothing on earth could prevent us from gaining our end. A great force like that carried with it a great responsibility, and the church or churches that failed to realise it were failing in what they stood for. This was a responsibility which the women belonging to the group of churches of the League shared with the rest. But before it was possible to achieve anything it was necessary to educate public opinion, and one thing the members of the League might very well do was to educate themselves, while the war was still going on, so that when it came to an end and questions concerning the children were being talked over, as they would be, with many other social questions, they would have the knowledge, the educated social opinion which would enable them to be a real force on the side that was working towards the things they all desired. Mrs. Martineau also emphasised the great importance of mothers exercising the right influence over their own children and holding up the true ideals before them. If they did that they would awaken a response in their hearts that would perhaps be more worth the sacrifice than anything else they could do for them.

MEN AND MOVEMENTS.

Services of Commemoration for men fallen in the war were held in many of our churches last Sunday. We print to-day a few reports in 'News of the Churches,' which may be taken as typical of many others. Unfortunately the day was stormy and wet. In some places on the coast the streets were lashed with such a fury of wind and rain, that it is surprising that congregations were able to assemble at all.

The special form of service prepared by the Committee of the National Conference was, we believe, used generally. It was well suited to the occasion and was successful in avoiding the note of heavy melancholy, which is too often associated with our thoughts of death. We want to remember the men who have fallen not with paralysing sadness, but with gratitude, faith and triumph.

The Autumn Meeting of the London District Unitarian Society is announced for next Wednesday. The President, Dr. C. Herbert-Smith, will take the chair. The hour, 6.30, is a silent reminder that we are living under strange conditions. The meeting promises to be one of unusual interest and importance. Mr. Joseph Owen, M.A., H.M. Inspector of Schools, will speak on 'Some Educational Needs: What the Churches can do.' He will be followed by Mr. B. Seebohm Rowntree with an address on 'The Nationalisation of the Drink Traffic.'

The Annual Meeting of the Ministers' Benevolent Society was held in Birmingham on Monday, November 6. The Rev. Joseph Wood was elected President in place of the Rev. Dr. J. Estlin Carpenter, who had held the office for two years. The report of the directors showed that the sum of £2,587 had been expended on grants during the last twelve months and had been distributed among twenty-five widows of ministers, eleven ministers, and the orphan children of three former beneficiary members. There are at present forty-seven names on the list of beneficiaries in receipt of regular grants, varying in amounts according to circumstances. Since the Society was formed in 1852 £82,000 has been paid in grants.

NEWS OF THE CHURCHES.

Belfast.—In continuation of the annual festival at All Souls' Church, Gounod's oratorio 'Death and Life' ('Mors et Vita') was performed at the evening service on Sunday, November 5, by a specially selected orchestra and augmented choir. This is the first time this famous orchestral composition has been performed in Belfast, if not in Ireland, and its production at All Souls' created considerable interest amongst music-lovers in the city generally. Long before the service commenced the church was filled to its utmost capacity, many people being content to stand, whilst a large number were unable to gain admission. Mr. Teasdale Griffiths, A.R.C.O., the organist of All Souls', was responsible for the performance, which marked the beginning of an ambitious plan which has for its aim the popularising of orchestral music in the city. To attain this object it is Mr. Griffiths's intention that at future Sunday services the organ shall be accompanied by single orchestra instruments until the congregation have become acquainted with each, when they shall afterwards be heard in combination. Mr. Griffiths undertook a very big and difficult task in producing Gounod's famous work in a church, but the enterprise was thoroughly justified, and the performance was a great success. There was a full and complete orchestra, which combined skilfully with the choir and soloists and succeeded admirably in expressing the essential features of the ideas the composer wished to convey—namely, the tears which death causes us to shed here below, the hope of a better life, the solemn dread of unerring justice, the tender and filial trust in eternal love.

Birmingham.—It is announced in the Old Meeting Calendar that the Military Medal has been awarded to Mr. Leslie Tyler, this being the second Military Medal received by men who are or have been connected with the Old Meeting Church. It is also recorded, with deep regret, that Mr. Frank Clayton, who was for a long time an active worker in the Boys' Life Brigade, is reported killed in action.

Bradford: Broadway Avenue.—The tenth anniversary of the opening of the church was held on October 22, when the services were conducted by the Rev. A. H. Dolphin of Sheffield, whose helpful and uplifting sermons were heard with pleasure. In the afternoon Miss Cuff of Manningham gave an address on the "Kingdom of Sunshine" to the young people. Although, owing to the absence of the men at the war, the congregations were smaller than on previous occasions, the collections were better. The young women are working hard to keep the interests of the church and school fully alive while the men folk are away.

Brighton.—A pianoforte and vocal Recital was given in the New Road Lecture Hall, on Saturday, November 4, by Miss G. Burgess and Mr. H. R. L. Chalcroft on behalf of the funds of St. Dunstan's Hostel for Blinded Soldiers. The delightful pro-

gramme was greatly enjoyed. Between £6 and £7 was realised. During the evening Mr. W. Girling, of Brighton, himself an inmate of St. Dunstan's Hostel, made an interesting and breezy speech, in which he described the life of the blinded soldier, and made every one feel with what cheerfulness he is facing the future. Blindness, he insisted, was a handicap, not a form of incapacity, for there was a great deal that they could do, and so many of the good things of life remained to them. He paid a warm tribute to the work and example of Sir Arthur Pearson, who by his personal influence has done so much to encourage the men at St. Dunstan's and make them happy and brave.

Chowbent.—At the Commemoration and Reconsecration Services held here on Sunday morning and afternoon, November 5, when there were large attendances, a roll-call of 94 names of boys who have gone from the chapel and schools into the Forces was read out by the Rev. J. J. Wright, special mention being made of nine who had been killed in action, one who had died on service, and one who is reported missing. Both services on Sunday were not only of an impressive but of an inspiring character, sermons being preached by the minister from the texts, "These all died in faith," and "All souls are mine," with a striking incident told separately to the children. The form of worship issued by the National Conference was used.

Hull: Park Street Church.—On Sunday, November 5, morning and evening Commemoration and Reconsecration services were held at Park Street Church. The minister, the Rev. T. M. Falconer, preached, his subjects being 'Courage' and 'Sacrifice.' The Order of Service used was that provided by the National Conference, the hymns being chosen from those suggested. The choir rendered anthems, entitled 'God shall wipe away all tears' and 'They that wait upon the Lord shall renew their strength.'

Leeds.—The Second Annual Meeting of the Mill Hill Sewing League was held at the Unitarian Schools, Holbeck, Leeds, on Monday, November 6. Mrs. F. W. Kitson took the chair at 5.45 P.M; eighty members were present. After reading the minutes of the last annual meeting, Miss E. M. Buckley, the secretary, presented the Report. During ten months 1,296 garments have been distributed, 510 being hand-knitted socks, mufflers and mittens. Mrs. Bernard Allen has had 652 articles for the Belgian Hospitals and the Belgian orphan children; 157 garments have been sent to the Russian Maternity Hospital in Petrograd under Dr. Mabel May; the Serbian Relief Fund, Mrs. Weller's French Hospital Fund, the Leeds Lady Mayoress Clothing Committee, and members of the chapel and school on active service have all received gifts of warm clothing and socks and mittens. Mrs. Boyle, in the absence of Mrs. Verity, the treasurer, presented a very satisfactory balance sheet. About 30 monthly subscriptions bring in a useful sum, and generous donations from time to time tide us over difficulties. Mrs. Bernard Allen then gave a most interesting account of recent visits to France, and her description of the good work the Belgian Hospital Fund is able to do fired all those present with enthusiasm to continue their help and support. A collection in aid of the Fund was taken, and £115 10*s.* 9½*d.* was handed over to Mrs. Allen. The Lady Mayoress of Leeds, Mrs. Chas. Lupton, spoke of the work of her Committee, and warmly thanked the League for their help in the past. She also read letters received in acknowledgment of clothing received which served to show how very much appreciated these gifts are. Among others she read one from Miss Crocketts at the Camp du Ruchard, of which place Mrs. Allen had spoken. Miss Muriel Hine, the hon. sec. of the Lady Mayoress Clothing Committee, gave some interesting figures in connection with the distribution of garments by her Committee—14,445 garments have been distributed, 2,489 remaining in stock ready for the next requisition. Miss Laura Passavant moved a vote of thanks to the speakers, the Rev. Cobden Smith seconded, and Mr. Grosvenor Talbot supported the resolution, all the speakers adding to the interest of the meeting by their remarks.

London: Islington.—A solemn service of Commemoration for those fallen in the war, and of Reconsecration of the Living, was conducted at Unity Church, on Sunday, November 5, by the Rev. J. Vint Laughland. The Special Form of Service drawn up by the National Conference was used, and the hymns were those "For Times of National Crisis" published by the Lindsey Press, including Oxenham's fine hymn, 'Lord God of Hosts, whose mighty hand.' The musical part of the service, with the solo, 'O rest in the Lord,' was rendered with great expression by the choir. The preacher paid a touching tribute to "Our Fallen Heroes" and their self-sacrifice, with heart-felt sympathy for their bereaved relatives and friends. At the close of the address the congregation repeated after him the following "Vow": "We dedicate our lives, all that we have, all that we are, to the cause of justice, freedom and truth. We solemnly declare, so witness all present, that henceforth these eternal principles shall have supreme claim, and that when endangered, no price shall be too high to pay for their preservation in this country, and throughout the world. We solemnly promise to do all in our power to realise these principles, in our individual, social, industrial and national life, that those who have died shall not have died in vain.—Amen." The service concluded with the National Anthem.

Plymouth.—On Friday, November 3, the second of a series of teas for wounded soldiers was given in the schoolroom of the Treville Street Chapel. The congregation subscribed for the cost of the first, and the second was provided by Mrs. Arthur Dufton. Music was supplied by members of the Devon R.G.A. band and by Mr. Aubrey Adams's concert party. The soldiers from various pasts of the country came from the 4th Southern General Military Hospital and the South Devon Hospital. On Sunday, services of Commemoration and Re-consecration were held.

Wallasey.—A Service of Commemoration for those fallen in war and of Reconsecration for the Living was held in the Memorial Church last Sunday evening. There was a large congregation, and an impressive address was given by the minister, the Rev. A. Ernest Parry. A special form of service was used, and the subject of the sermon was 'Rupert Brooke.'

Walsall.—Acting on the suggestion of the Committee of the National Conference, a Service of Commemoration and Consecration was held on Sunday evening last. In spite of the inclement weather there was a very good attendance. The printed Order of Service was used, and special music of an appropriate character, including the solo 'O rest in the Lord,' was rendered. The minister, the Rev. H. Warnock, preached on the subject: 'A living and a dying Sacrifice,' and emphasised the importance of keeping in mind the objects with which we entered on the war, and of consecrating ourselves to the unfinished task left to us by those who have fallen.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, November 19.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. WM. STEPHENS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Dr. CARPENTER.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. E. R. FYSON; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30' Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. H. MAGUIRE, B.Sc.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Mr. J. P. ROSLING.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. J. W. GALE.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, REV. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. H. O. MONTAGUE.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. R. W. SORENSEN; 6.30, Mr. E. R. FYSON.

University Hall, Gordon Square, W.C., 11.15, Rev. WILLIAM WOODING, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. D. J. EVANS.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. R. H. MAISTER.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. T. JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE ASSEMBLY HALL, Downing Street, 11.30, Rev. F. HANKINSON.

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DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 5.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. H. LAMBLEY, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK; 6.30, Rev. HARMAN TAYLOR.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. HERBERT MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 6.30, Mr. L. G. RYLANDS. Morning Service discontinued.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. JOSEPH WOOD.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

DEATHS.

OGDEN.—On the 7th inst., at Woonsocket, Rhode Island, U.S.A., Florence Mary, the wife of Frank L. Ogden.

POLLARD.—On November 9, at Ballymena, co. Antrim, Ireland, the Rev. Joseph Pollard, late Rhyl Street Mission, in his 85th year.

WORSLEY.—On November 9, at 1 Clarendon Place, Hyde Park Gardens, Richard Worsley, son of the late Philip Worsley, of Chester Terrace, Regent's Park, aged 80.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THERE has been heartening news this week, which has once again made some of our military critics at home look rather foolish. Just at the moment when they were beginning to complain of the ineffectiveness of the Somme offensive our men have performed one of the most brilliant feats of the war. The fighting on the Ancre, with its splendid courage and dash, is worthy of the best traditions of the army. The large number of unwounded prisoners is a very satisfactory feature of the battle. The Germans have been caught in a trap of their own making. The vast subterranean fortifications and hiding-places, so far from being impregnable, have proved to be their undoing in a swift attack.

* * *

THERE is something a little perverse in the readiness to criticise the Government because of the revival of the submarine menace. A new type of ocean-going submarine has created fresh problems of defence. Submarines are no longer confined to home-waters, where we seem to be able to detect and destroy them pretty effectually. It is clear even to the most amateur intelligence that the difficulty of doing so in the open sea is much greater. We must be prepared for a period of trouble while our naval men are finding fresh outlets for their ingenuity; but they do not need a nervous public or professions of anxiety in Parliament in order to make them employ all the resources of their skill against the enemy. In the House of Lords on Wednesday Lord Crewe gave more than a hint that a good deal has been done in that direction already. The advent of the ocean-going submarine, he said, had added greatly to the difficulty of "pulling their teeth." The production of figures would be wrong, but it would be a mistake to suppose that, in spite of the increased difficulty, considerable success had not been obtained.

* * *

MR. RUNCIMAN'S speech in the House of Commons on Wednesday was one of far-reaching importance to the people at home. It dealt comprehensively with the food problem and the need of public control in the matter of prices and supplies. A Food Controller is to be appointed with large executive powers. Strong measures are to be taken against waste and the holding up of supplies, and in the case of some staple articles like milk there will be power to fix prices. All this will cause a good deal of interference with ordinary house-keeping. In some respects, even more than the Military Service Act, it will bring home the stern realities of war to every family in the country. But we believe that it will be borne with a spirit of cheerfulness, which will do away with any real hardship. There is little danger at present that our Food Controller will become a Food Dictator.

THE chief line of criticism of Mr. Runciman's proposals seems likely to be that they are not drastic enough, or that they ought to have been adopted long ago. These are favourite maxims on the part of those who are not responsible themselves for the tasks of government. It seems so easy to quicken the pace and to use the iron hand of authority, until it is remembered that the people can only be governed with their own consent. Far better, and indeed for us the only practical method, is the spirit of persuasion and reasonableness with which Mr. Runciman commends his proposals to the acceptance of the country.

> In asking for extra powers [he said], we are asking for them as a temporary expedient to be exercised by us to the best of our ability, and we have the right to demand in these pressing days that some of the ordinary procedure of Parliament may be set on one side. We have been driven bit by bit against our will to suspend the easy flow of purely voluntary action. We cannot depend on it now. We are bound to give increased powers to State Departments and to State officials, and we should be foolish if we did not call into our aid the best wisdom, technical advice, and character that this country can produce. We have laid a heavy toll on the ability of our people in many departments. The Ministry of Munitions has been built up not out of bureaucrats but out of able business men who have given their services freely, and what has been done there can be done in other departments. We have to abandon in some respects the old voluntary principle to which I have long been wedded, and we may have to take steps in the way of State control which may cause a good deal of discomfort, and create some discontent in some quarters. But you can have no State regulation which does not bear hardly on somebody. We have the right to ask that all our people at home should be prepared to put up

with some hardship, which will be assessed and distributed as evenly as possible, in order that those who are giving far more for the country should be allowed to reach a glorious victory.

* * *

It is impossible to pass over the deportation of thousands of Belgian citizens for forced labour in Germany without some words of grave and indignant protest and of deep sympathy with the victims. Not the least disgraceful thing about the whole business is the tone of rectitude in which Germany tries to justify her crime. An appeal to the naked right of force would be far more respectable. The brave words of condemnation by Cardinal Mercier will ring round the civilised world. He denounces it as European slavery, and appeals to the conscience of mankind to triumph over all sophisms and remain steadfastly true to the mighty words of St. Ambrose, "Honour above all. *Nihil praeferendum honestati.*" Here is his description of what has actually taken place :—

> Four hundred thousand workmen have fallen victims to unemployment, against their will, and, for the most part, as the result of the German régime of occupation. Troops of soldiers force their way into these poor homes, tear the young men from their parents, husband from his wife, father from his children. They guard with bayonets the doors through which wives and mothers desire to run and bid a last farewell to those taken from them. Soldiers separate the prisoners into groups of forty or fifty, and load them by force into goods trucks. The engine stands under steam, and when the train is full the superior officer gives the signal for departure, and once more a thousand Belgians are carried off into slavery and, without formalities, are condemned to the hardest punishment known to punitive legislation—namely, deportation. They know neither where they are going nor for how long. All they know is that their work is to profit the enemy alone.

* * *

All this reduces the German Chancellor's speech, with its patronage of a League of Peace after the war in which Germany is to play the chief role, to an exercise in political dialectic. Deeds count for more than words. The spirit of unscrupulous domination against which we are fighting is still rampant. There is no sign of any desire to deal fairly with other nations or to accept the minimum terms which must be exacted in justice to them. The real significance for us of recent peace talk in high quarters in Germany, coupled with the vain attempts to sow dissension among the Allies, is the evidence it affords of a growing feeling that such terms will be demanded and, in the end, the German Government will be powerless to resist them.

Every instinct of honour and common sense forbids peace talk on our part at the present moment. It is with sorrow of heart but without any weakening of their resolution that men, who have toiled for peace in the past and still cherish far-reaching ideals of international brotherhood, find in the vigorous and unflinching prosecution of the war the only way open to them. The real issue is not one upon which compromise is possible. Few men have done more for the cause of friendship among different peoples than Lord Bryce. When he was asked a few days ago to send a message to the peace-loving organisations in the United States, he replied in the following terms :—"We are as peace-loving a people as you are. We desire it as perfectly as you do, but what we want is peace and not a truce. We do not believe it is possible to have real peace until Germany has been decisively defeated—so decisively as to discredit altogether the power and dominance of the military caste, which has unfortunately placed itself in command of Germany and brought Germany under its yoke, and also until the members of that caste have been taught that such detestable methods as they have resorted to in war must receive the condemnation of mankind."

* * *

Some weeks ago a curious statement, evidently based upon very faulty information, appeared in *The Christian Register*, in which the Rev. J. H. Holmes referred to the extreme pacifists among English Unitarians as though they alone were "not unmindful of the heavenly vision." The words attracted our attention at the time, but they were so ludicrously out of relation with the facts, that we passed them by without notice, being well aware that our American brethren, with their own sacred memories of the struggle against slavery, are watching our efforts with sympathy and admiration. But we are glad to see that Mr. Holmes's words have not gone unanswered. They have called forth an able and illuminating article on 'War and the Christian Ideal of Peace,' by the Rev. V. D. Davis, which appears in *The Christian Register* of October 26.

* * *

After pointing out that "the great question for us at the outbreak of the war could not be one of abstract right in an ideal world ; it was a question of immediate and urgent duty in the world as it is," and making his own profession of faith that "it was hateful to be obliged to engage in such a conflict, but it would have been shameful to refuse," Mr. Davis writes as follows :—

> While the brute in man still asserts its lawless purpose, and indeed with an access of diabolical ingenuity unknown before, force must be met by force to prevent a worse catastrophe, and hold the field of growth and the ultimate dominion of those higher influences, truth and honour, righteousness and love. Thus it is no disloyalty to the heavenly vision, which leads a man, who believes absolutely in the Christian ideal and avows himself a humble disciple of the Prince of Peace, to feel nevertheless, that there are occasions when he is bound by the paramount claims of humanity to fight for the right. Eager for the service of love and a true citizenship of the kingdom of God on earth, he is yet compelled amid the sinister and brutal forces of the world to a sterner duty than any gentle pacifism can fulfil. That is the conviction in which a multitude of our people have accepted the burden and the sacrifices of this dreadful war, with no self-seeking, and no vainglory or insolent pride, but as a stern necessity, for righteousness' sake, as upholding justice in the earth and a true humanity.

* * *

Under the title 'Anglo-Catholic or Free Catholic ?' the Rev. J. M. Lloyd Thomas has published a vigorous and searching sermon by way of comment on the Rev. R. J. Campbell's 'Spiritual Pilgrimage.' He devotes his attention to the question of veracity and of the ethics of creed-conformity, and expresses his amazement that Mr. Campbell is silent on this controversy. "A sensitive soul," he says, "standing before the bar of a self-examining conscience must face this stern issue without evasion. It is a thousand times ten thousand more important to the integrity of one's manhood than those questions of episcopacy and orders about which Mr. Campbell argues at some length. Until this matter of the plain honesty of seeking a place within the historic episcopal systems at the price of saying one thing and meaning another has been seriously settled all discussion about Christian Re-Union on the basis of episcopacy remains unreal and irrelevant to every man of strict truthfulness and sincerity." Mr. Lloyd Thomas goes on to express his belief that "with all their inherited prejudices and limitations and some very serious defects of imagination and artistic feeling, the Free Churches of this country offer the best opportunity for the expression of the fullest, richest, and most virile Christianity." In conclusion he confesses that the reading of Mr. Campbell's book leaves him "full of lowly and fervent thanksgiving for such a Church with such free traditions and such a catholic and comprehensive outlook as the Old Meeting Church—the Mother Church of Birmingham Nonconformity."

VISION AND PEACE.

There lies before us as we write, a copy of the beautiful edition of 'Gitanjali' published by the India Society, with the delicate portrait of Tagore by Will Rothenstein. It bears the date 1912. In the intervening period the author has given us several other books, but none of them quite equal to that first perfect gift. Now there has stolen quietly into a world distracted with conflict another slender volume of poems, worthy to be its companion. It has the same beauty of speech, simple as the words of the Bible and with the Bible's noble cadences. It takes the reader into the land of vision and weaves for him the enchantments of peace. We are reminded of the words of the Indian doctor who said to W. B. Yeats : "I read Rabindra Nath every day, to read one line of his is to forget all the troubles of the world."

And yet, though a momentary oblivion of things that are coarse and ugly may be the first effect of this surprising loveliness, it is understanding rather than forgetfulness which is his gift to the world. The attachment of men to the painted shows of things, and their strivings for the dusty prizes of the market-place fill him with sympathy no less than amazement. He never scolds them for their folly, for he knows that our woes are healed more by the seer's vision than by the prophet's rebuke. The gift of peace which he holds in his hands he has first of all discovered as a divine grace in his own heart :—

> Time after time I came to your gate with raised hands, asking for more and yet more.
>
> You gave and gave, now in slow measure, now in sudden excess.
>
> I took some, and some things I let drop ; some lay heavy on my hands ; some I made into playthings and broke them when tired ; till the wrecks and the hoard of your gifts grew immense, hiding you, and the ceaseless expectation wore my heart out.
>
> Take, oh take—has now become my cry.
>
> Shatter all from this beggar's bowl : put out this lamp of the importunate watcher : hold my hands, raise me from the still-gathering heap of your gifts into the bare infinity of your uncrowded presence.

But Tagore's message is not one simply of surrender and quiet contemplation. The harmony of perfect life, of which he sings, does not come when we cease to strive and sink into a mood of grateful acquiescence. Fire and force, no less than truth, loveliness and peace, are divine gifts to men. He even thinks of himself as a soldier, who has overcome every enticement that would hold him back : "My sword is forged, my armour is put on, my horse is eager to run. I shall win my kingdom." It is this glad confidence in the fruitfulness of energy which makes him, not the singer of a mystical coterie, but one of the universal poets of human life. There are poems in this new volume which ring with a martial air, and its moods of tranquil brooding seem to take on a note of deeper ecstasy, because he dares to face the paradox that God's victory must be won by human hands.

> The trumpet lies in the dust.
> The wind is weary, the light is dead.
> Ah the evil day !
> Come, fighters, carrying your flags, and singers with your war-songs !
> Come, pilgrims of the march, hurrying on your journey !
> The trumpet lies in the dust waiting for us.
>
> . . . . .
>
> Strike my drowsy heart with the spell of youth !
> Let my joy in life blaze up in fire.
> Let the shafts of awakening fly through the heart of night, and a thrill of dread shake blindness and palsy.
> I have come to raise thy trumpet from the dust.
>
> . . . .
>
> From thee I have asked peace only to find shame.
> Now I stand before thee—help me to put on my armour !
> Let hard blows of trouble strike fire into my life.
> Let my heart beat in pain, the drum of thy victory.
> My hands shall be utterly emptied to take up thy trumpet.

Sometimes too, so clear-sighted is the poet as he faces the evil of the world, stern warnings of judgment break in upon the vision of peace.

> O Terrible, they in their reckless greed climbed thy gate at night, breaking into thy store-house to rob thee.
>
> But the weight of their plunder grew immense, too heavy to carry or to move.
>
> Thereupon I cried to thee and said, Forgive them, O Terrible !
>
> Thy forgiveness burst in storms, throwing them down, scattering their thefts in the dust.
>
> Thy forgiveness was in the thunder-storm ; in the showers of blood ; in the angry red of the sunset.

Our object in quoting some of the precious things which we have gathered for our own help and joy from this treasure-house, is not to comment upon them, or to compare them in the approved fashion of the critic with the inspired words of other men, detecting it may be a flaw here or a weakness there. We want simply to pay the debt of gratitude by telling of our own gladness, in the hope that many of our readers will be persuaded to undertake a voyage of discovery for themselves. Let us close, as is fitting, with this chant of victory :—

> The wall breaks asunder, light, like divine laughter, bursts in.
>
> Victory, O Light !
>
> The heart of the night is pierced !
>
> With your flashing sword cut in twain the tangle of doubt and feeble desires !
>
> Victory !
>
> Come, Implacable !
>
> Come, you who are terrible in your whiteness.
>
> O Light, your drum sounds in the march of fire, and the red torch is held on high ; death dies in a burst of splendour !

Fruit-Gathering. By Sir Rabindranath Tagore. London, Macmillan & Co., 4*s.* 6*d.* net.

Good Thoughts for Evil Times.

Whether we be young or old,
Our destiny, our being's heart and home,
Is with infinitude, and only there ;
With hope it is, hope that can never die,
Effort, and expectation, and desire,
And something evermore about to be.
Under such banners militant the soul
Seeks for no trophies, struggles for no spoils
That may attest her prowess, blest in thoughts
That are their own perfection and reward,

Strong in herself and in beatitude
That hides her, like the mighty flood of Nile
Poured from his fount of Abyssinian clouds
To fertilise the whole Egyptian plain.

Wordsworth.

Beyond all words and all proofs lies the true anchorage of the spirit, to which every firmly rooted life bears a witness neither needing nor admitting of utterance. Deeper than all need of mere conviction is the need of rest and stability. We must be at rest before we can be free. In quietness and in confidence is our strength. While our hearts are tossed and agitated by every wave of this troublesome world, while the shadows of passing things have power to distract and confuse our vision, we cannot clearly discern that truth which alone can make us free.

Caroline Emelia Stephen.

O GOD, draw me unto Thee by the arguments of charity, by the endearments of thy mercies, by the order of thy Providence, by the hope of thy promises, by the sense of thy comforts, by the conviction of my understanding, by the zeal and passion of holy affections, by an unreprovable faith, and an humble hope, by a religious fear, and an increasing love, by the obedience of precepts and the efficacy of example, by thy power and thy wisdom, by the love of thy Son, and the grace of thy Spirit. Amen.

SACRED PLACES IN GALLOWAY.

The south-western corner of Scotland has, in addition to its natural beauty and grandeur, the most varied historical and literary interest, and it is all finely described and pictured in the new volume of the "Highways and Byways" series.* That part of the country is associated with some stirring episodes in the story of Bruce, and Americans are drawn to it more and more to see the little cottage where Paul Jones, the founder of their navy, was born. "My father was a farmer upon the Carrick border," wrote Burns; and some of the poet's best friends lived in Galloway. Scott found in Galloway the prototypes of his Jeanie Deans and 'The Bride of Lammermoor.' Keats and Borrow journeyed through it, and Crockett, of course, has made the whole district his own. Even richer than their literary and historical associations is the religious interest attaching to these particular highways and byways. Galloway has long been a place of pious pilgrimage, and it will be a joy to many to have this book in hand when they visit its shrines.

One of the unforgettable things which Dr. Johnson wrote in his 'Journey to the Western Islands of Scotland' is that "that man is little to be envied whose piety would not grow warmer among the ruins of Iona." And Iona, the scene of St. Columba's activities away back in the sixth century, and the centre whence radiated so many holy and enlightening influences, is certainly a place where the piety of the visitor should grow warmer. But Columba was not the first to preach Christianity in Scotland, nor was Iona the first missionary station there. This distinction belongs to St. Ninian and to the Isle of Whithorn in Galloway, where he built his Candida Casa or White Church in the year 397. The ruins of a church of much later date than St. Ninian's own, but almost certainly the successor of his, form the subject of one of Mr. Hugh Thomson's many beautiful pencil drawings. "Standing beside the rough walls of this little ancient sanctuary on the sea-washed, wind-swept, green peninsula, and looking, perhaps, on some of the stones of the building erected with apostolic hopefulness more than fifteen centuries ago, one remembers," says the author of the book, "that for the history of Christianity the Isle of Whithorn has a similar significance in Scotland to that of Philippi in Greece or Kiev in Russia." According to tradition Ninian was born on the shore of the Solway, the son of a chief, was educated at Rome, and on his return journey stayed a while with the famous St. Martin of Tours. At the time when he was building his church the Romans were still in the land, their frontier being the Wall of Antoninus between the Forth and Clyde; but within a few years they were withdrawn to defend Rome itself, which was to fall before Alaric, the King of the Goths, in 410. After their departure the Christian Church became the chief agent of civilisation, and it is good for the soul to linger, even in imagination, round the place where Ninian laboured so fruitfully and laid the foundation of so much that has proved a blessing to Scotland and to the world.

Another Galloway shrine is the ruins of Sweetheart Abbey, a few miles from Dumfries. The story of the founding of this abbey belongs to a period some nine centuries after Ninian lived. Scotland had now been long converted to Christianity, and, as in England at the time, a great deal of the wealth and energy of the country went to the building of those abbeys which, even in ruin, astonish us by the beauty and magnificence of their structure. As a rule they were erected by contributions which the monks were able to get from far and near, but sometimes they were put up at the cost of a great person in memory of some one dearly loved. Sweetheart Abbey thus commemorates a wife's devotion to her husband. "It was," says our author, "the latest foundation of its kind [Cistercian] in Scotland. The name has handed down to later ages the thirteenth century love story of Lady Dervorgilla and her husband, John Balliol.....After forty years of wedded felicity he died in 1269. Dervorgilla then caused his heart to be embalmed and enclosed in a silver-mounted ivory casket, and wherever she went the relic was taken....She thought ere long of a monastery with a noble church where she could be buried with her husband's embalmed heart resting on her own, and had the building begun in 1273....She saw her beautiful monument rise before she died in 1289. Like her husband, she was at Barnard Castle when her death occurred. In obedience to her instructions his heart was placed on her bosom, and the funeral procession began the long journey across part of Yorkshire and through Westmorland and Cumberland into Scotland. When the last stage had been completed the monks in their white robes and black scapularies opened the gates, and Dervorgilla's body was laid beside her husband's near the high altar, and her dream was fulfilled." It is interesting to recall that Balliol College, Oxford, is another memorial of her love.

Another place of frequent pilgrimage is at Anwoth, "one of the quietest nooks in Galloway." It is a little ruined ivy-covered church, where, some three hundred years ago, ministered the saintly Samuel Rutherford. It was not because he had been previously Professor of Latin in Edinburgh University, or was afterwards Professor of Divinity in St. Andrew's, or because he sat in the Westminster Assembly of Divines, that he made Anwoth known to the world, but because, as our author says, wherever he was and whatever he did, "his spiritual affections were incandescent."

Mr. Dick recalls the story of Archbishop Ussher's visit to Anwoth. Passing near one Saturday afternoon Ussher decided to disguise himself as a poor wayfarer and to seek lodging for the night at the manse. As was the custom on Saturday evenings when Rutherford was busy with his sermon, his wife catechised the family on Christian doctrine. She questioned the stranger, who was included in the circle, as to the number of the Commandments, and he answered that there were eleven. Later in the evening she spoke to her husband of their visitor's deplorable ignorance, saying that he did not even know how many Commandments there were. On the Sunday morning, however, Rutherford discovered who the visitor really was, and persuaded him to preach in the church. The archbishop announced as his text: "A new commandment give I unto you, that ye love one another." "There is the eleventh commandment," whispered Rutherford to his wife.

Rutherford had a great affection for Anwoth and its people, and Miss Cousin has interwoven very beautifully his love for it with his longing for heaven in some of the verses which she based on his dying words:—

But that He built a heaven
Of His surpassing love,
A little new Jerusalem
Like to the one above:
"Lord, take me o'er the water,"
Had been my loud demand,

*Highways and Byways in Galloway and Carrick. By the Rev. C. H. Dick. With illustrations by Hugh Thomson. Macmillan & Co., 6s. net.

"Take me to love's own country,
Unto Immanuel's land."

Fair Anwoth by the Solway,
To me thou still art dear!
E'en from the verge of heaven
I drop for thee a tear.
Oh! if one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land.

Nowhere were the Covenanters hunted more relentlessly or martyred more cruelly than in Galloway, and the places next to be mentioned are associated with them. One is on a high moorland not far from Dumfries. It was the scene of a memorable communion service, attended by about 3,000 Covenanters in the year 1678—some of them having come from great distances. Sentinels were posted on neighbouring heights, ready to give the alarm if the dragoons approached. A granite obelisk marks the place where the service was held, and commemorates those who "at the peril of their lives contended for the great privileges of civil and religious freedom."

The other place specially sacred to covenanting memory is the churchyard at Wigton. "A well-worn path," we read, "runs among the graves to those of the martyrs." These martyrs were two women, one of whom was only 18 years of age. They had been bound to stakes fixed in the shore at low tide, and were drowned as the sea came in and covered them.

Thus has Galloway added some names to the roll of those of whom the world was not worthy. Religious forms and doctrines and practices differ from age to age, but the essentials of Christianity are the same always, and the appeal of a holy life and a heroic death wins our hearts from whatever time or place it comes. J. M. C.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE CHURCH OF TO-MORROW.

To the Editor of THE INQUIRER.

SIR,—There were some lines in your interesting leading article of the 11th, 'A Diary of Seven Days,' which struck me so much that I make no apology for piecing together here some of your well-chosen words. They refer, of course, to the Calais Hut for Belgian Soldiers: "....A spirit of happiness and good fellowship [you say] pervades the whole place. It is good to look into the faces of the men and to hear them laugh. The meals are a huge success....No one connected with the Hut despises these creature comforts or thinks them unimportant. They are an introduction to the other things which are provided, the reading-room, the games, the excellent concerts and entertainments, and for those who wish for it the early morning worship on Sunday. It is the aim to make the whole place attractive and companionable, so that the men may be glad to come to it and....feel they are at home....At nine o'clock the Chaplain ....preached a short practical sermon. The service was very impressive, and there was beautiful music....The Chapel itself is very attractive when the partition is removed so as to make it part of the big hall. All the decorative work has been done by the men themselves...."

Is not this one more great lesson from the war? A vision of what centres of religious and social influence should be among us here at home in our towns and villages. The chancel, the canteen, and the recreation-room all harnessed together to teach the Fatherhood of God and the brotherhood of man.—Yours, &c.,

A. PULLMAN.

Southbourne.
November 14, 1916.

ASSOCIATION SUNDAY.

To the Editor of THE INQUIRER.

SIR,—May I call the attention of your readers to the Annual Collections on behalf of the Missionary Work of the British and Foreign Unitarian Association on Sunday, November 19? At the recent Conference of the Delegates of District Associations several excellent suggestions were made for developing and strengthening our religious work, and the Committee are taking steps to carry some of them into effect, confident that the necessary financial support will be forthcoming. Should there be any Unitarians resident in places where there are no churches, it will be a pleasure to receive and acknowledge subscriptions or donations sent to me at Essex Hall, Essex Street, Strand, London, W.C.—Yours, &c.,

HOWARD CHATFEILD CLARKE,
Treasurer.

November 15, 1916.

TO SOLDIERS AND MUNITION WORKERS AT WOOLWICH.

To the Editor of THE INQUIRER.

SIR,—Kindly permit us to say through your columns that the minister and members of the Woolwich and Plumstead Unitarian Congregation very heartily invite any members of our churches and their friends who may be training at or passing through Woolwich on naval or military duties, or employed at the Royal Arsenal or other munition factories, to attend the religious services at the Lecture Hall of the Co-operative Society, Herbert Road, Plumstead. The evening service is held at half-past six. All are assured of a most cordial welcome.

Our minister and church officers have from time to time communicated (in most cases with gratifying results) with several soldiers whose addresses have been sent; and it would be a great assistance if ministers or secretaries of our congregations, when they know that any of their members are at Woolwich, would at once write to the minister-in-charge (Rev. D. Delta Evans, 5 Fetter Lane, London, E.C.) or to the undersigned, giving name, regiment number, and, if possible, the name of barracks or camp. Members of the congregation might also be of assistance in helping munition workers to find suitable lodgings.

To reach the Hall from the town take Eltham tram or 'bus from Beresford Square as far as Monument, close to Academy, thence about seven minutes' walk up Herbert Road, to left.—Yours, &c.,

THOS. T. HANCOCK, *Chairman of Committee, 103 Grangehill Road, Eltham, S.E.*

(MISS) D. HOPKINS, *Secretary. 77 Troughton Road, Charlton, S.E.*

BOOKS AND REVIEWS.

THE SANCTION OF FORCE.

THE CHRISTIAN ETHIC OF WAR. By P. T. Forsyth, M.A., D.D. London: Longmans, Green & Co., 6*s.* net.

DR. FORSYTH'S book has a twofold interest, moral and theological. It is a severe indictment of the pacifist position in face of the call to arms, and it seeks to justify the indictment by an appeal to the root principles of a special type of Christian theology. Some of his readers will be inclined to disguise their offence at the ethical challenge on account of the robust dogma; while others will slur over the theology because they regard the moral position as essentially sound. Of course this is the last thing which Dr. Forsyth wishes anybody to do, but in present circumstances he can hardly have failed to foresee that the public will judge his book almost entirely by the trenchant passages in which he deals with the duty of resistance and seeks to find the highest sanction for the use of force. For him the world is no place for the sentimentalist or the amateur in pleasant emotions. But in a short notice a few quotations will be a better introduction to his meaning than any argument of our own. "It should be remembered that the object of war is not to kill but to bind the strong superman. And, if he is so strong, infatuate, and criminal that nothing will stop him in his unrighteousness but honest and judicial killing, such killing is not murder nor is it hate" (p. 7).—"If a minister as a soldier shot a German, it would not affect his clerical vocation. No man can be a worse minister for having done his duty" (p. 8).—"An exaggerated value put upon life in comparison with the righteousness of God is an unchristian feature in much Christianity, demoralised as it is by a long insular peace and a popular religion with more sentiment than conscience" (p. 13).—"Idealism severed from historic fact, positive faith, and moral sagacity is one of the most destructive explosives known" (p. 19).—"The past cannot be as if it had never been, and we have to deal with an actual situation and its moral exit. The moral exit is then a choice of evils. The only right thing to do then is not to choose the pure right but only the less wrong" (p. 20).—"We can retire to no region where it [force] does not work, either in us or through us. It must even be used by us. The only question then is whether it shall

at last use the conscience or be used by it, whether it shall dominate or serve moral ends" (p. 72).—"Law would not be law if it *could* not use force. It would be unable to make its authority real" (p. 76).—"It is profaning Christ to use His precepts of love to erase the distinction between good and evil, freedom and crime" (p. 82).—But we must call a halt to our pen, for Dr. Forsyth's pages are strewn with these terse aphoristic sayings, often as pungent as they are challenging. He does not shrink from the full rigour of his own meaning, and he seeks to justify it at the bar of historic judgment. His concern is not with the benevolent business of the Church, which may be interrupted by the war, the activities of its societies and committees, or matters of private taste and feeling, but with "the moral issue of nations at the core of the long tragedy of history." He has no sympathy with "the spirit of historic detachment which keeps a sect a sect." At the same time it is only fair to point out that Dr. Forsyth is prepared to be merciful towards those whom he regards as recalcitrants and cranks, so long as they are not in a position to take command of the situation. "The honest exercise of conscience," he says, "is a thing so precious that we may well be more willing that liberty should be strained by the perverse amateur conscience than that even those trying people should be repressed. We have reason to be thankful for the very extravagances of our freedom in this country, and reckon them cheap at the price, when we see what the total absence of political liberty, or free opinion, and the policing of cranks has cost Germany and, through her, the world. Much consideration should be shown in any legislation, or other action, towards those with whom we have some ground to be impatient."

Egotism in German Philosophy. By Prof. G. Santayana. London, Dent & Sons, 5*s*. net.

The limits and imperfections of German thought are not a war discovery. The war is simply the occasion which has made it possible to call attention to them. In his new volume Prof. Santayana depends for his audience upon the mood of the moment, but his searching criticism and his pungent epigrams are the fruit of long reflection. He tells us that from the beginning of his teaching career German metaphysics wore a rather questionable shape. "Under its obscure and fluctuating tenets I felt something sinister at work, something at once hollow and aggressive." Others have probably been conscious of a similar dissatisfaction with German literature and criticism, and been driven for stimulus and satisfaction, especially in recent years, into other fields. Prof. Santayana has found the clue in a "glorified and dogged egotism" which is closely interwoven with the great tradition of German thought. He writes with the force and suggestiveness, with which we are familiar in his other books, on 'Hints of Egotism in Goethe,' 'Seeds of Egotism in Kant,' 'Fichte on the Mission of Germany,' and finds egotism achieving its perfect work in the pessimism of Schopenhauer and the ruthless ethics of Nietzsche. Against this false absolutism with its lack of humour and its tendency to brutal self-assertion he sets a scheme of humanism, which owes not a little to the French genius. "Our whole life," he says, "is a compromise, an incipient loose harmony between the passions of the soul and the forces of nature, forces which likewise generate and protect the souls of other creatures, endowing them with forms of expression and self-assertion comparable with our own, and with aims no less sweet and worthy in their own eyes; so that the quick and honest mind cannot but practise courtesy in the universe, exercising its will without vehemence or forced assurance, judging with sincerity and in everything discarding the word absolute as the most false and the most odious of words."

Poland will present one of the most interesting and difficult problems after the war. Valuable work is being done by the Polish Information Committee in order to enable the English mind to approach it intelligently and with full knowledge of the facts. Under their auspices a series of essays with the general title, 'Poland's Case for Independence' has just been published. The writers are representative Poles, who are bound together by a common faith in the indestructible vitality of their country. They write as ardent patriots inspired by memories of the struggles of the past, but they do not believe that force is the only remedy. They feel that sympathetic knowledge of Polish affairs is an indispensable preliminary to a just settlement. A welcome touch of international sympathy is supplied by the short introductions which have been contributed by a group of English writers, including Viscount Bryce, Lord Weardale, Dr. Seton Watson, and Mr. Sidney Webb. (London, George Allen & Unwin, 7*s*. 6*d*. net.)

PUBLICATIONS RECEIVED.

Messrs. Allen & Unwin, Ltd.:—Principles of Social Reconstruction: Bertrand Russell. 6*s*. net. Authority, Liberty, and Function: Ramiro de Maeztu. 4*s*. 6*d*. net.

The Liverpool Booksellers' Co., Ltd.:—The Last Victory: Stanley A. Mellor, B.A., Ph.D. 1*s*. net.

The National Vigilance Association:—A Romance of Philanthropy. Ed. by W. A. Coote. 1*s*. net.

MEMORIAL NOTICES.

THE REV. M. S. DUNBAR, M.A.

The sudden death of the Rev. Michael Smith Dunbar, which took place on Sunday morning, November 5, at the Manse, Comber, co. Down, came as a shock to many friends. It was but a short time ago that he freed himself from the responsibility of regular ministerial work, and had entered upon a period of needed and well-deserved leisure. In touch with his old pulpit at Downpatrick, where he had seen the Rev. Ralph Philipson recently installed as his successor, and with Comber, where his son Kenneth had just comfortably established himself, his task as kindly and gentle overseer was one for which he was well fitted. Few men were more characterised by the grace of Christian gentleness than he. Quietly and yet certainly he won his place in the affections of all privileged to know him, and, had he been spared, an unostentatious but real ministry of the spirit would have been his, consisting of occasional pulpit ministrations, but uninterrupted personal influence. That, however, was not to be, and as he had been ever wont to respond to the call of duty during his life on earth, so with quick and quiet response the call to higher service came.

The funeral took place at Comber on November 7, the service in the house being taken by the Revs. J. A. Kelly and H. J. Rossington, while the Revs. J. H. Bibby and J. J. Magill were responsible for the service at the graveside. Many members of the ministerial profession attended to show their deep respect for the departed, and amongst them were several orthodox divines who had known and associated with Mr. Dunbar during his ministry at Downpatrick. The presence of many members of the Comber congregation testified also to the regard felt for Mr. Dunbar by those to whom he ministered for several months while his son completed his college course.

Prior to a ministry of some twenty-two years at Downpatrick Mr. Dunbar had performed faithful service in England—at Horsham, Hunslet, and Evesham. His preparatory work for the ministry had been done in Scotland, the land of his birth and also the place of his education. Although in response to strong conviction he left his early Presbyterian connection and embraced Unitarian views, he still maintained friendly relations with old religious associates, and by none of his friends was he held in higher esteem than by some who disagreed with his later theological environment. But nothing could blind observers to the beauty of his life and character. He bore himself with unaffected dignity, anything savouring of loud self-assertion being utterly alien to his nature. He did not seek office, and by disposition was well content to let others rule. Yet he never shrank from the calls of duty, and accepted in that spirit the position of Moderator of the Non-Subscribing Presbyterian Church of Ireland, which the respect of his fellow-presbyters proposed for him. Then, as at all times, he played his part with Christian charity, seeking not his own but others' good. While he will be widely missed and mourned, to none will the sense of loss be naturally greater than to his widow, the faithful participant in his Christian labours, and to his only son, whose early ministerial experience has been clouded by so great a bereavement. With both the deepest sympathy will be felt.

MR. RICHARD WORSLEY.

We regret to announce the death on November 9, at the age of 80, of Mr. Richard Worsley, of 1 Clarendon Place, Hyde Park Gardens, W., and Broxmead, Cuckfield, Sussex. He was the second son of the late Mr. Philip Worsley of

Chester Terrace, Regent's Park, and was educated at University College School, and at Mr. Malleson's school at Hove. He spent all his business life in London in connection with Whitbread's brewery, of which he became a director. In politics he was a consistent Liberal, a member of the Reform Club, and, in spite of his business interests, always keenly sympathetic to licensing reform. In public life he played a useful but unobtrusive part. He was a member of the Brewers' Company, and of the Governing Bodies of University College Hospital and Dame Alice Owen's School at Islington. For many years he was a trustee of Dr. Williams's Trust, and did valuable work, especially in connection with the Estates Committee. In religion he was faithful to the Nonconformist traditions of his family, descended on the one side from the Rev. Samuel Worsley, and on the other from Dr. John Taylor of Norwich. He was formerly connected with Little Portland Street Chapel, for some time attended Dr. Stopford Brooke's ministry, and latterly was a member of Essex Church. In 1903 he placed in that church the stained glass north window in memory of his father and mother. About thirty years ago he bought the farm at Broxmead, and its cultivation was one of the pursuits of his leisure hours. He married in 1890 Miss Frances Dowson, daughter of his old school-fellow Henry Dowson, of Reading, and leaves a son, who is an officer in the Royal Flying Corps, and one daughter.

The funeral took place at Cuckfield Parish Church on November 13. In the church the service was conducted by Canon Wilson, and the Rev. J. H. Weatherall, minister of Essex Church, officiated at the graveside. He was a man of rare probity and distinguished courtesy of manners, who used his wealth as a trust, and in scores of quiet ways was a helper of his generation.

A correspondent writes :—The funeral of Mr. Richard Worsley at Cuckfield on November 13 was an unusual and memorable ceremony, being conducted by a clergyman of the Church of England and a Unitarian minister. There were met in the church a large congregation, including his widow, son and daughter, brother, nephews, nieces, and a host of friends. Few of those who followed the coffin out of the parish church having heard the familiar sentences, lesson, and prayers read by the vicar from the order for the Burial of the Dead from the Prayer Book of the Church of England, realised that the surpliced minister who preceded them to the graveside and stood by the side of the clergyman was the minister of Essex Church, Kensington. As the coffin was being lowered his voice was heard reciting the committal sentences, and then in a prayer of hope and thanksgiving and consolation which touched our sorrowful hearts as no conventional, stereotyped form of prayer could have done. With the minister we could thank our heavenly Father for the long life now closed on earth, for the simple faith which had supported him through joys and sorrows with the hope of that wider and fuller life which would open hereafter, when those who had gone before and those who remained behind to fulfil their allotted span would join together again to continue their Father's work as disciples of Jesus Christ.

Among those who lingered after the benediction, to look upon the coffin in the grave next to that of the little daughter who died seventeen years ago, were friends of three generations who had met as his guests on many a happy holiday, gay festival, or solemn ceremony such as the present, and the words which were upon the lips of each were : "This was just as Uncle Dick would have wished it." For in many hearts and homes that name is familiar, and for many a day will be missed his affectionate welcome and genial presence ; and what a blank is left in the house where the beloved master had a courteous word and kindly greeting for all who rendered most loving and willing service !

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium ;* (2) *To maintain a Civil Hospice at Calais ;* (3) *To aid the Belgian School Colonies in France.*

96th List of Subscriptions.

	£	s.	d.
Already acknowledged	14,874	15	5
Miss Ruth Nettlefold (ninth donation)	15	0	0
Mr. A. W. Harris (seventh donation)	1	0	0
Collection and Sale of Fruit at George's Chapel, Exeter, per Mr. A. Mashford (third donation)	6	5	9
The Rev. and Mrs. T. Bowen Evans (twelfth donation)..	1	0	0
A Friend	0	10	0
S. C. (second donation) ..	20	0	0
Miss E. Dora Higginson (sixth donation)	5	0	0
Miss Emmeline Rawson (tenth donation)	2	2	0
Miss H. Beard (twentieth donation)	0	5	0
Miss Thomasina Smith (fourth donation)	1	0	0
Mrs. Sykes	5	0	0
Mr. W. R. Lethaby (second donation)	0	10	0
A member of the West Grove Women's League, Cardiff, per Mrs. A. C. Fox.. ..	7	10	0
Mr. R. G. Lawson (fourth donation)	1	1	0
Mr. Woolcott Thompson (twelfth donation).. ..	25	0	0
Miss S. J. Gregg (seventeenth donation)	1	0	0
Miss Katherine A. Finer (fourth donation)	0	5	0
First Presbyterian Church, Holywood, per the Rev. G. L. Phelps (third donation)	1	12	6
Mr. and Mrs. T. E. Paget (third donation)	20	0	0
	£14,988	16	8

Parcels have been received from :—Mrs. Shearman ; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Bury Unitarian Women's League (per Miss Johnstone) ; Mrs. Harwood ; Miss E. Higginson ; Mrs. Maitland ; Mrs. J. T. Osler ; Mrs. Woolcott Thompson ; The Misses Pearse ; Memorial Church War Sewing Party, Liscard (per Mrs. Johnson) ; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis) ; A Belgian Lady (per Mrs. B. Barter) ; Rochester Girls' Grammar School ; Miss M. B. Lamb ; Mrs. Phibbs ; The Younger Girls of All Saints' School, Islington ; Mrs. F. E. Baines.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.
Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

A consignment of toys will be sent out at an early date to Madame Carton de Wiart at Havre for the use of the Belgian refugee children in the School Colonies in France. Several gifts have been received already and more are urgently needed. A further list of donors will appear next week. All parcels and donations in connection with this Toy Scheme should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.

VILLAGE BIBLE CLASSES.

For many years the Rev. G. Street, of Buxton, with the encouragement and financial help of the East Cheshire Christian Union, has been carrying on a useful piece of missionary work in some of the villages in Derbyshire which deserves to be recorded. It has taken the form of Bible Classes, held sometimes in the most unlikely places, and involving long journeys on the part of the teacher, and sometimes of the scholars, in all kinds of weather ; but there has been no attempt to proselytise or to strike the denominational note, as will be seen from the fact that at one place the members form part of the congregation of the little village church on Sunday afternoons, while the wife of the churchwarden plays the organ on both oc-

casions. These classes are conducted after the manner of a Sunday school, hymns, prayers, and a Scripture reading alternating, and the proceedings culminate in a suitable address. Evidently the young people in some of these remote districts have been attracted in an unusual degree, for some of them will walk two miles in order to attend, though this is nothing to the distances covered by Mr. Street, whose record in this respect is a very remarkable one. In order to conduct a class at Great Hucklow, for instance, a small village ten miles from Buxton, he had to walk four and a half miles both going and coming back. In all, during the period of twelve years in which he has been engaged upon this work, either at one place or another, Mr. Street has travelled at least 8,000 miles, of which 1,800 have been covered on foot.

At the village of Flagg, nine miles from Buxton by train and road, the class, the average attendance of which is 30 (there were 22 girls and 26 boys and young men on the register last winter), is held in the Unitarian Chapel, where, as a matter of fact, no other religious service is now conducted. The "organist" and teacher's assistant is a quarryman who lives a mile away. At Pomeroy, a hamlet consisting mainly of two rows of cottages and two or three farms, the scholars meet in the tea-room attached to the local inn, no charge being made, and light and heat being also provided free by the landlord, who in this respect follows the example of his predecessor. Here the average attendance is 25, 32 being on the register, and the girl who plays the harmonium was a member of the class at Flagg when she was 6 years old. At Litton Mill, about a mile and a half from Miller's Dale station, there were 54 on the register last winter, with an average attendance of 44—mostly school-children, mill-girls, and a few working lads. In this village there is a family of 16 children, 10 of whom belong to the Bible Class, and three or four times, at least, all the 10 have been present. The pianist (this class is the proud possessor of a piano) works in the mill, the owners of which provide the meeting place for Mr. Street's little flock, with heating and lighting free.

At Great Hucklow the class has never been a large one—about a dozen mustering as a rule—and the journeys must have presented serious difficulties in inclement weather; nevertheless the indefatigable teacher was very sorry when it was found necessary to give it up. Another class which has been discontinued because many of the children left the district was held, during part of the time, in the waiting-room at the railway station! The fourth and youngest class, which is also the smallest, is the one held at Miller's Dale. Last winter the average attendance was 9, including one young man who is now serving in the army. It will be seen that Mr. Street's efforts have met with most encouraging success, when we remember the difficult circumstances he has had to face, and the inconveniences due to remoteness and, often, most unfavourable weather which a missioner in this hilly district has to contend with. To be turned back by a blizzard on a lonely road in Derbyshire as Mr. Street was on one occasion, or, worse still, to fight through it, and find, on reaching the place of meeting, that nobody else has turned up, is not altogether a delightful experience; but it is in unselfish work of this kind that the most promising seed is sometimes sown, and a harvest of goodness reaped which might never, otherwise, have come to fruition.

MEN AND MOVEMENTS.

TO-MORROW, November 19, is Assembly Sunday, the day fixed for the annual collections on behalf of the missionary work of the British and Foreign Unitarian Association. The President, Dr. J. E. Carpenter, will be the preacher at Essex Church, Kensington.

WE received the other day a most attractive little magazine, *The Rennbahn Church Times*, which is published in the interests of the spiritual work which is carried on in the camp for English prisoners at Rennbahn, Münster i. W. It is a most welcome sign that in some places our men are well cared for and have liberty to carry on religious and educational work on their own lines, even to the extent of publishing a monthly magazine, which is well printed, thoroughly English in tone, and bears no unpleasant signs of the hand of the censor.

OUR copy, which was posted at Münster on October 27 and reached London on November 9, bears the signature, 6110 Sergeant A. E. Sanders, Norfolk Regiment. Can any of our readers send us information about Sergeant Sanders or his home address?

IN a recent official announcement of the award of the Military Cross we notice the following:—"Temp. Second Lieut. Arthur Roscoe, R.W. Kent. R.—For conspicuous courage and ability in leading his patrol past the enemy advanced defences over ground completely new to him, thereby gaining valuable information." As our readers are aware Mr. Arthur Roscoe was subsequently killed in action, but we are glad to hear that the decoration has been sent to his family.

WE regret to hear that Lieut.-Colonel Bullock of the Canadian Forces has met with an accident which has caused some injury to one of his hands. He was unable in consequence to fulfil his engagement to preach at the Highgate Unitarian Church last Sunday morning. He has our cordial wishes for a speedy recovery.

THE sermon "Anglo-Catholic or Free Catholic? a Comment on the Rev. R. J. Campbell's 'Spiritual Pilgrimage'" by the Rev. J. M. Lloyd Thomas, to which we refer in our 'Notes of the Week,' is published by Cornish Brothers Ltd. of Birmingham, price threepence.

THE Liverpool Bookseller's Company has just published in a shilling volume four addresses by Dr. S. A. Mellor, delivered in Hope Street Church. The title of the volume is 'The Last Victory: Studies in Religious Optimism.'

NEWS OF THE CHURCHES.

Bridgwater.—A meeting of Nonconformist ministers of the town and district was held in the schoolroom of Christ Church, on Wednesday afternoon, November 8, to discuss the question of forming War Savings Associations. It was attended by the Revs. Dr. Browne (Roman Catholic), W. Newby (Wesleyan Methodist), W. E. Cloutman, A. C. Brockett, and Mr. Leonard Foster (Congregationalists), and by the minister of the church, the Rev. C. E. Pike, who presided. After an address by the Chairman, and an interesting discussion, it was resolved that each minister should consult his congregation in order to ascertain whether it would be possible to form such Associations, and report results to a meeting to be convened by the Chairman at a later date.

Chester.—The 216th Anniversary of the founding of Matthew Henry's Chapel in Trinity Street was celebrated on Sunday, November 5, the Rev. E. D. Priestley Evans, of Bury, being the preacher for the day. Large congregations were present. In the evening Mr. Evans spoke on 'Conformity and Nonconformity,' showing the events and circumstances through which the latter had passed in order to hand down to their descendants the liberty in which to worship God in accordance with the dictates of conscience. Special hymns and anthem were sung, the collections being in aid of the Sunday school funds.

Dover.—A very interesting lecture on 'After War Problems' was given on Wednesday, November 8, in the schoolroom attached to Adrian Street Church by Mr. Fred Maddison, Secretary of the International Arbitration League, the minister, the Rev. C. A. Ginever, presiding. Mr. Maddison referred to the very many questions, social and political, which would have to be dealt with at the conclusion of the war, but confined himself principally to our new international relations, and to the efforts that should be made to prevent the recurrence of war. The main point of his address was aptly summed up in his final sentence, when he said that the statemanship of the future must prepare for peace with the same skill and attention with which it had hitherto prepared for war. He held that the course of events had proved that the possession of big armaments by the nations did not ensure the peace being kept, and that the old idea that in order to have peace you must prepare for war had broken down to such an extent that we must find a better way. He called attention to the propaganda of the American League of Peace, a movement in which Mr. Taft, ex-President of the United States, is the prime mover, and which advocates that after the war there should be formed a great league of nations who would be asked to band themselves together and submit all their international disputes to an International Judicial Council or Tribunal. Any power refusing to obey the decisions of such a Council should have directed against it the economic, and, if necessary, the naval and military forces of the rest of the league. Mr. Maddison urged that the formation of such a league would constitute the most practical first step towards the real federation of nations.

Hinckley.—A Sale of Work in connection with the Great Meeting was held in the local Drill Hall on Thursday and Saturday, November 9 and 11, for the purpose of clearing off a rather large debt on the Chapel account. It was opened on Thursday by Mr. J. C. Warren, of Nottingham, and there was a good attendance on both days. It is gratifying to learn that the sum which the congregation desired to raise, £250, has, with sales and subscrip-

tions, been more than realised. This excellent result is primarily due to Miss F. C. Taylor, Mrs. H. H. C. Jones, the members of the Sewing Class, and the Rev. H. H. C. Jones, all of whom have been working untiringly for many months past.

London: Bethnal Green.—The 49th Annual Gathering of old teachers and scholars was held in the Mansford Street schoolroom on Saturday afternoon, November 11. There was a larger muster than usual of old friends, scholars, and teachers. An excellent programme was arranged by Miss Keen, and a very enjoyable time was spent.

London: Hackney.—A very successful Baby Show was held at Aspland Hall, New Gravel Pit Church, on November 9. Sixty-four babies were entered for competition. The judge was Dr. Effie Brander, and the prizes were presented by the Mayoress of Hackney. The babies were divided into five classes, viz., under three months, under six months, under one year, under two years, under five years. There were two prizes in each class, and certificates for "Highly Commended" babies. Prizes were given by Mrs. Bertram Lister, Mr. Alfred Clarke, J.P., Messrs. Allenbury, Savory and Moore, Nestlé, The Virol Co., and others.

Nelson.—Successful Anniversary services were held on Sunday, November 5, Mr. Fred Greenwood, a Wesleyan schoolmaster, being the preacher in the morning; the Rev. Harry Taylor, of Burnley, in the afternoon; and the Rev. Edward Morgan, of Bolton, in the evening. The inclement weather prevented as many from attending as had been expected; but the collections were twice as large as those of last year. The choir rendered suitable anthems.

Pudsey.—The Rev. R. Newell, of Newbury, has received and accepted a cordial invitation to become the minister of the Unitarian congregation at Pudsey. He will begin his new duties in January, 1917.

Sheffield.—In the September part of the published *Transactions* of the Hunter Archæological Society there is a paper by Mr. R. E. Leader on 'Literature and Archæology in Sheffield a Hundred Years Ago,' in which the following passage occurs: "Upper Chapel may be regarded as, both then and at other times, the centre from which radiated most of such intellectual light as illumined Sheffield. Its members, far more than those of the Established or of the other Nonconformist bodies, were exceptionally conspicuous as the originators, and mainly the supporters, of every effort for promoting mental advancement, encouraging a love of reading, affording opportunities for study, and the cultivation of scientific inquiry. The Society for the Promotion of Useful Knowledge and its successor, the Literary and Philosophical Society (more philosophical then than literary), the Sheffield Library, the Book Club for the regular circulation of new books—these, with many others, may be fairly said to have been born in, and to have derived their chief vigour from, Upper Chapel." (P. 218.)

Tunbridge Wells.—The services which have been held for several years in the Reading Room of the Dudley Institute will be transferred shortly to a room on the ground floor in the same building which has been secured for the exclusive use of the congregation. The room is being decorated and the electric light installed. Through the generosity of the Rev. S. Burrows, it will be furnished as a church and made as suitable for worship as circumstances will allow. Mr. Burrows is anxious to secure copies of Common Prayer for Christian Worship (The "Ten Services" in its original form), which is at present out of print. If any congregation has spare copies he will be glad to hear of them at 218 Upper Grosvenor Road, Tunbridge Wells.

NOTES AND JOTTINGS.

An Island Meeting House.

In the acquisition of Star Island, Isles of Shoals, New Hampshire, the Unitarian Churches of America "have become possessed of possibilities," says the Rev. S. B. Nobbs in a recent number of *The Christian Register*, "for a certain kind of religious development of the first order of importance. I visited the island during the middle of July, went through the routine of the services, and enjoyed the fellowships, and never in all my life did I have experiences of a sort which so seemed to vivify some phases of the history of the church as I did on Star Island. The ancient days of the Venerable Bede, Columba, and Columkille, and other of the saints of the northern islands, were brought vividly to mind....Star Island, from one aspect of it, is simply a tumbled mass of rock, sometimes shrouded by the fog, at other times, when the sun is shining, like an uncut gem set in the glittering sea. But Star Island, when you take in the meaning of the services in the little meeting house and the service at sunset on the hotel porch, has a significance not easily to be put into verbal forms. The candle-light service has often been described, and never so described as to fit the experience. One simply feels a solemnity and a quiet peace which is hard to match in any other environment."

* * *

This little place of worship, standing alone on the granite crags (its name actually is the Gosport Meeting House, because Star Island was named Gosport by the New Hampshire Provincial Assembly in 1715), is built of stone. The larger chapel which preceded it is supposed to have been destroyed to obtain fuel more than a century ago. The Rev. Louis C. Cornish, Secretary of the Unitarian Association, who has published a small pamphlet on the subject, says that "the building has served other needs besides those of worship. It has been used as a schoolroom, place of political assembly, and, by no means least, as a safe storage place for the precious codfish."

Educational Books for Prisoners of War.

The admirable scheme for providing British prisoners of war interned in enemy or neutral countries with educational books, organised by a committee of which Mr. Alfred T. Davies, J.P. (Board of Education), is Chairman, will commend itself to all. It originated, in the summer of 1915, in a request from some British civilians interned at Ruhleben, near Berlin, for books to enable them to organise educational classes and lectures, and so turn to profitable use their period of enforced leisure. The demands of this Camp, and of many others, for general books have been met during the past sixteen months, but now, in response to invitations to individual prisoners (naval, military, and civilian) to state their needs, requests from them for specific books in their own particular line of study, and often of a highly specialised and advanced character, are being received in daily increasing numbers. A list has been compiled from requests recently received from prisoners in various countries, which will be supplied—together with a circular explanatory of the scheme, with forms attached for offers of books, money, &c., if so desired—on application to Mr. A. T. Davies, Board of Education, Whitehall, London, S.W. Letters should bear the words "Prisoners of War" in the left-hand corner. Full details will also be given as to the best way of helping the committee and enabling our brave fellow-countrymen to get some profit and pleasure out of the miserable circumstances in which they are placed. We see that under the heading of Philosophy, in the classified list which has come to hand, recent volumes of *The Hibbert Journal* are asked for which some of our readers might be glad to supply.

The Tonic Sol-Fa Method.

The Tonic Sol-Fa Method is said to have been adapted by John Curwen, who is known as its founder, and whose centenary was commemorated by a festival at St. Paul's Cathedral a week ago, from a system invented by a Norwich schoolmistress as a substitute for the staff notation, It has always subserved the cause of religion and philanthropy, as a writer in *The Manchester Guardian* points out, and the singing classes of the early days of the movement "were frequently held under the auspices of a church or Sunday school, with the immediate object of improving the service of praise and providing a healthy and elevating recreation for the young." John Curwen, who was born at Heckmondwike, Yorkshire, in 1816, was himself an Independent minister, son of an Independent minister, and his search for some easy way of teaching children to sing was undertaken at the request of the Sunday School Conference held at Hull in 1841. He resigned his charge at Plaistow in 1864 to devote himself to the furtherance of his system, which by this time had established itself firmly. It is to be regretted that his eldest son, who died last August, did not live to attend the festival at St. Paul's, which was the beginning of a series of cele brations arranged for this month.

English Church Frescoes.

We learn from *The Times* that the Victoria and Albert Museum has acquired a series of copies of English ecclesiastical mural decoration of the twelfth to the sixteenth century which have been painted by Mr. E. W. Tristram in water-colour during the last nine years, and they are now arranged in one of the galleries. Many of these frescoes were executed by travelling painters, and three schools, each with its own style, have been identified — Westminster, Winchester, and St. Albans. The copies exhibited comprise a set of the Westminster Abbey paintings, including the series from the Judgment which adorned the east wall of the Chapter House, the Sedilia paintings, and a fragment from a panel of the altar retable now in the Jerusalem Chamber, depicting the Miracle of the Loaves and Fishes. St. Albans is represented in the series of Crucifixions and Madonnas which are painted on the Norman piers in the nave. Three paintings from York were found on fragments

of wooden vaulting which had originally belonged to the Chapter House. They include a figure of St. Edmund carrying arrows as a sign of his martyrdom. Part of a painting from Winchester represents the taking of the Saviour's body from the Cross.

Working Men's Colleges.

In addressing the Swindon branch of the Workers' Educational Association recently, Dr. Bridges, the Poet Laureate, advocated the establishment of hostels or colleges for the younger unmarried workmen where they might lodge and club together in groups of thirty or forty, and, with the service of a few attendants, enjoy the comforts and advantages which the more leisured classes found in our old universities. Before such hostels could be built it would be easy, he thought, to rent and adapt some old-fashioned town house or to combine two or three contiguous houses. The young men would thus be removed from influences that might distract or vulgarise them, their mutual association would keep their interests alive, they would acquire the manners of good fellowship, and be withheld by social attractions from too-early marriages. The attendance, however, of married men who could join in the classes and meetings without interfering with their home life would be a necessary part of the scheme. There was no reform from which they had more to gain, Dr. Bridges reminded his hearers, than that which would secure them generous and wholesome spiritual diet. If they organised their demand, there might be an unexpected response, and out of the most unpromising community there might flock to them many who were wishing to be called.

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Receipts.

	£	s.	d.
To Balance from last account	1,996	4	4
,, Donations received ..	3,239	8	11
,, Interest on Deposit ..	18	8	2
	£5,254	1	5

Payments.

	£	s.	d.
By Surgical Instruments ..	1,371	12	1
,, Hospital Equipment ..	1,459	5	2
,, Drugs and Dressings ..	155	18	6
,, Clothing	413	3	3
,, Motor accessories and upkeep	20	19	4
,, Maintenance of Civilian Hospice	120	17	9
,, Calais Hut	762	5	10
,, Recreation Tent for the Front	262	10	0
,, Maintenance of Cripple Boy at Berck	15	19	3
,, Games, Handicrafts, &c.	32	3	6
,, Rent of Depot in Calais..	3	2	0
,, Packing materials (for bales and cases).. ..	86	16	11
,, Expenses of distribution abroad	7	5	3
,, Travelling and expenses of foreign representative ..	63	12	4
,, Bank charges	1	2	0
,, Balance at Bank June 30, 1916, £476 14 9			
,, Balance in hands of foreign representative 0 13 6			
	477	8	3
	£5,254	1	5

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To the Donors.

I beg to report that I have examined the above account and find it in order. The payments have been allocated by the Organiser, who has produced to me all the necessary vouchers, and has given me all the explanations I have required. The items for Packing and Carriage include considerable charges in connection with the handling of specific gifts of clothes and medical appliances. No charges have been debited to the Fund for printing, stationery, postage or clerical work, all of which have been privately met.

1 *Guildhall Chambers, E.C.*
November 4, 1916.

Herbert Gimson,
Chartered Accountant.

Gifts in Kind.

During the six months January-June, 1916, 35,883 gifts in kind were received and forwarded to Belgian hospitals. These included, besides the clothes, 10,335 bandages, dressings, splints, &c., also 1 very good harmonium (now in the Calais Hut); 3 wheel and 2 spinal chairs; 5 bagatelle boards; a microscope; and a number of musical instruments, such as violins, clarionets, zithers, mandolines, concertinas, &c. The packing of all these things accounts for the rather large item for "packing materials." It is impossible to estimate the money value of all these gifts, but they probably exceeded considerably the subscriptions received during the same period.

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Business:

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers, and Committee for 1917.
3. Votes of thanks, &c.

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3. Rev. Dr. CARPENTER, President of the British and Foreign Unitarian Association.
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, November 26.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. S. TAYLER.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. E. I. FRIPP.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. J. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Dr. CARPENTER.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7 Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. DAVIS.

South Norwood, League House, 141 Portland Road, 7, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. JAMES HARWOOD, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. T. JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE ASSEMBLY HALL, Downing Street, 11.30, Rev. Dr. HARGROVE.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL—6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 5.30. Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A. Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. GWILYM EVANS, B.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. HAROLD W. STEPHENSON, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK. Close of Ministry.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. HERBERT MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 6.30, Mr. L. G. RYLANDS. Morning Service discontinued.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital St., 11 and 6, Rev. J. PARK DAVIES.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

BIRTHS.

ARMSTRONG.—On November 20, at S. Paulo, Brazil, to Mr. and Mrs. Charles Wicksteed Armstrong, a daughter, stillborn.

SUTTILL.—On November 19, at Inglefield, Potter's Bar, Daisy, the wife of Roy Suttill, of a daughter.

DEATHS.

GLASSON.—On November 20, at Lanchester, Durham, Edmund Burke Glasson, painter, formerly of Plymouth, aged 76.

GOW.—Charles Humphry Gow, Surgeon in Royal Naval Division, only son of Rev. Henry and Mrs. Gow of Hampstead, killed in action in France on November 13.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE death of the aged Emperor of Austria is unlikely to have any perceptible influence upon the war. Austria was already the vassal of Germany, and the Archduke Charles who succeeds him on a tottering throne has the reputation of being a strong pro-German. It was the length of his reign and the weight of his sorrows which made the Emperor Francis Joseph a notable figure in the public eye. His blunders and the long political failure of his reign were almost forgiven when men remembered the tragedy of his private life. Nothing harsh or bitter need be said as the old man goes to his grave. He fought for dead causes to the end. The disasters which have overtaken his country, and cast a dark shadow upon his own happiness, are an impressive warning that there is no place for autocracy in the modern world.

* * *

THE awakening of popular consciousness in Russia and its growing political influence are full of promise for the future. For a country so young in its experience of parliamentary government the scene which took place in the Duma last week, when the Minister of War and the Minister of Marine acknowledged the need of hearty co-operation with the popular will, was in every way remarkable. In the name of the Zemstvos Prince Lvoff has sent to both Ministers the following message of gratitude :—"With a feeling of proud tranquillity all Russia learns from the lips of the highest representatives of her Army and Navy of the constantly growing martial preparedness of our military forces for the overthrow of the foe. With a sentiment of deep satisfaction the country will learn that the highest representatives of the Army and Navy do not dream of any other method for the subjugation of the foe than a close and lively union with the people themselves and their representatives."

* * *

IT remains the policy of Russia to create a complete and united Poland at the end of the war. At the moment this is the only possible answer to the German attempt to draft the Russian Poles into her army under the hollow pretence of constitutional forms; but the public announcement that it is also the policy of the Allies should inspire all Polish patriots with fresh confidence. M. Briand and Mr. Asquith have sent the following message to the President of the Russian Council of Ministers :—

> We are profoundly gratified to see that Russia, who at the very outset of the war gave to the peoples dwelling in all the Polish lands assurances in conformity with their immemorial hopes, now thwarts the manœuvres of our enemies, and exposes in the full light of day the illusory character of their promises, by solemnly renewing the unshakable decision, proclaimed more than two years ago, in the name of his Majesty the Emperor, to bring about their autonomy. We rejoice sincerely at the generous initiative taken by the Government of his Majesty the Emperor of Russia in aid of a people to whom we are attached by sympathies of long standing, and whose restored union will constitute a fundamental element of the future equilibrium of Europe.

* * *

THERE are many signs that the country is settling down with stern resolution to a long period of suffering and privation. It is the price which loyalty to what is right demands of us, and it must be paid. To allow ourselves to play with the thought of an early peace and a speedy return to normal conditions can only be a source of weakness. The proposal to employ coloured labour, not only in the army bases in France, but also at home, is a clear indication that the end is out of sight. Personally we are far more favourable to the suggestion that much larger use should be made of the labour of German prisoners. If they were drafted in considerable numbers on to the land, as has been done in some districts in France, the problem of man-power for agriculture would be far less acute than it is. To a proposal of this kind we see no reasonable objection. It has been adopted on a large scale in Germany. For the prisoners themselves it would be a far healthier kind of existence than simply idling away their time in internment camps.

* * *

WE are glad to see that Mr. Runciman has spoken very plainly to a deputation of London hotel keepers and caterers on the need of rigid economy in food. Luxurious menus are no longer to be allowed because people want them and

have enough money to pay for them. He said that he had seen a proposed Christmas bill of fare which bordered on the scandalous. The catering trade must set its own house in order at once, and there must be one or two meatless days a week. When asked whether tea-shops could not be exempted he replied: "Certainly not. I understand that there is a far too lavish expenditure in rich cakes and confectionery of other kinds in many tea shops; this must be checked at once." Mr. Runciman made it clear to those present at the interview, that if they could not see their way to take the necessary action on their own account, the Government would do it for them. All this applies of course, with almost equal force, to private catering in our own homes. Everything connected with the kitchen must be ordered with the utmost plainness and simplicity compatible with health.

* * *

The Archbishops of Canterbury and York have announced their intention to carry on the National Mission of Repentance and Hope through the appointment of five committees of inquiry, whose business it will be to bring the experience gained in the Mission to bear upon various departments of religious activity. (1) A committee to consider and report upon methods by which the teaching office of the Church can be more effectively exercised. (2) A committee to consider and report upon ways in which the public worship of the Church can be more directly related to the felt needs of actual life at the present time. Here the opinions and desires expressed by chaplains in the Navy and in the Army will come up for consideration. (3) A committee to deal with evangelistic work at home. (4) A committee to consider reform in the administrative system of the Church, including patronage and endowments. (5) A committee to consider the ways in which the Church may best commend the teaching of Christ to those who are seeking to solve the problems of industrial life.

* * *

We can only express cordial sympathy with many of these aims. Every earnest attempt to stimulate religious life in one section of the Christian Church in this country, and to bring it into closer touch with the real needs of men, is a contribution to faith and endeavour in which we all share. But these proposals suffer from two serious drawbacks, which are likely to rob their conclusions of much of their usefulness in face of the real religious needs of the modern world. (1) They ignore the existence of Christians outside the National Church and show no sign of a wish to co-operate on religious lines in the work of national redemption. The continual use of the phrase "the National Church" blinds men's eyes to the fact that no Christianity can be national which is not inclusive. (2) There is no trace of any recognition of the intellectual cleavage between modern knowledge and ancient creeds. It is not indifference but goodness and sincerity which keep tens of thousands of men and women from any personal relationship with the Church of England. They cannot use its language or think its thought. Till this fact is faced with mental candour and spiritual humility the Church will strive in vain to penetrate every department of our national life or win the lapsed masses to its own type of Christianity.

* * *

We publish to-day an earnest appeal from Dr. Carpenter, President of the National Unitarian Temperance Association, and Dr. Hargrove, President of the National Conference, on the evils arising from the drinking habits of the nation. They point out the need of alertness lest the present restrictions on the sale of drink should be relaxed as soon as the war is over, and suggest that personal abstinence, after the example of the King and Lord Kitchener, is an effectual help in clearing the moral atmosphere and bracing ourselves for duty. Probably the majority of the people for whom this appeal is intended are abstainers already, and to them a further word may be addressed. There is need not only for strictness in our personal habits but also for trained intelligence and breadth of mind. There must also be more readiness to co-operate with other people than total abstainers have always shown in the past, if any social reform on a large scale is to be accomplished. At the present time alertness to the evil and deep interest in the problem of reform extend far beyond the old guard of temperance workers.

* * *

As an instance of what we mean we may refer to the important address on the 'Nationalisation of the Drink Traffic,' which was given by Mr. Seebohm Rowntree at Essex Hall last week. The proposals, which he certainly contrives to make very attractive from the point of view of getting something effectual done, demand a great deal of careful consideration. They may not result in total prohibition; but if they encourage the provision of an entirely different type of refreshment house, from which the worst evils have been eliminated, as is the case in the interesting experiment at Carlisle, they may command the support of a large volume of moderate opinion and at least make things better. Mr. Rowntree certainly had a strong argument when he referred to the practical impossibility of making headway in the past; and it may be that temperance reformers themselves have some responsibility in this matter. He also pointed out that Nationalisation is not inconsistent with local option or prohibition. In his opinion public control would find much fewer hindrances than is the case under present conditions, when enormous private interests checkmate the reformer at every turn.

* * *

The autumn meetings of the British and Foreign Unitarian Association were held in South Wales on Monday and Tuesday. We must defer our report of the proceedings till next week. A large deputation was present, the members of which came away uplifted in heart by the spirit of religious earnestness which pervaded all the gatherings, and deeply grateful for the kindness and hospitality which greeted them on every side. The principal meetings were held at Swansea on Monday. The President, Dr. Carpenter, was present. He preached the sermon in the afternoon and spoke with moving power in the evening. While the tragedy of the war was present in every heart, it was clear that on this account small differences had given place to big issues, and the need of religion to unite and heal was all the more deeply felt. On Tuesday most of the deputation had the delightful experience of journeying into Cardiganshire, where amid scenes of surpassing loveliness, against a background of snow-flecked hills and radiant skies, they spoke their message to the accompaniment of Welsh hymns and prayers. Here the Rev. W. G. Tarrant preached one of the best sermons that has ever come from his lips, great because it was so simple, and because it helped all who heard it, and the speakers who followed him were tuned to a similar note of uplifting experience and religious fervour.

* * *

We cannot go to press this week without expressing the deep sympathy of all our readers to our friend and contributor, the Rev. H. Gow, in the loss of his only son. Far beyond the range of his own pulpit and the College class-room Mr. Gow has helped men and women by the noble sincerity of his words and his genius for friendship. In his own shadowed hour their hearts go out to him in reverence and affection. We think of him as a noble servant of God, and we pray that it may be some comfort to him to remember that his son gave his life to the service of his country and died in the midst of his tender and unselfish care of the wounded.

Good Thoughts for Evil Times.

There is a shrine whose golden gate
Was opened by the Hand of God;
It stands serene, inviolate,
Though millions have its pavement trod;
As fresh as when the first sunrise
Awoke the lark in Paradise.

'Tis compassed with the dust and toil
Of common days, yet should there fall
A single speck, a single soil
Upon the whiteness of its wall,
The angels' tears in tender rain
Would make the temple theirs again.

Without, the world is tired and old,
But, once within the enchanted door,
The mists of time are backward rolled,
And creeds and ages are no more;
But all the human-hearted meet
In one communion vast and sweet.

I enter—all is simply fair,
Nor incense-clouds, nor carven throne;
But in the fragrant morning air
A gentle lady sits alone;
My mother—ah! whom should I see
Within, save ever only thee?

Dolben

A man should keep his senses in sobriety and should restrain the animal powers by means of the reason; so that the lusts of the flesh do not enter too far into the savouring of food and of drink; but he should eat and drink as the sick take their physic, because it is needful to support his strength, that he may serve God therewith. This is sobriety of body. He should also observe method and moderation in doing and in leaving undone, in words and in works, in silence and in speaking, in food and in drink, according to the custom of Holy Church, and after the example of the saints. By inward and ghostly temperance and sobriety a man preserves firmness and constancy of faith, purity of intelligence, that tranquillity of reason necessary to the comprehension of truth, an impulse towards all virtues according to the will of God, peace of heart, and serenity of conscience. And herewith he possesses an enduring peace, in God and in himself.

And by temperance and sobriety of the outward bodily senses, a man often preserves the health and the soundness of his natural body, the dignity of his outward life, and a good reputation. And thus he lives in peace with himself and with his neighbours; for by his temperance and sobriety he draws to himself and pleases all men of good-will. And thus he casts out the sixth mortal sin, which is intemperance, greed or Gluttony. Of all such Christ says: *Blessed are the peacemakers; for they shall be called the children of God:* for they are like unto the Son, Who has made peace in every creature who desired peace. And whosoever makes peace in himself through his temperance and sobriety shall partake with Him of the inheritance of His Father; and shall possess it with Him in Eternity.

John of Ruysbroeck.

O THOU eternal Love, most merciful consoler of them that mourn, do Thou enter by Thy mighty power into the innermost sanctuary of our hearts, and of Thy goodness dwell therein, making its neglected corners glad with the brightness of Thy light. *Amen.*

FELLOWSHIP WITH CHRIST.

BY THE REV. HENRY GOW, B.A.*

I determined not to know anything among you but Jesus Christ and him crucified.—I. Cor. ii. 2.

Paul tells us by these words what was the central thought and inspiration of the Gospel. It was this message which he carried to the world, and in the strength of which he was enabled to give new life to men. It was his religion. I should like to consider with you in what sense this is a religion and a Gospel for us to-day. We are all aware that the Anglican Church has undertaken a great mission to the nation. We are a small community belonging to an unimportant and rather despised group of churches, with a reputation for being critical rather than religious. We are not supposed to have any Gospel or to have any power or wish to preach a Gospel to the world. Let us at any rate beware that we do not view this great attempt of the Anglican Church unsympathetically.

There can be no question they are right when they say that the nation needs supremely the help of religion at this time. There can be no question they are right when they call us to reflection and repentance, and urge that we need a greater faithfulness and consecration in our lives. There can be no question they are right when they ascribe part of the failure of Christianity to the inefficiency of the clergy, their self-complacency, and their tendency to live an easy selfish life. Every minister ought to wish to associate himself with such a confession. The failure of religion is partly due to the failure of those to whom is committed the special task of preaching the Gospel. It is not the Gospel of Jesus which is the failure. It is we who profess to teach it who are the failures. But penitence on the part of preachers and ministers is not enough. Nor, I think, is it enough to preach a Gospel of repentance. When Paul wrote of "knowing nothing but Jesus Christ and him crucified" it was not mainly a feeling of repentance which filled his mind. He is filled with a sense of the greatness and beauty of that life and that death, and with a feeling of the revelation of God in that life and that death.

The Bishop of London, in an introductory chapter to some addresses describing the purpose of the mission, under the title 'What is Wrong?' says something which suggests a thought with which we can sympathise, although it is clothed in a form which does not appeal to us. "The Church," he says, "has not failed altogether. She has not failed in teaching the Church catechism. Her sons in glorious numbers have shown their readiness to die for their country; but where she has failed, and we are bound to face it, is in bringing home to the manhood of the nation gathered in our large battleships and camps the sacramental religion as outlined in the Prayer Book. We are bound to face the question why only twenty, for example, in a great battleship are regular communicants, or why in a home camp only twenty men out of five thousand attend the early service, although seventy per cent of the men are officially returned as Church men."

It is easy to criticise such words. It is not the teaching of the Church catechism which has taught our young men to give their lives for their country. Many who could not repeat a word of it have given their lives with as splendid a courage as those who have been brought up on it. And the sacramental religion of the Prayer Book does not appeal to myriads of Christians because they do not understand it or feel that it meets any need in their lives. To judge the success of Christianity by the attendance at the Eucharist may seem to us an extraordinary and saddening perversity. But I believe that behind the Anglican form of expression which insists on the sacrament as taught in the Prayer Book there is a true idea. The sacrament is for them the symbol of unity with Christ. In urging its importance they mean that true religion is the religion of Jesus, and that the Gospel is fellowship with him in life and death. We must enter into the meaning of the cross and find life through losing it. We must find our religion in unity with Jesus. We want to be able to say "We have the mind of Christ."

The two main reasons for indifference or hostility to Christianity which are given by thoughtful men are the hypocrisy of the Churches and the cruelty of the world. I think in any meeting of working men who are concerned with explaining their opposition or carelessness

* A sermon preached in the Chapel of Manchester College, Oxford.

in relation to religion, one or other, or both, these arguments would be urged. They are angry with so-called Christians, and they are angry with the Christian's God. The men who profess religious faith fall below their profession and the God whom they profess to worship is not a God who can be seen to be working in the world. I think they exaggerate the hypocrisy of the Churches. Even Jesus has left us with an exaggerated idea of the hypocrisy of the Scribes and Pharisees. There were Scribes and Pharisees in his time whom he felt to be not far from the Kingdom of Heaven just as there are countless Christians, both rich and poor, in our days who are living pure and noble lives of self-sacrificing love and effort and faith. But by all means let honest serious men and women remind us of the strong, even violent language with which Jesus condemned hypocrisy in the official representatives of religion in his time. I have no doubt he would have done the same to-day. There are very many of us who deserve his scathing rebukes.

All we ask, and rightly ask, is that if they use the language of Jesus they should do so in his spirit, and not pervert that spirit into something entirely different while keeping the form. They are too much inclined to laugh at, or despise religion because many of its representatives are so imperfect or so selfish. Jesus never laughed at or despised *religion*. He condemned hypocrisy in the name of the religion of the hypocrites. He did not lose faith in God because the official representatives of God were unfaithful. It was in the strength of love for God, and faith in God that his tremendous rebukes were given. The modern attitude of anger with the Churches is too often mere reproach, a temper of disbelief which justifies itself by asking, What after all are these Christians doing?

That is utterly unlike the attitude of Jesus. He was not shaken for a moment in his faith by finding men unfaithful. All men might be liars, but still God was true. His faith in God was deepened and not shaken by experience of evil in the lives of those who professed to believe in Him. There is no reason why I should lose faith in God because some man whom I thought good turns out to be evil, because he disappoints me; or because a Church which professes faith in God consists of very imperfect men and women. We may judge *them* by their fruits, but not the faith which they profess and do not hold. The faith of Jesus was proof against disappointments and disillusion in relation to so-called religious men and women. He would never dream of saying there is not any God because I have discovered that many of those who believe in him are not true and good. It was in the name of God and on behalf of God that he condemned their hypocrisy.

And the second reason given by unfriendly critics of religion is not really so unlike the first, although it may seem to belong to a quite different form of thought. It is an argument drawn not from the inconsistency of men but from the apparent inconsistency of God. It is a point of view with which we are continually confronted at the present time. You tell me, it says, that religion means belief in an all-wise, all-powerful and all-good God, and that the highest form of that religion is to be found in the teaching of Jesus and in the spirit of trust and love which were in him. Think of the inconsistency of such a faith. Think of all the awful misery of the world and of all the horrors and cruelty and evil of the time. Think of what your Father in Heaven permits. He sees it all and does not interfere. There are men who tell me, as I suppose every minister is told, that they cannot bear to come to worship now and thank God for His goodness and profess faith in His love when their hearts and minds are filled with the anguish of the world.

How can the existence of such things be compatible with the existence of a loving Father who cares for the welfare of his children and who is supreme? I will not attempt to answer these difficulties by dwelling on the usual argument from free will. I think it is well to remember that if a man is to have any value more than that of a mere machine, he must have that awful power of choice which involves capacity for choosing evil as well as choosing good, and that in choosing evil he may bring confusion and misery and loss into the world. But instead of dwelling upon this argument, I would rather urge such honest critics to think of Jesus and enter into fellowship with him. The sum and substance of their argument seems to be that if we find the world painful and unpleasant beyond a certain point, if we find evil strong and dangerous and bringing destruction to the good, we are justified in repudiating all faith in God. The teaching of Jesus about God can only be recognised as true if life is comparatively comfortable, and if evil is seen to be feeble and capable of being easily put down. That is an utter travesty and misunderstanding of Christianity. The faith of Jesus was an heroic faith, a faith in scorn of consequences and in a sense in scorn of outward facts, and there is no other faith worth having. It was not a fair weather religion. It did not say, "I will believe in God as long as I am prosperous and happy; I will believe in him as long as evil is harmless or only sufficient to arouse me to healthy and agreeable effort." It was Satan in the Book of Job who said to God: "Put forth thy hand and touch his bone and his flesh and he will renounce thee to thy face." The answer of heroic faith is: "Though he slay me, yet will I trust in him."

The world was just as painful and as cruel and apparently as out of harmony with the rule of an all-powerful, all-loving Father for Jesus as it is for us to-day. Nay, it was more so. We may feel as certain we are right in sacrificing ourselves and those we love in this contest as he felt in giving his life for the Gospel, but we cannot possibly say that our consciences are as pure and perfect as his. We are not a nation which has always acted rightly in the past; we are not a nation of saints. Although in this particular choice we believe ourselves entirely right, we do not come to it with an unsullied past. I do not believe that this present suffering is a punishment for our national and individual sins, as some religious teachers assert; but on the other hand we cannot think of ourselves as a perfectly pure, innocent, good nation suffering infinite misery and violence at the hands of evil.

There is no such complete and absolute contrast between ourselves and our foes. We are convinced that we are fighting at the call of duty and honour, but it would be an exaggerated claim to say, here on the one side are nations just, inoffensive, free from all guile, desiring only universal human good and peace, and there on the other side are nations filled entirely with rage and lust and wickedness. The contrast is not so complete and glaring as that. But in the case of Jesus that is the contrast. On the one side a man who desired nothing for himself, working with passionate love for the good of human kind, a man pure and gentle and strong, a man dedicated from his youth to the highest and most divine ideals, and on the other side, men who hated and feared him and fought against him. He found himself, not through any fault or weakness, but through his goodness and his faith and love, in continual conflict with the forces of this world, and he ended his life in the death of a criminal upon the cross. How is it possible, one may say, to believe in a God who allows such things to be? How could Jesus himself continue to believe in God in the midst of such disappointment and failure and persecution? The essence of Christianity is an heroic faith which is dependent upon an inward life and on a fearless love and trust. It is not shattered or broken by inability to answer the question why does God permit such things to be? The Crucifixion has never made any man disbelieve in God, and yet it was the greatest outrage on justice, the most flagrant triumph of evil in the world. Heroic faith is more confident of God in times of darkness and of stress. It does not tremble with doubt when evil seems triumphant. It draws its confidence and inspiration from inward experience and not from outward facts. It is not frightened and discouraged when things outside seem most threatening and most powerful. That is what Paul meant when he said: "I determined not to know anything amongst you but Jesus Christ and him crucified." He thought of the unconquerable spirit of faith which was in Christ, and the divine greatness of his sacrifice. He did not find in Christ's sufferings a negation of God's love. He found in the spirit and sacrifice of Christ the fullest revelation of God. Christianity is not disproved when outward events are grievous and terrible. It was seen in its strength and glory amid the apparent triumph of evil. Sorrow and suffering and death do not disprove Christianity. It was in an atmosphere of sorrow and suffering and death that Jesus lived and taught. His faith was tried by these things even more than man is tried, and his faith conquered them.

In fellowship with Jesus we are not merely in fellowship with a strong, brave, true man, we are in fellowship with a love and faith which are supreme over all sorrow and loss and pain. He reveals to us by his life and words a faith in God which conquers pain and death. To realise that faith in communion with Christ is to be lifted up above doubts and fears into the eternal peace. It is to understand the meaning of the great

words: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

A HOSTEL AND SOCIAL CENTRE FOR SOLDIERS AND OTHER YOUNG MEN.

To the Editor of THE INQUIRER.

SIR,—The Committee of the British and Foreign Unitarian Association was recently invited to consider proposals for establishing a Hostel and Social Centre for Soldiers and Sailors and other young men connected with our Churches at home and abroad. The scheme, which received the warm approval of the Committee, is as follows:—

Adjoining Essex Hall is a house, No. 1 Essex Street, which belongs to the Essex Hall Trustees. This house will shortly become vacant, and it is proposed to rent it from the Trustees. Six bedrooms can be provided, with bathrooms, a writing or smoking room, and a rest-hall. A door can be opened into Essex Hall, so that the Lindsey Room and the larger room connected with it can be used as common rooms as soon as they can be furnished for the purpose. Here soldiers and other young men desiring accommodation of a more or less temporary character, will be able to find companionship and sympathy. Arrangements will be made for serving breakfasts and teas. During the war the charge for beds and meals will be the same as that made at the Y.M.C.A. Huts.

From this Social Centre it is proposed to send at regular intervals to each of the men (upwards of 5,000 from all parts of the country) connected with our Churches, who is in the Army or Navy, a letter or other message to encourage him in his noble performance of duty. We owe it to the young men of our own faith to let them know that we are not unmindful of them, and to sustain the high ideals which led them to become soldiers of their country and ready at duty's call to sacrifice their lives. This is the more necessary as we have no Unitarian chaplains in the Army or Navy.

It is proposed to place in the principal room a Memorial Tablet commemorating those belonging to our Churches and schools who have died in the great fight for liberty and public right. Of these it is hoped to compile a series of biographical notes. A bound album will also be provided containing the names of those in our fellowship who have served in any branch of the Army or Navy during the war.

It is calculated that the annual cost of the whole scheme in peace time, when in the main civilians will have to be regarded, will be fairly met out of the interest of a capital sum of £5,000. The first need, therefore, was to procure this sum for investment. But it is necessary to provide a further sum of £1,000 for alterations and furniture, commemorative tablet and album of names; and the very heavy cost, whilst war conditions prevail, of sending greetings regularly to our soldiers. An expenditure of a penny a month per man for 5,000 men during the next two years will alone mean £500.

The capital sum will be vested in the British and Foreign Unitarian Association, and its Executive Committee will supervise the whole of the funds subscribed. Already £5,000 has been generously promised, and I now appeal for donations for another £1,000 to complete the requirements of the plan.

The Committee believe that the Hostel and Social Centre will supply an important and permanent need; and should the scheme require alteration or development after the war, the Committee of the Association will apply the income of the invested capital for a similar purpose in ways which experience proves to be most useful.

Donations may be sent to me at Essex Hall, Essex Street, Strand, W.C., or to Mr. R. M. Montgomery, K.C., 5 Crown Office Row, Temple, E.C., who is acting as the Hon. Secretary and Treasurer of the Fund until the whole amount required has been collected; and he hopes to find thirty more donors of £25, as well as others who are willing to contribute smaller sums. Yours, &c.

J. ESTLIN CARPENTER,
President.

November 23, 1916.

List of Donations to date: Lady Durning-Lawrence (being money intended by the late Sir Edwin Durning-Lawrence for a proposed improvement to Essex Hall), £2,000; the Right Hon. Sir John Brunner, Bart., £500; Mr. Charles Hawksley, £500; Mr. C. Sydney Jones, £250; Mr. Ronald P. Jones, £250; Mrs. Sydney Martineau, £200; Mr. G. W. Brown, Mr. and Mrs. Edward Chitty, Mr. Percival Hart, Mrs. Holt, Miss Holt, Mr. Lawrence D. Holt, Mr. Richard D. Holt, M.P., Mr. W. Byng Kenrick, Mr. and Mrs. C. Fellows Pearson, Mr. H. Woolcott Thompson, Mr. Harold Wade, and Miss Warren, each £100; Miss E. L. Rathbone, £40; Mrs. Aspland, Mr. H. P. Greg, Capt. S. G. Lee, Mr. T. Oliver Lee, Mr. F. M. Lupton, and Mr. T. B. Taylor, each £25; Alderman A. J. Hobson, J.P., Mr. F. J. Kitson, each £20; Mr. R. M. Montgomery, Sir Samuel Scott, Bart., Mr. W. Arthur Sharpe, each £10; the Rev. W. Copeland Bowie, Mrs. Ernest Debenham, Mr. J. P. Haslam, Mrs. Henry Tate, each £5; the Rev. H. Gow, £2 2*s.*; Second Lieut. J. K. Montgomery, £1 1*s.*

THE HUT FOR BELGIAN SOLDIERS AT CALAIS.

To the Editor of THE INQUIRER.

SIR,—When you were in Calais a short time ago you asked me to send some homely details of daily life in the Hut, in which the readers of THE INQUIRER have shown such a generous interest. It is a privilege and a most interesting experience to be allowed to help in this work. Miss Hibbert-Ware and I could not have begun under more pleasant conditions, guided as we were the first week by Mrs. Bernard Allen. It is now seven weeks since we came, and we have shaken down into a steady routine, but one that is by no means dull, for one never knows what the day may bring forth. The shop, which it is my duty and pleasure to keep as clean and neat as possible, is a busy occupation, and counting and selling delectable little cakes and sweets of various kinds is a much easier piece of work than I anticipated would fall to the lot of a canteen worker. As the men finish their meal, they come to buy a dainty for dessert, or a box of sardines, chocolate, or soap to take to the front. If Madame Lageot has discovered fruit at a reasonable price, grapes and apples are hailed with glee, and so also are large portions of cold damp bread pudding, made occasionally in our kitchen. Stacks of *tartines* vanish, to be eaten perhaps at midnight, or in the early morning. The small counter where these things are sold is in a quieter corner of the hall than the bar where Miss Hibbert-Ware helps, and there are opportunities which I greatly value for talks with these splendid soldiers, such cheery, philosophical, friendly men and boys. They come up to talk of their families in Belgium, to tell of a happy week in England, to ask for some small service, to practise English conversation, and sometimes because they feel in need of a friend. The love they express for England is quite touching, and many intend to make England their home after the war. How one hopes they may not be disappointed. The canteen is becoming a bureau for general information. During the last week I have been asked where beds could be found for soldiers on their first leave for twenty-seven months (Calais was crowded out that night), when the late Paris train is due; to help one man to find work for his wife, and another to buy Cheshire cheese; and also for stamps and English money, both of which I could fortunately produce. It was very pleasant to welcome a fine Belgian soldier who came with a letter to me from a reader of THE INQUIRER who takes great interest in the hut.

At present, elaborate preparations are being made to celebrate King Albert's name-day, when all the Belgian hospitals as well as the hut will be gay. There is much talent among the men, and orchestral, choral, and dramatic societies flourish. Martin, our bar-man, is a great favourite; in the far away days before the war he used to amuse Paris audiences—now he doffs his blue overall and sings comic songs to great applause from his comrades. Thursday afternoon always brings wounded soldiers to enjoy our cinema entertainment; we are disappointed when no British come—the front seats are always reserved for them—and were glad to welcome a party, with three nurses and an officer, from one hospital last week.

Every department of the hut is busy and successful. Many letters are written in the reading room, and the library is well used. The men appreciate the stoves that were recently fixed and cluster round to talk and smoke. They are very grateful to the friends who pro-

vided this much needed home.—Yours, &c. Grace Holmes.

Cercle du Soldat Belge, Calais.
November 13, 1916.

WORKERS' AID SOCIETY.

To the Editor of The Inquirer.

Sir,—May I ask for space to remind your readers who are members of the above Society that parcels should reach me by the first week in December? I venture to hope, in spite of other claims, that contributions will not fall off this year, and even that new members may join the Society. Membership consists in an optional subscription of sixpence, and a contribution of two garments yearly. These are divided between our Domestic Missions and Winifred House. I should like to make a special appeal to the working parties which have in former years sent such valuable parcels.—Yours, &c., Mabel Barmby,

Hon. Secretary.

Mount Pleasant, Sidmouth.
November 20, 1916.

ARTHUR ROSCOE.

To the Editor of The Inquirer.

A Correspondent writes:—Your readers may be interested in a few notes on Arthur Roscoe, whose "conspicuous courage and ability" earned him the Military Cross, as mentioned in your last issue. He did not live to receive or even to hear of it. But he never regarded himself as anything more than just one of the five million volunteers that answered to their country's call, and it may be doubted whether any distinction could have turned his thoughts upon himself with even a passing glow of pride. For all his life he had been "such a great lover," in Rupert Brooke's meaning of the phrase, that he had hardly been conscious of himself as distinct from his loves at all. His pet animals, his studies, his friends, his chosen tasks, absorbed him. It was this absence of self-consciousness that gave its particular colour to his character. As a child he seemed to be reckless in his daring; but if, for example, he set about climbing out of a high-up window it was not because he had a love of adventure, but quite simply because he was interested in something outside. Later on he became a remarkably sound classical scholar (he took a "First" at Cambridge), but he never seemed to feel the titillation of self applause on overcoming a difficulty. He was too much absorbed in the emergence of the author's thought from the penumbra into the field of clear vision. He won the hearts of children when he was quite a boy himself, and he was always a charming host, but though he was never thinking of himself, neither was he one of those distressing persons who are "always thinking of others," for he felt or saw what was the right thing to happen or to be done (apparently without thinking at all)—and lo! it was there. He was of an eminently gentle nature and had dedicated himself to the profession of teaching from a rooted conviction that character is oftener formed in the schoolboy age than in later life. Also he hated war. But when the call came his own tastes and even his deep-rooted aversions were as nothing to him. It was in the mood of "the great lover" that he applied for a commission. He was an athlete, but his sight was judged to be defective, and it was only on his fourth application that he was accepted. A cloud of oppression that he had felt, but under which he would not give way, now broke, and a new light shone in his face. Having ignored for the sake of the cause his own shrinking from the soldier's work he found the bursting shells irrelevant as to any effect upon his nerves. He went into danger with the same perfect coolness and self-possession that had astonished his college friends when he faced his examinations, and his men had perfect confidence in him. Shortly after the service that earned him his Military Cross he was engaged on another difficult and dangerous task. He just saw it completed when his leg was shattered. He wished his men a cheerful farewell and was sent back to the hospital, but in a few hours England had "lost a very gallant Officer and Gentleman."

PUBLICATIONS RECEIVED.

Messrs. Constable & Co.: Nationalism and Internationalism: Ramsay Muir. 4*s.* 6*d.* net. Lord Ormont and His Aminta: George Meredith. 6*s.* The Tragic Comedians: George Meredith. 6*s.*

Messrs. Macmillan & Co., Ltd.: The Christian Doctrine of Health. 2*s.* net. Church Divisions and Christianity: William Leighton Grane. 5*s.* net. The Soul of Russia: Edited by Winifred Stephens. 10*s.* 6*d.* net. The Empire and the Future. 2*s.* net. Ecclesiastes: Minos Devine, M.A. 4*s.* 6*d.* net.

Messrs. William Rider & Son, Ltd.:—The Rose Immortal: A. Bothwell Gosse. 1*s.* net.

Messrs. T. Fisher Unwin, Ltd.:—The Means of Victory: a Speech by the Right Hon. Edwin Montague, M.P.

MEMORIAL NOTICE.

CHARLES HUMPHRY GOW.

It is with deepest regret that we have to announce the death in action of Charles Humphry Gow, a surgeon in the Royal Naval Division, the only son of the Rev. Henry Gow, of Rosslyn Hill Chapel, Hampstead. He was educated at Westminster School, Emmanuel College, Cambridge, and St. Bartholomew's Hospital. At the outbreak of the war he had not completed his medical course, but he enlisted at once and served for eight months as surgeon assistant on the torpedo destroyer Laforey. He was then advised to return home in order to finish his training. After taking his M.R.C.S. he was attached to the Royal Naval Division and served with them in Gallipoli and Salonica and subsequently went to the Western Front. How bravely the Division went through some of the hottest of the recent fighting was described in the newspapers on Thursday. Two great interests seemed to fill his life, before the war claimed him. He was devoted to Natural History and the life of all wild creatures. He was also an ardent lover of boys, and felt deeply the tragedy of poor and maimed lives. What he was to his comrades in the army can be described best in the following words taken from a letter sent to his father by Lieut. Commander Bernard N. Ellis, R.N.V.R., after his death:—

"I am more sorry than I can say to have to inform you of the death of your son Surgeon C. H. Gow of this Battalion, who was killed in action on the 13th. He accompanied the Battalion in an attack on the German trenches, and did splendid service attending to the wounded all day long. At dusk he went out from a captured German trench to look after wounded lying in the open, and then he was hit by machine gun fire in two places. He was brought in and died of his wounds not long afterwards....I knew him pretty well and I admired him extremely: he was so upright, honest and fearless. His last action was very typical of him, for when he was dying he wrote three notes, thinking entirely of others and not at all of himself. One note I believe has been sent to your wife; another was to direct that his medical staff should have his things here and any parcels coming for him, the third was to recommend two of his staff for their devotion to duty—their names have been sent in for reward. I think your son was one of the finest men I have ever known, and I offer you and your wife my greatest sympathy in your loss. All the officers of this Battalion unite to praise him, and his own medical staff were quite devoted to him."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

97th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	14,988	16	8
The Rev. W. G. and Miss Cadman (second donation)	1	1	0
The Rymer Family (third donation)	2	10	0
Z. A. (thirteenth donation) ..	10	0	0
Mrs. Howard Glover	1	1	0
Mr. John Dendy (eleventh donation)	5	0	0
Mr. Henry Sharpe (twenty-third donation)	10	0	0
Mr. and Miss Hirst (twelfth donation)	2	2	0
Mr. F. E. Shepherd (fifth donation)	4	4	0
D. A. H., Farm Manager, Essex (fourth donation) ..	0	2	6
Mr. and Mrs. C. W. Chitty (twenty-eighth donation)..	4	0	0
Mr. F. Maddison (twentieth donation)	0	10	0
H. J. (fourth donation) ..	1	0	0
Bootle Free Church War Relief Collection, per Mrs. Yates (eighteenth donation)	1	10	0
Mr. J. G. Chattaway (third donation)	5	0	0
	£15,036	17	2

Parcels have been received from: Mrs. Notcutt; Clapham Ladies War Relief Committee; The Misses Garrett; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Finchley Branch of the Women's League (per Mrs. Blake Odgers); "From the Inmates of Heathmere" (per Miss Hervey); Mrs. Philip Vizard; Mme. Jules Greiner; Mrs. Shearman; The Misses Lemann; Mrs. and Miss Carter; Unitarian Church Sewing Circle, Southport (per Mrs. Harris); Secondary School, Putney; Anon. (by hand); Miss E. M. Greg; The Rosslyn Depot (per the Mayoress of Hampstead); St. Helen's Unitarian Girls Sewing Circle (per Mrs. Fryer); Mr. A. H. Singleton (a microscope).

WEEKLY NOTES.

The Calais Hut has had a very busy week. On several nights there were numbers of men from the front on their way to England for leave, who could find no sleeping accommodation anywhere. One night about a hundred slept on the floor of the hut, and now the General has sent a stock of mattresses and some night watchers to relieve our own staff, and we shall be prepared for such emergencies in future.

The first "daughter" club is just about to be founded in the cantonments some miles from Calais. It is not founded by this Fund, but by a private gift, and will be supervised from the Calais Hut by our admirable *administrateur*, Dr. Lageot.

There have been a large number of Red Cross satchels asked for lately by doctors at the front, and a good many requests for various instruments, also from the trenches.

We have also sent off a number of bales of warm underclothes and cardigans to various hospitals and convalescent depots. The things most in request at the moment are: shirts, socks, mufflers, cardigans, and pyjamas.

Rose Allen.

SPECIAL WANTS.

Pyjamas, vests, pants.

Slippers, shirts, socks.

Mufflers, cardigans, mittens.

Games of cards, chess, draughts, dominoes, &c.

Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

We are making a collection of toys for the Belgian Refugee Children in the School Colonies in France. In addition to those already acknowledged. gifts have been received from: Mrs. Green; Old Meeting Church Junior Guild, Birmingham (per Miss B. M. Partridge); Mrs. Poynting and Friends; Miss M. Preston; Miss Harding; Mrs. F. E. Baines; Miss Betty Worthington and Miss Elfreda Bruce; Miss Newling; Newington Green Band of Hope and Friends (per Miss Titford); Miss G. H. Coe; Mrs. Notcutt; Mrs. A. J. Gimson; Mrs. Cusack's Children; Mrs. Robinson; Mr. R. G. Lawson; Mrs. Brown, Brighton; Miss Norton; The Children's Guild at Rosslyn Hill Chapel, Hampstead; Miss H. Scott.

All parcels and gifts should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.

LONDON DISTRICT UNITARIAN SOCIETY.

ADDRESS BY MR. SEEBOHM ROWNTREE.

The Autumn Meeting of the London District Society was held on Wednesday, November 15, at 6.30, the chair being taken by the President, Dr. C. Herbert-Smith. The speakers were Mr. B. Seebohm Rowntree, who dealt with 'The Nationalisation of the Drink Traffic,' and Mr. Joseph Owen, M.A., H.M. Inspector of Schools, whose subject was 'What the Churches can Do.'

The Chairman said that it had been decided to invite two authorities on social problems of the greatest importance to speak to them that evening in view of the fact that those problems would engage so much attention at the close of the war, and they ought to begin to consider them now. It was not alien to the purposes of their Society that such subjects should be discussed, for Unitarians had never made the mistake of dividing religious from secular interests, and their record in the matter of public service, especially in regard to education, was a remarkable one. Mr. Rowntree was about to explain a solution of the drink problem, upon which there was a strong difference of opinion, but they were there not to discuss the question, but to hear the views of a man who, whether they agreed with him or not, had made a special study of it, and would have valuable information to put before them. The educational problem also presented many difficulties, but it was impossible to over-estimate its importance, affecting as it did the future of our country and the training of its citizens. Those who wished to reform the present system and extend the school period would have to face considerable opposition on the part of others who would put forward the urgency of our economic needs, and use them as an excuse for obtaining the cheapest form of labour in the easiest way. These great questions, together with those of housing and land cultivation, would have to be faced shortly, and the future of the country depended very largely upon the way in which they were handled. He believed there was every desire to approach them on the broadest and most statesmanlike lines, and that those present, as members of a religious body, were anxious to obtain the fullest and most accurate knowledge possible in regard to them.

Mr. Rowntree on 'The Nationalisation of the Drink Traffic.'

Mr. Rowntree said: "I think it is an extremely wise thing, if I may say so, for a serious body such as yours to take an opportunity of studying some of these great questions of reconstruction in plenty of time, before they become political issues, and before any kind of heat has been introduced into the consideration of them. The question I am to speak upon is one which it is very important that we should discuss in the light of evidence, unbiassed by preconceived ideas. We shall be agreed that a reduction in the consumption of drink is desirable at all times, and that it would be to the national advantage if the annual drink bill were curtailed, and yet we are up against the fact that it is increasing. Last year, at a time when every penny was needed, we spent £182,000,000 on drink. In 1913, a year before the war, the expenditure per head was £3 12*s.* 5*d.*; in 1915 it was £3 18*s.* 11*d.* and the fact is that, in spite of the magnificent efforts of temperance reformers during the last sixty years, the expenditure is, at the present time, per capita, higher than in 1853. We may have been able to afford a very large expenditure upon what is, at best, a luxury before the war, but we cannot afford it now, and we shall not be able to afford it for the next twenty years, during which we shall be engaged in the very unromantic task of paying the war bill."

There were, Mr. Rowntree continued, broadly speaking, three methods of tackling the drink problem—first, the present method, by which the State controlled the traffic because it is opposed to the national interest that it should be unrestricted. This meant that the State had handed over the sale of drink to certain individuals known as licence holders, but the interest of these men, who had a monopoly, was to sell as much as they could, whereas it was to the interest of the community that the sale should be restricted, and it had always seemed to him illogical that the State should grant this right to individuals whose interests were diametrically opposed to the interests of the State. The temperance party had been trying to get Sunday closing, but they had not got it yet; local veto, but without success; a restriction of the number of licences—and that they had obtained, but at a very heavy cost, namely, acceptance of the fact that a large sum must be paid in compensation before licences could be taken away. That was what they had been striving for within the last fifty or sixty years, and the result was most disappointing, though not very surprising, for the temperance reformers had opposed to them an almost unconquerable obstacle—a trade, magnificently organised, whose annual profits were estimated at about £20,000,000. The prospect, indeed, of success, so long as they had this to face, was extraordinarily remote. The second method was that adopted in Scandinavia, known as Disinterested Management, the policy being that the State should obtain possession of the licences after about twenty years. And then suddenly there came upon the horizon the possibility of nationalisation, the third alternative, which meant that, instead of waiting twenty years, as soon as a Bill could be passed through Parliament the whole of the licences in the country should become the property of the State, while the whole of the financial interest of individuals in the trade would cease at the same time. They had an illustration of the kind of thing that could be done in the very interesting experiment now

being tried at Carlisle. A great number of workers had been introduced into that town since the war began, and heavy drinking had been going on, the number of convictions having risen from 38 in ten months (1915) to 166 in the corresponding ten months of 1916. Further restrictions were enforced by the Liquor Board, but they were not enough, and so, realising that they could not play with the serious problem that had arisen, the Board decided to remove the whole of the inducements on the part of the licence holders to press the drink, and to buy out the liquor traffic in Carlisle, lock, stock and barrel. We now have a district in England where nationalisation is actually in force. About thirty public houses have been closed, the importation of drink into this area has been limited, and no drink can be introduced except with the consent of the Liquor Board. But the people must have some place where they can get refreshment and enjoy some social life; taverns, therefore, have been established, at some of which no intoxicating drink can be obtained, while at others light beers as well as temperance drinks are sold, there being, however, no inducement to sell the former because every licence holder is paid a fixed salary, and receives a commission on the sale of food and temperance drinks alone. Halls of recreation have also been built, a cinema, bowling greens, and other attractions provided, for it was recognised that the social function of the public house is an important one, and that if you take the public house away you must put something in its place. In addition to this the beer has been lightened and the spirits have been weakened. By a stroke of the pen the Board has established Sunday closing. They are reconstructing and adapting a lot of the public houses. They are putting a stop to drink advertisements, and trying to improve the condition of the barmaids. They have done away with grocers' licences and closed two of the four existing breweries. All that has been done since July 12, and it is an illustration of what is possible with nationalisation. Whatever is considered desirable from the point of view of the public interest is immediately done without any further consideration.

There were a great many people in the country, Mr. Rowntree continued, who were in favour of temperance reform, but who said: "If I vote for this method, it is going to be very hard for brewery shareholders." There were two questions ot be considered—was the nationalisation of the drink traffic a practical financial proposal, and, further, was it morally right? If it were financially and morally unsound it would, of course, be no use going on with it. It must be remembered, however, that when the Cabinet was considering the control of the drink traffic a very weighty committee was appointed to consider whether the scheme was a practical one, and they brought in a unanimous report that it was perfectly practical. They recommended that the Government should take the average values of the shares in the breweries for three years ending 1914, and pay the shareholders those values, not in gold but in Government stock, bearing interest at 4 per cent. On the average these shares were yielding 7 per cent, and they were going to pay for them at their market value in Government stock at 4 per cent, but this was perfectly fair, for brewery stock is very risky, and a higher rate of interest is expected upon it, whereas Government stock, so long as the British Empire is solvent, is not risky. If the lower rate of interest were not liked the stock could be sold, and more speculative stock obtained. It was estimated that the cost of buying out the shares would be 250 millions; against that expenditure the Government would have all the stock of the breweries, and, in addition, the power to destroy the trade by removing the whole of the financial inducement to push the sale of drink.

But it was objected by many temperance advocates that the drink trade was a vile trade, and that they did not think it morally right that the country should be making a profit out of it. The fact was, and it was quite fundamental, that everybody was already in the trade right up to the neck. If three pennyworth of beer was drunk in a public house, the community got 1*d.* and the publican 2*d.* "Out of the £180,000,000 spent on drink the public benefited to the extent of £60,000,000 in taxes. If, then, they were so deeply in already, there was no difference in principle in taking 20 millions more (the trade profit is estimated at 20 millions), so that they benefited to the extent of 80 millions instead of 60 millions. They did not take it because they wanted the money, but solely in order to get control over a trade that is dangerous to the interests of the community. Mr. Rowntree submitted that we could both make the profit and restrict the sale of drink, for if the nation takes over the drink traffic it will immediately close a number of public houses, prohibit the advertising of drink, and stop the outlay on the upkeep of the places closed. The £900,000 sinking fund towards compensation would no longer be necessary, and there would be available the margin between 7 per cent and 4 per cent. Then there was nothing to prevent the beer being lightened and the spirits weakened. It must be remembered, too, that when the nation makes up its balance sheet it has to put into it a great many things which the brewer leaves out. It has to put on the debit side the cost of prisons, workhouses, lunatic asylums, and many other things of that sort which we have to pay for largely as a result of the havoc wrought by drink. And even if we had to face the loss of a few millions a year, it would be very well worth while doing it. People further said that if we had national beer shops, we should make the trade respectable. Speaking from his experience as a magistrate, accustomed to grant licences, they were trying, to make it respectable now. The point was that if every inducement to sell drink were stopped, those who dispensed it would be as unlikely to press a customer to take an extra glass as a post-office official to press a certain line of postcards on a person who went to buy a stamp.

In conclusion, Mr. Rowntree said that the most effective alternative to the present system of dealing with the drink traffic was nationalisation, by which we could at once sweep away the whole of that financial interest which was so formidable, and, for the first time, give the drink trade into the hands of the community. The sole question that would then be asked would be, is it in the interests of the community to maintain it? This reform did not stand in the way of any other kind of temperance reform, it imperilled no single item of the temperance programme. It was the greatest measure of reform that we had ever had, and he appealed to those present to do what they could to see that advantage was taken of this opportunity, and that a bill for the nationalisation of the drink traffic was put upon the statute book without delay.

Mr. Owen on Educational Needs.

Mr. Owen explained that he could only give the audience the benefit of his experience as an official, and it must be remembered that an official got his knowledge from a rather different angle to that from which other people viewed the question of education. When he first began to visit the schools he realised, with a sort of shock, that things which seemed of very great importance on the platform occupied a very unimportant position in the minds of those actually administering education. The subject should be looked at under three heads: first there was the official system, which was important as a foundation, but was not the whole matter nor the most important part of it. Secondly, there was that large proportion of education which, although it formed part of the intellectual life, was going on all the time apart from the State or official system. Thirdly, there was the method of political education. In regard to the first, it was not the case, as most people supposed, that the war had introduced an entirely new set of educational problems. Certain features had been accentuated, but the problems were the same as they had been before the war. One of these was summed up in the question, how can we make the best use of the ordinary education given to children up to, roughly, 14 years of age? One thing which had most impressed him in the course of his experience was that under the same Act of Parliament you can have an extremely bad system of education going on in one place and an extremely good one in another, and it was important to ask in each district, what are the by-laws that your particular authority is working upon? These by-laws had a great deal to do with the effectiveness of the educational system, yet very many citizens knew nothing about them. What happened in the school was of greater importance than what Acts of Parliament were being passed, except in so far as the latter affected the schools, and to that end public opinion was far more effective than was commonly supposed, determining as it did the action of the local education committees. It was not generally known that in certain parts of the country, for instance, children might stay at school a year longer than they did in schools in other places, public opinion in those districts having decided that this was desirable. One of the immediate problems before them, therefore, was how to secure for the children the benefits for which provision was made already under the present laws, and it was in this direction that the churches could bring their influence to bear most powerfully on public opinion. Closely

connected with that problem was the question involved in the fact that of the five-sixths of the population of the country passing through the elementary schools, an extremely small fraction got any education after they left school. The possibility of giving further education to the youth of the country was inextricably bound up with the employment of juveniles, and public opinion would have to decide what was to be done. It must not be forgotten that it was largely a question of cost. Most people would like to see some reform in this direction, but when it came to paying for it they began to find difficulties. There was not only the cost of teaching, which was considerable, but the loss of wages to be faced.

It was, Mr. Owen continued, quite possible to have an efficient system of education without the nation attaining a very high level of intellectual and spiritual life, as events had shown us recently; in this connection the influence of the churches made an enormous difference. There was also the influence exerted by writers and lecturers on the public mind which had an educative value quite outside the official system of education. In spite of all sorts of defects in the official system, England had reached as high a level of intellectual life as any other nation, and the churches ought to be alive to that fact. In regard to political education, they were coming to see the question of politics a little more in its true proportions as a result of the war. It was one of the fundamental things, for it concerned the order of living together, and one of the main causes of the troubles affecting the family of nations was the low level of politics generally. We had got to rise to a higher level in regard to politics in the larger sense. As English people, we were the trustees of the best and most important political tradition that has yet been evolved, a tradition that, with certain modifications, is gradually being adopted in every civilised country, and our realisation of the importance of that fact had a great deal to do with education. There again the churches could help to a very great extent, for it was no longer true that religious people must wash their hands of politics, which affected their lives and characters as citizens, and would have to receive proper attention in view of the part which England was destined to play in the future of the world. The second and third aspects of education, however, to which he had thus referred, must be free from State control. You could not have State control and yet preserve the entire freedom of the teacher and the thinker. A great deal was being done voluntarily at the present time in the way of definite study of social and economic problems, history, political philosophy, &c., and in nearly every important place all over the country groups of students had been formed for this purpose. It was on some such lines as he had indicated that we could best approach the problem of education in its wider aspects, and we should give effective aid by focusing public opinion upon them for the building up of the national life.

Both speakers were warmly thanked by the Chairman for their instructive and valuable addresses.

NATIONAL CONFERENCE.

CIRCULAR LETTER ON TEMPERANCE.

The following Letter has been addressed to the Ministers and Members of the National Conference of Unitarian and other Liberal Christian Churches :—

Dear Friends and Fellow Worshippers,—We earnestly invite your attention to the urgent need of effectively restraining the drinking habits of the Nation. What mischief they have long done to our general well-being we have been often told. Their share in the production of poverty, lunacy, crime, and the enfeeblement of infancy, we do not here repeat, though it ought at all times to awaken our constant concern.

But we are confronted now with yet graver and more immediate dangers. In the fearful struggle in which we are engaged, it is essential that the nation should concentrate all its energies, physical, intellectual, and moral. These powers are most seriously impaired by the practice of Alcoholism. Of its economic waste we do not now speak. Others have told of the immense sums of money spent annually in drink; of the diminished production of food-stuffs that drink-stuffs may be grown; of the cost of coal and sugar; of the interference with transport both by sea and land. We wish to place before you the moral dangers. The standard of work and consequently of character is lowered by excess and consequent irregularity. Discipline and obedience in the ranks are weakened. Homes are rendered wretched; mothers forget their parental duties; young children die prematurely; those who grow up are often neglected; escaping from control, they tend to fall into crime. At every turn the factory, the ship-building yard, the mine, the home become less efficient, and hence lose value in the moral scale, through drink.

That such would be the peril of war was clearly foreseen by one of our adversaries, the well-known German military writer, General von Bernhardi. After expatiating on the right and duty to make war, and its necessity for the fulfilment of Germany's destiny, he describes the conditions requisite for its success, and among them lays down the following rule :—

"*It is the unmistakable duty of the State first to fight Alcoholism with every weapon, if necessary by relentlessly taxing all kinds of alcoholic drinks, and by strictly limiting the right to sell them.*"

We are learning the same lesson, and restrictions on the hours for the sale of drink enforced in various districts under the Contral Board have already proved markedly effective in improving public morality, as well as in increasing the power of labour.

But while we have to meet present difficulties we are bound to prepare ourselves for the immense responsibilities of the future. When the war is over (would that the victory of our arms may be swift and decisive !) efficiency, *i.e.*, the capacity and will of every man and woman to do the best of which they are capable, will be as peremptorily required for sustaining the burden and fulfilling the duties of Empire as it is needed at present for the national defence. More over millions of men will gradually return to this country, released from the restraints to which they have become habituated. Will it be fair to those who have fought so bravely for us to expose them to temptations against which they have been at least partially guarded ?

No doubt a vigorous effort will be made to free the Trade once more. As vigorous an effort will be demanded to keep it within the strictest bounds consistent with the national welfare. The present restrictions must at least not be relaxed; they may even be extended over fresh areas. To this end the earnest thought of all those who care for morality and religion should be directed. We may not all be agreed upon the best means. There must be differences of opinion on this as on every other scheme for social betterment. Personal abstinence, after the example of the King and Lord Kitchener, is an effectual help in clearing the moral atmosphere and bracing ourselves for duty. Individuals are associated in Churches for moral ends, and before the Churches stands a great opportunity. No conquest of far-reaching evil can be effected—whatever method be adopted—without sacrifice. "No sacrifice is too great," said the Prime Minister, "when freedom and honour are at stake." The religion which we profess pledges us to readiness of self-denial. It is the function of the Churches to nourish the energy which will achieve it, while it is the business of statesmanship to give it practical effect. Can we prepare ourselves to take our share in a great act of National Amendment and Reform ?

We are, dear friends, faithfully yours,

Charles Hargrove
(President of the National Conference).

J. Estlin Carpenter
(President of the National Unitarian Temperance Association).

November, 1916.

NEWS OF THE CHURCHES.

Cirencester.—A presentation, which included a framed address, was made on Wednesday, November 15, to the Rev. H. Austin, who has been minister for fifty years of the Unitarian Church. The chair was occupied by Mr. Tom Mathews, of Sherborne, whose family have been connected with the Church for upwards of a century. Gifts of flowers were presented to Mrs. and Miss Austin, by Miss E. Mathews and Miss E. Leach. The Rev. Rudolph Davis, of Gloucester, said that though Cirencester, in common with other districts, was largely dispensing with social gatherings in this anxious and terrible time, they could not permit the completion of fifty years' ministry by Mr. Austin to pass without marking the sense of how much they owed to him and congratulating him upon the completion of that long period. He was glad to be present, both in his individual capacity as a personal friend of Mr. Austin and as a messenger bringing the congratulations of the Western Union of Unitarian Churches, to which province—extending from Plymouth and Tavistock in the south-west to Bridport in the south-east—their congregation belonged and was an outpost. Fifty years was practically a minister's life. In that time great changes occurred in the congregation and in the town, and a

minister had not only his conscious influence upon the community to which he belonged, but also his unconscious influence, greater still, the character of which depended upon the deeper nature of the man. It would be vain to wish Mr. Austin another fifty years in that place, but they might at any rate express the hope that his remaining years would be blessed with good health and the love of that congreagtion which he had built up. Mr. J. H. Callow, speaking as a fellow townsman of long acquaintance, bore testimony to Mr. Austin's sincerity and honesty of purpose, and the general regard in which he was held by all classes of his fellow townsmen. Mr. Austin, who was much moved, expressed his thanks. He had, he said, determined to finish his pastorate on completing his "jubilee," but at their request he had thought it over and had come to the conclusion that if ever there was a time when a minister and counsellor was needed, when a comforter was wanted, surely this was the time. Most of their husbands and many of their sons were at the war, many were already killed or wounded in that awful strife of nations, and he felt that he must stay on and speak some word to lighten the burden and to give peace and comfort. Letters of congratulation had been received from Dr. Carpenter, of Oxford, the Rev. A. Blatchford, Bristol, and other friends.

Colne.—On Sunday, November 12, the Church Anniversary Services were held in the Stanley Street Church, the preacher, morning and evening, being Dr. Mellone, of the Unitarian Home Missionary College, Manchester. There were fairly good congregations, and Dr. Mellone's visit was much appreciated. Special music was rendered by the choir, and the 'New Hymnal' was brought into use for the first time. This hymn-book has been presented to the Church by a member of the congregation, and the other members greatly appreciate this generous and useful gift. The collections were considerably larger than last year.

Manchester: Blackley. — On Tuesday evening, November 14, a most interesting lecture was delivered at the schoolroom of the Unitarian Chapel, by Mr. A. Whitehead of Failsworth, on 'Myth and Legend in History.' It was evident that much study and research had gone into the preparation of the lecture, which was greatly appreciated. The Rev. D. R. Davies presided. The members of the Women's League gave a most successful social on Saturday last. The object was to provide funds for the purchasing of comforts for our soldiers. A most interesting programme had been arranged, and a large audience assembled.

Midland Guilds' Union.—A United Meeting of the Midland Guilds' Union was held at Oldbury, on Saturday last, the Guilds at the Church of the Messiah and Old Meeting Church, Birmingham; Coseley, Dudley, Handsworth, Oldbury, Walsall, and West Bromwich being represented. Notwithstanding the very inclement weather, upwards of forty Guild members attended. After tea, the Rev. E. Glyn Evans, of Dudley, gave an address on 'War Notes and Lessons.' Dealing with the subject from a psychological, physical, moral, and religious point of view, Mr. Evans presented a realistic picture of what war means to the immediate participants in the struggle for supremacy, and pointed out the imperative duty of religious workers to prepare for the return of our soldiers to civilian life by putting our churches, schools, and guilds in such order that they will prove havens of rest and centres of mental and spiritual refreshment for the wearied warriors. Emphasising the necessity of influencing the home life of the nation, the speaker expressed the view that the homes, wives, and children may be the real saviours of the returning soldiers. A discussion in which the President, the Rev. H. Warnock, the Rev. H. C. Hawkins, Messrs. E. E. Townley, E. W. Martin, and H. Crabtree took part, followed the address. A vote of thanks was heartily accorded to the Oldbury Guild for providing tea, and to the Rev. E. Glyn Evans for his address.

Norwich.—For the second time in twelve months the Norwich Red Cross Division visited the Octagon Chapel on church parade on Sunday morning, November 19. A large body of officers and men assembled at the Y.M.C.A. Headquarters and, preceded by the Divisional Band, marched to the Octagon Chapel. The service was taken by the Rev. Lawrence Redfern, who is a member of the Red Cross Division. This second visit to the Octagon Chapel reveals an interesting change of attitude which is not without significance. When the invitation was sent to the Division a year ago, there was a difference of opinion amongst the officers and men as to whether a visit to a Unitarian Chapel was desirable. But the majority were in favour of it and they came, though in smaller numbers than was usual on church parade. This year, however, the suggestion that a second parade should be held at the Octagon Chapel came from the Red Cross Division, and not a single protest was made.

Pontypridd.—Last Sunday was observed as Temperance Sunday (instead of November 12) to mark the very welcome visit of Mr. H. G. Chancellor, M.P., who conducted the morning service, and made an eloquent and impressive appeal for Total Abstinence. Mr. Chancellor afterwards distributed prizes and certificates, annually given by Lady Stafford Howard, to members of the Band of Hope who had been successful at the Competitive Examination of the South Wales and Monmouthshire Band of Hope Union; prizes given by the Pontypridd and District Band of Hope Union to those candidates who had obtained the highest marks in the Union at the above examination; also prizes for regular attendance during 1915-16 given by the committee. It was pointed out that individually members of this Band of Hope had made "a clean sweep" of all the prizes given by the District Union, and collectively had won the first prize of one guinea given to the best Band of Hope, also that they had obtained the highest marks in the South Wales and Monmouthshire Union, as well as in the District Union, for the third time in four years. Emma Horne received a framed diploma from the South Wales and Monmouthshire Band of Hope Union for obtaining a first class certificate three years in succession, and Gwyneth Davies an "Honours" certificate. A collection was taken for the National Unitarian Temperance Association.

A situation has been created by the wholesale enlistment of male teachers in the army which has resulted in a number of women teachers being appointed to posts in boys' schools. Fifty-two women students from Oxford alone have found employment in public, private, secondary and elementary boys' schools, and thirteen teachers have taken the place of men in various universities, including London, Manchester, Glasgow, Aberdeen, Belfast, and Nottingham. According to the National Union of Teachers, approximately 22,000 male teachers have attested or joined the forces, and their places have been largely filled by women. In elementary schools under the London County Council alone there are about 1,400 women replacing men.

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SUNDAY, December 3.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. S. TAYLER, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. A. MUNFORD, B.A.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. F. H. JONES, B.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Rev. D. DELTA EVANS.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Sister KNIGHT.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. CARPENTER.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. D. DAVIS.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. T. JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE ASSEMBLY HALL, Downing Street, 11.30, Rev. D. B. MARTIN, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL—6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30. Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A. Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. HARWOOD, B.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11, Mr. W. H. JACOBSEN; 6.30, Lieut.-Col. C. S. BULLOCK.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Lieut.-Col. C. S. BULLOCK; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. PRIESTLY PRIME.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church, 6.30, Mr. L. G. RYLANDS. Morning service discontinued.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital St., 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30. Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

DEATHS.

ELLIS.—On November 23, at Sidmouth, Jane Potter Ellis, in her 88th year, of heart failure. Friends will please accept this, the only intimation.

GUILFORD.—On November 25, at Lenton Avenue, The Park, Nottingham, Sarah Guilford, aged 81.

ROBINSON.—Killed whilst leading his Company in action on July 1 (previously reported "missing"), Lieutenant Harold Fletcher Robinson, of the Lancashire Fusiliers (1st Salfords), younger son of Mr. and Mrs. Thomas Fletcher Robinson, of 117 Claremont Road, Pendleton, Manchester, aged 24.

WILKES SMITH.—On November 24, at 2 Waldegrave Gardens, Strawberry Hill, Ebenezer Wilkes Smith, after short illness, from bronchitis and pneumonia, in his 75th year.

Situations

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WANTED in January a useful MAID for a partially crippled Lady, age 30 to 40, strong and cheerful. A little housework and needlework. Write with full particulars to Mrs. S., Oakfield, Somerset Road, Wimbledon.

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE words which Sir William Robertson spoke to the boys at Bradfield College last Saturday were most timely. As a message to the nation they strike exactly the right note of confidence and warning.

> We are now passing through a time of some stress [he said]. Not very great stress yet. We must expect that it will be much greater in the future. In this connection we must remember that success in war, as in nearly everything else, invariably goes to those who show the greatest determination, and who can best set their teeth. That is a remark that applies not merely to the soldier and the sailor, but to the people at home, from the highest to the lowest. You wonder how I think the war is going on. We have every reason to be thoroughly satisfied with what we have done up to date, seeing the start we had, and we may look forward to the future with complete confidence, subject to the condition that we do the right thing and do it in time

WORDS like these, spoken with calmness and authority, are the best antidote to the attack of grumbling and nerves, from which many of our newspapers are suffering just now. It is true that the news from Rumania has been grave and disconcerting, but it is only a corner of the field and must not be allowed to obscure the significance of greater military events elsewhere. Moreover, nothing decisive has happened and there are rumours of Russian intervention, which may effect a quick change in the whole situation. Our modern method of watching the fortunes of battle in the newspapers exposes us to all the perils of severe emotional strain. The scare headlines of triumph or defeat keep us in a continual flutter, and there is something in the English temperament which makes us take grave news at a good deal more than its face value.

* * *

THE mood to which we refer is no doubt due in part to reaction from the high hopes of notable victories and a quick end to the war which were common, with only too little reason, a short time ago. We have to make up our minds that just because victory is inclining to our side and the German dream of domination has received a mortal wound, the struggle will become grimmer and the suffering more intense. Germany has begun to fight with her back to the wall, and there are many signs that she intends to be even less scrupulous in her methods than she has been in the past. In these circumstances we shall be wise to cultivate a mood of self-control and moderation. To treat every disaster that may befall us, whether it be a raid in the Channel or a Taube over London, as a sign that our rulers are incompetent, or to talk of these things as though our pride had been insulted is to play the game of the enemy. We shall also do well to treat the infallible journalist and the anonymous correspondent as men like ourselves, with small competence, in spite of their vast pretensions, either to command an army or to govern the State. Even in war-time there is much virtue in a sense of the ridiculous.

* * *

THE grave situation in Greece raises many constitutional questions. The simplest plan would be to cut the knot on the plea of military necessity, but people in this country and elsewhere are not prepared to accept the doctrine of the mailed fist, and some are genuinely uneasy lest we should embark on a policy of violating neutral rights for our own advantage. On this matter, however, we think that our position is free from reproach. The Allies went to Salonica at the request of Greece, and in doing so they were not guilty of interference with a country with which they had no legal concern. The independence of Greece and her constitutional freedom are guaranteed by England, France and Russia. They are, in fact, in the position of Protecting Powers, with certain definite responsibilities, and these guarantees are to the nation and not to the king. In 1862 they deposed the Bavarian Prince, King Otho, for offences against the Constitution; and the Greek people wished to choose an English prince as king, but this proposal was set aside on the ground that he belonged to the reigning family of one of the Protecting Powers, and Prince George of Denmark was chosen instead.

* * *

ACCORDINGLY Greece is not in the position of an independent State, with

power to shape her policy and make alliances as the King and his ministers may determine. She owes her existence and her constitutional liberties to the three Powers, whom King Constantine and a military and court camarilla are now attempting to stab in the back. Moreover our position as Protector gives us not only duties but also certain definite rights. A writer in *The Times* summarises the bearing of these facts upon the present situation in the following passage :—

> It has sometimes been argued [he says] that these treaties are not relevant to the present situation because they fail to specify the procedure by which the Protecting Powers are entitled to secure the constitutional welfare of Greece. It is hard to see how the Protecting Powers could be expected to "protect" Greece against tyranny and disorder without the landing of armed forces and the exercise of coercion against the usurping elements that have mishandled the Constitution. But as a matter of fact it is not true that none of the treaties ever contemplated any intervention of the Protecting Powers by armed force. Act 8 of Protocol No. 1 of the Conference held at the Foreign Office on February 3, 1830, stipulates that :—"No troops belonging to one of the contracting Powers shall be allowed to enter the territory of the new Greek State without the consent of the two other Courts who signed the treaty.' It cannot be suggested that this agreement is no longer valid, for it was only by Art. 3 of this very Protocol that Prince Alfred was excluded from the throne of Greece in 1862 ; and at that time Greece, in her enthusiasm for an English prince, actually tried, and entirely failed, to establish the view that this Protocol was no longer in force. This clause is of paramount importance, for it indisputably implies that the three Protecting Powers are entitled to land troops in Greek territory provided only that they are in agreement among themselves as to the necessity of their action.

* * *

THE appeal which the Government has made for economy in the use of food has revealed the enormous amount of extravagance and waste which has grown up in our midst in the form of expensive meals. It is well that the searchlight of public opinion should be turned upon these things quite apart from the need of special war economies. The rapid increase of wealth usually leads a growing number of people to live delicately and to take great thought for their bodily comfort. Noble ideals of the common good and the squandering of large sums of money at expensive restaurants go ill together. Is the discipline of the war going to bring us back to simpler ways of life and save us from the social poison of luxuriousness and personal extravagance in our great cities ?

POSSIBLY the Government hopes that they will smooth the path of the Food Controller by delaying his appointment and giving us time to impose restrictions upon ourselves. The voluntary method is always best, when it works. The things which we do because we ought, and not simply because we must, ennoble character and raise the whole tone of social life. But there is, unfortunately, only too much evidence that vague appeals for economy fall upon deaf ears. Prosperous people go on enjoying their prosperity so long as the shops are well stocked with goods and they have money to buy what they want. And so for the speedy results which are imperative at the present time we cannot dispense with rigorous central control.

* * *

THE same remark applies to the warning issued by the Board of Trade this week against unnecessary travelling. "The Government," it says, "would be reluctant to take any steps in the direction of a general interference with railway travel, and the possibility of any such action may be made more remote if members of the public will individually bear in mind that every journey not of genuine necessity should be avoided in the interests of the country." While we admire the spirit of this appeal and its trust in the good sense of the public, we doubt whether it will be effective on a large scale, as most people are able to persuade themselves that they have good reasons for their own journeys. Fewer trains and higher fares, or if need be a system of passes in some parts of the country, would keep a multitude of people at home. Of course it would be inconvenient and uncomfortable, but then we are at war and we cannot fight the battles of freedom without feeling it in practical ways in all the habits of daily life.

* * *

MR. CLUTTON-BROCK spoke in the Church of St. Martin-in-the-Fields last week. His address was called a lecture, but it was in reality a sermon. Has he not been called the best lay-preacher in the country ? Whether his words were in accord with Anglican standards does not matter, for they were stimulating and vital. He presented Christianity not as "something handed down from the past to be preserved in a kind of mental museum," but as alive, and therefore only to be understood by the experience of living souls united in a common quest.

> Church fellowship [he said] was for discovery. Undoubtedly there were certain truths of the Christian faith which they had been told were truths, and a great many people accepted them because they were told but did not know them to be true. They could only come to believe they were true by going through a course of test and experiment. The Church existed as a fellowship to discover that doctrines really were true. The doctrines of the Christian religion could not be tested by men as individuals. They only came true in fellowship, and they only existed for the people in fellowship. The position of the Church should be like that of scientific inquirers with eyes to the future to discover with more certainty and precision the truths of the Christian faith through the collective life of all its members ; and so to prove that the Christian religion was really true.

* * *

THE sudden and terrible death of M. Emile Verhaeren at the railway station at Rouen adds another drop of bitterness to Belgium's agony. He was her most distinguished man of letters ; he was also one of the greatest of living poets. Since the beginning of the war he had spent his genius in the service of his country, unveiling her sorrows and pleading for her wrongs. It is strange to reflect how little he was known here even a short time ago, though there was a school of young writers in Germany devoted to the study of his works, and an elaborate book tracing the development of his mind has been written by an ardent Austrian disciple, Stefan Zweig. A great deal of his poetry, lurid with a terrible realism, is never likely to be popular. His pictures of the modern industrial town, "la ville tentaculaire," spreading out its arms over fair fields and sucking the life of the country-side into its vortex of toil and passion, are full of sombre power. But this resolute modernness of his work is redeemed by a deep sympathy with humanity, and his vision of a splendour to be, when this fierce zest of living and the tumultuous forces of the world shall be gathered up into harmony and reach their appointed end. The central tranquillity of his own spirit is revealed in the exquisite lyrics which he devoted to the quiet scenes of his country home and the joys of wedded love. "Qui vit d'amour," he wrote, "vit d'éternité."

* * *

MR. CHARLES BOOTH, who died last week at the age of 76, was one of the benefactors of the human race who lived to see of the fruit of his labours. He was the pioneer of modern social investigation, and more than any other man he was responsible for Old Age Pensions. Quiet, accurate, with an infinite capacity for taking pains, working through long years for distant results, moved by a deep passion of humanity which glowed but never flamed, through a long life of public beneficence he fulfilled the precept, "Let patience have her perfect work."

OUR YOUNG MEN.

Several months ago, in the early days of the war which already seem so distant, we wrote about our young men as they marched away to fight the battles of freedom and redress the wrongs of the world. We had specially in mind the boys from our own homes, and those we had known in the happy comradeship of the Church and the Sunday school. Since that day thousands more have joined their ranks. Every congregation has its roll of honour, and remembers those whose names are inscribed upon it with prayer and thanksgiving. We believe that they know this, and that wherever they may be scattered over the vast theatre of war they are supported by this living sympathy. The knowledge that to them has been committed the honour of their Church and School helps to keep them true-hearted, pure and brave.

But we owe to them something more than private friendship and the tokens of remembrance which come from their own locality. The kindling sympathy of the whole community must be given without stint or measure to those whose bravery and self-sacrifice are writing a new chapter in our annals. To many of them the life of the army with its rigid discipline and its habit of living in crowds can never be quite pleasant or natural, and there must be moments when they suffer from loneliness of heart. That loneliness it is for us to comfort and sustain. For others strange conditions bring masterful temptations, and they want every word of encouragement which we can send them if they are to quit them like men and be strong. And for all there is the need of living contact with spiritual realities, the trust in God, the loyalty to goodness, the compassionate sympathy for their fellowmen, which are the animating spirit of the churches in which they have been trained.

These are some of the purposes which lie behind the scheme for establishing a Hostel and Club for Soldiers at Essex Hall, and for organising some regular means of communication between the thousands of our young men who have joined the army and the churches at home. Dr. Carpenter made an urgent appeal for funds in our columns last week, and a letter by Mr. R. Mortimer Montgomery, K.C., on the same subject will be found in our present issue. Already there has been a generous response; but more money is needed at once, and we may point out that as an act of sympathy it will mean a hundredfold more if it comes in a large number of small subscriptions from our churches all over the land. The expense of running the hostel can be fixed, and the promoters are wise to inform us exactly how much they want; but messages of stimulus and help, of which the first will be dispatched before Christmas, can be multiplied indefinitely, if only the money for printing and postage is forthcoming. Let our churches do this thing as well as it can be done. If they are generous they will be doing a noble religious work in the army, and its effects will react far beyond their own borders. Every heartening message which they send will be passed from hand to hand, and diffuse strength and gladness in ever widening circles; while their own young men, who are remembered in this way, will be bound to them by links of steel.

We are confident that many of our readers will want to help for the sake of their own boys, in proud gratitude for what they are doing. And there are others, a growing number, whose hearts are with the dead. These counted not their own lives dear to them, and their memory is blessed. But how can we remember the dead better than by helping those who still fight for the same cause to keep their hearts inviolate, and their purpose pure and strong? It is a golden opportunity of associating religion with gracious acts of kindness and of meeting the new demands, which the war has created, for stimulating human fellowship. Our young men know that there is love without stint for them in their homes. Let them also realise that the Church to which they belong follows them wherever they go, and bears them always in its heart.

Good Thoughts for Evil Times.

This day is dear to me above all other days, for to-day the Beloved Lord is a guest in my house;
My chamber and my courtyard are beautiful with His presence.
My longings sing His name, and they are become lost in His great beauty:
I wash His feet, and I look upon His face; and I lay before Him as an offering my body, my mind, and all that I have.
What a day of gladness is that day when my Beloved, who is my treasure, comes to my house!
All evils fly from my heart when I see my Lord.
"My love has touched Him; my heart is longing for the Name which is Truth."
Thus sings Kabir, the servant of all servants.

From The Poems of Kabir.

Good and evil we know in the field of this World grow up together almost inseparably; and the knowledge of good is so involv'd and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discern'd, that those confused seeds which were impos'd on Psyche as an incessant labour to cull out and sort asunder were not more intermixt. It was from out the rinde of one apple tasted, that the knowledge of good and evil as two twins cleaving together leapt forth into the World. And perhaps this is that doom which Adam fell into of knowing good and evil, that is to say of knowing good by evil. As therefore the state of man now is, what wisdom can there be to choose, what continence to forbear, without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a fugitive and cloister'd virtue, unexercis'd and unbreath'd, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Milton.

FATHER of all! In whom we live and move and have our being! Before Thy Majesty we bow ourselves in humility and in awe. Toward the mystery of Thy love we look with the desire of the wanderer who turns his face towards home. The days of our pilgrimage we would fill with the praise of faithful service. But though the spirit is ready the flesh is weak. Through many a wilful deed, through many a thought of fear, Thy children still are in the desert of exile, where the living waters fail. Coming to ourselves we turn to Thee, with the prayer of him who cried: "Father, I have sinned, and am no more worthy to be called Thy son." May we have grace to listen in the silence for Thy still Voice, and learn to trace in the daily steps of Thy beloved Son the true path of the Child of God; that conquering our besetting weaknesses, we may triumph over anguish and death, and enter through Him into the Life Eternal, that is ever present with Thee. AMEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

HOSTEL AND SOCIAL CENTRE FOR SOLDIERS AND OTHER YOUNG MEN.

To the Editor of THE INQUIRER.

SIR,—Thanks to the generous response of your readers and others to Dr. Carpenter's appeal, it has been possible to get to work at once with preparations for sending a New Year's greeting to soldiers connected with our churches and schools. The dispatch of a little booklet of inspiring religious passages is contemplated, together with a letter of greeting from Dr. Carpenter. The booklet has been specially designed and compiled upon the suggestion of Lieut.-Col. C. S. Bullock of the 237th Canadian Overseas Regiment, and is already in course of printing. May I appeal not only to ministers, but to all who have addresses of our soldiers or sailors at home or abroad to send to the Secretary at Essex Hall, Essex Street, Strand, W.C., the full names (with title or number) and addresses of any and every soldier and sailor to whom the greeting should be sent. It is important to give the correct description, if possible, of the unit to which the officer or non-commissioned officer or private soldier belongs, and the home address should be added. I hope that no one will refrain from sending a name and address because he or she thinks that some one else is sure to have sent it. Duplication can easily be checked, but omissions cannot be made good. Time presses if soldiers in India, Egypt, and Salonica are to receive their greeting at the New Year.

May I take this opportunity of thanking donors for their liberal help. I still need donations to the extent of £500 at the least, and shall be grateful if your readers will help me to complete the fund with as little delay as possible.—Yours, &c.,

R. MORTIMER MONTGOMERY.
5 Crown Office Row, Temple, E.C.

SHOULD THE DRINK TRAFFIC BE NATIONALISED?

To the Editor of THE INQUIRER.

SIR,—A great many able pamphlets have, during the past few months, appeared, dealing with the above subject, and many most interesting and instructive addresses have been given—amongst the latter that of Mr. Seebohm Rowntree, reported in THE INQUIRER of the 25th inst.; from the nature of the meeting, however, no discussion of the subject could then take place, but it is one of such great importance that I venture to ask you to allow me briefly to give some further ideas respecting it.

In any attempt to deal with the drink traffic in England we ought to ask ourselves what are the characteristics of alcoholic drinks—for by the "Drink" we mean such drinks—and also what has been the history of their consumption.

What is alcohol? A powerful and very useful drug, and, all scientific men agree—a poison. And not only a poison, but the testimony of leading military and naval men, of scientific men and of doctors, is that it is a very active poison. Alcohol interferes with our sight, it lessens accuracy in shooting. (One of our great naval commanders has recently said that accuracy in shooting is decreased 30 per cent after the issue of the daily rum ration.) Alcohol lessens power of endurance, and especially power to resist cold; it also increases liability to disease, and retards recovery from wounds or shock. Drinking is the chief cause of slackness in work, and of unnecessary absence from work; it is one of the greatest causes of accidents, disputes, and of imperfect work. Ought we to take, in any quantity, however small, poison as food — poison for pleasure?

What has been the history of alcoholic drinks? In the whole world, from its earliest ages, in all states of civilisation, amongst all races, in all climates, amongst rich and poor, the more educated and the less, wherever intoxicating liquors have been used, they have brought, though in varying proportion, terrible evils with them. The drink traffic hinders all social movements: every endeavour to improve the conditions of life; it also hinders all our religious work.

But, we are told, "you have been trying for fifty years to get rid of the drink evil, and have failed. If you cannot get rid of it altogether, lessen it; if you cannot get the 'whole loaf,' take a half." Have we failed? Partially only. Are we failing by adopting restrictions? Most certainly not. The policy of restricting the hours of sale which has now been adopted in certain parts of the country has not failed, but has lessened the amount of drunkenness and wonderfully diminished crime of every kind connected with the drink, and we all know that this is the class of offence with which magistrates have most to deal. This has been the result, not only in London, but in all the controlled areas. Other restrictions have done much good, especially in safeguarding children: they have kept them from the public-house, from being given drink, and have protected them from much brutality and from immoral and other unsatisfactory surroundings.

Would nationalisation be a step towards further restriction—towards prohibition, or would it hinder either? It would be intended to reduce the volume of the trade—the evil effects of the trade—some even think it might bring about complete prohibition later. Are those who advocate nationalisation right as to its probable consequences? The idea of nationalisation and the present experiment at Carlisle are both being put forward with the best of motives, and they have some very fine men as advocates, but good men often make mistakes. Take, for example, the late Mr. W. E. Gladstone, one of the ablest, noblest, and most truly religious of modern Englishmen. In introducing the grocers' licences he thought to substitute light wines for heavy ones, or for spirits; to safeguard the sale of drink from the temptations of the public-house. The result was to enormously increase the consumption of drink, especially spirits, amongst women. The result of nationalisation in Russia, as we all know, was most disastrous; it was adopted for the very same reasons that are now advocated in this country, viz., to safeguard the consumption of alcohol—to safeguard the use of a poison. The result was to enormously increase the consumption of drink and to intensify the misery caused by it. The very minister who advised the Czar to introduce the measure deplored the result of his action, and now rejoices that, at the Czar's command, vodka has been prohibited entirely.

The proposition put forward is, to purchase all distilleries, breweries, and public-houses, and that, afterwards, only Government houses shall sell liquor. It is proposed to spend at least £250,000,000 in the purchase—probably more. We are told that many breweries, distilleries, and public-houses would be closed, others remodelled; new ones might be opened. We are also told that encouragement to sell drink would not be given; other drinks would be sold, refreshments would be provided, and endeavours would be made to make the public-house a place where the working-man might safely take his wife and his children. Would the result be helpful, or harmful? The nationalisers hope to substitute tea for beer—to make the public-house where the drink is sold, and will still be sold, more attractive. They will make it more attractive; they cannot make it safe. May they not do an enormous amount towards popularising alcoholic drink among young people?

Public libraries have been a great

success among the working classes: private libraries — institute libraries — have largely failed Why the difference? The public library belongs to each man, to every man; it is his, he helps to pay for it, and he means to use it, to have something for his money. If the trade is nationalised, the working-man will feel that these houses are his public-houses, he bought them, he means to make them pay. How large a proportion of men of all classes do not go to public-houses, although they are not teetotalers? Do we want to popularise the public-house with them? We are told we must have public-houses; I agree we ought to have them. Men and women, and young people, want to meet sometimes; we want the public-house—but without the drink. We have some such houses now, but we want many more; but if we leave the drink in the houses, we leave an enemy, a temptation many cannot resist. Beware lest you lead men and women, and especially our children, into temptation. The drink is the paying part of every public-house; you cannot run any business and discourage the part which pays. You may tell the publican not to push the drink—tell him to discourage it—but it will be useless. The same men, generally, as before will run the public-houses, but for a different landlord—for the people, and the people will want their houses to pay.

We have at present between three and four million children in our various kinds of Bands of Hope, and probably an equal number not connected with any societies, who have been taught by their parents not to take strong drink. Children have been taught to shun the public-house—to hate the drink. What are we going to teach them in future: that it is not the drink, but the brewer they are to hate; not the public-house, but the man who used to own it? Possibly we may find that our children are wiser than we.

There are also probably more than a million of those who are older, men and women, who have pledged themselves that as long as life shall last, they will not buy, sell, make, or use any alcholic liquor; will you compel them, against their will, to make it and sell it; will that make a contented people?

It took years to abolish slavery in our colonies, and still longer in America, and we all know how difficult it was to persuade our Government not to force opium upon China. There have been many other great measures upon which men have laboured all their lives which have now been accomplished, and although many have worked for fifty years, or more, for the abolition of the drink traffic, we are gaining ground—even with an occasional set-back, we are gaining rapidly. Although Canada is before us, although Australia is before us, although New Zealand and Scotland are before us, let us work on in the same way, and we shall receive the same reward of our labours. Let us keep on in the path that has already brought deliverance from the drink curse to so many districts, states, and countries, rather than adopt a policy which brought untold misery and ruin upon one of the great nations of Europe, but a nation which, thank God, has now been delivered from it. Let us work on, gaining a little here, a little there, all the while getting nearer to our goal, rather than embark upon a course which, to so many, seems not only dangerous, but disastrous and morally unsound.—Yours, &c.,

EDWARD CHITTY.

Sonnenberg, Castle Avenue, Dover.
November 27, 1916.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS. — Pain and Conflict in Human Life. 4*s.* 6*d.* net.

MESSRS. DUCKWORTH & CO.— The Cross in Modern Art: Rev. John Linton, M.A. 5*s.* net. The Justification of God: P. T. Forsyth. 2*s.* 6*d.* net.

MESSRS. WILLIAMS & NORGATE. — Some Russian Heroes, Saints and Sinners: Sonia E. Howe. 7*s.* 6*d.* net.

MISCELLANEOUS.

Cornhill Magazine. *The Round Table.*

MEMORIAL NOTICES.

LIEUT. H. F. ROBINSON.

IT is with the deepest regret that news has been received of the finding and identification of the body of Lieut. Harold Robinson, 15th Battalion Lancashire Fusiliers (1st Salfords), reported "missing" since July 1. He is the second son of Mr. and Mrs. T. Fletcher Robinson of Pendleton, with whom sincere sympathy is felt in their great sorrow. He was only 24 years of age, in the prime of his young manhood, and in him kindliness of nature and earnestness of character and purpose were happily blended. Educated at Manchester Grammar School, and having already begun a promising business career, he joined the O.T.C. at the outbreak of the war, and received his commission as second lieutenant in October, 1914. After attending a special course at the Royal Staff College at Camberley he was gazetted lieutenant in September, 1915, and left with his battalion for the front in the following month. At the opening of the great offensive on July 1 he led his company into action against Thiepval, the "Gibraltar" of the German lines. The magnificent heroism of our men was of no avail, although a number, including Lieut. Robinson and his company, succeeded in penetrating to the second line of German trenches. It was there that his body was found after the capture of Thiepval by our troops not long ago. A serjeant of his company, in a letter to his father, writes: "Lieut. Robinson was always anxious for the welfare of his men, whose confidence he gained, and was one of the bravest officers. He proved this on many occasions. For instance, one night, on the same sector from which we went into action, we had a patrol out and the Germans turned their machine guns on them and wounded three of our patrol. As soon as Lieut. Robinson heard of it he dashed over the top straight away, and brought in the two wounded, his orderly bringing in the third man." This incident is typical of the spirit that animated him. His loss will be felt very much at Pendleton, where he was already following in his father's footsteps as a supporter of the Church. He was a regular attendant at the services, and a teacher and worker in the Sunday school. Also he was the local Treasurer of the Manchester District Association and a representative on the Governing Body. At a meeting of the General Purposes Committee of the Salford Council on Wednesday, November 22, a resolution was moved by the Mayor and seconded by Councillor Milner expressing sympathy with the parents and relatives of several officers and of the men of the 15th Battalion of the Lancashire Fusiliers who had fallen on the battlefield, including Lieut. Robinson, to whom special reference was made. It was passed in silence all standing. And so we all unite to honour these golden lads of ours, who make an offering of their youth and manhood in the cause of righteousness and humanity, and the nation is saddened and yet more closely united by fellowship in sacrifice and loss.

MR. E. WILKES SMITH.

MANY friends in and about London will regret to hear of the death, on the 24th ult., of Mr. Ebenezer Wilkes Smith, of Twickenham. He had nearly completed his 75th year. Born near Banbury, he began his education at the British School in that town, and was trained for the scholastic profession at Borough Road College. He held several minor appointments after leaving college, and in 1867 he and his wife were appointed master and mistress of Earl Russell's School, Petersham Park, near Richmond. For nearly twenty-five years they remained here, earning the highest reports on their work; and the fact that the schools were three times enlarged in their period of service sufficiently attests their success. Subsequently, Mr. and Mrs. Smith held a private school at Richmond, which they gave up in 1900, retiring first to Kingston and later to Twickenham. In every circle where he moved, Mr. Smith was always active in promoting organisations for the benefit of the general public as well as his scholars and fellow-teachers. He filled many posts as a voluntary official connected with education, politics, and local administration. For six years he was a member of the Richmond Town Council, and it was on his motion that that body acquired Radnor House and grounds for public recreation. Among his numerous beneficial activities was the promotion of a Sunday Afternoon Discussion Society, which ultimately merged into the Unitarian Church, founded in Friar's Lane, Richmond, in 1888, Mr. Smith being the first secretary and a trustee of the new building in Ormond Road up till his death. During the last ten years he had become well known as a lay preacher in connection with the Provincial Assembly and London District Unitarian Society. He had fought his way from orthodoxy into the liberal faith, and this he held fast as a comfort and inspiration in all his efforts to help his fellow-creatures. Several serious illnesses befell him in recent years, but up to the last his trust was firm, and his ardour for truth and right unabated. Two daughters and a son share with his widow the memory of a brave, zealous, upright, and tender-hearted man. The

interment, conducted on Tuesday (at Richmond Cemetery) by the Rev. W. G. Tarrant, was numerously attended by friends, including many representatives of public bodies.

THE REV. JOSEPH POLLARD.

A correspondent, "one who learned much from him," writes as follows:—Another old friend has passed away, one whom we shall not easily forget. Many of us who remember Mr. Pollard in his best days at the Rhyl Street Mission will remember what an inspiration and encouragement it was, week by week, to meet his kindly smile of welcome when we went to teach in the Sunday school. He expected much from his helpers, but he gave much himself. He was one who lived for his work. He loved the people amongst whom he worked as if they were his own children; he rarely took more than a week or two of holiday in the summer because he could not bear to be away from them. He was not much educated, not learned in book learning, but he was filled with a great love and devotion to the poor and needy, and with a firm belief in the power of the lowest and most degraded to rise up to a higher and better life. The people, young and old, responded most wonderfully to his love. Mr. Pollard started the Rhyl Street Mission in a small building, which had to be enlarged twice to accommodate all the people who came to it, and even then it soon became overcrowded. He worked on till ill-health at last obliged him to give up, and he was almost heartbroken when he had to leave his people and his work, which had been the joy of his life. Mr. Pollard's sermons were not learned discourses, but they glowed with the light of a simple child-like faith, and his words, coming from the depth of his own heart, went straight to the hearts of those who heard him. Once when Mr. Pollard was very ill a man who had only lately come under his influence said: "Mr. Pollard *must* not die yet, because I have only just begun to live."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

98th List of Subscriptions.

	£	s.	d.
Already acknowledged	15,036	17	2
Mr. and Mrs. Hope Pinker ..	2	2	0
Mr. and Mrs. L. Hall (monthly)	1	0	0
Miss M. E. Dunn (second donation)	2	2	0
Miss Ada Fricker, Trinidad (eleventh donation) ..	2	0	0
Mr. J. M. Kelley (sixth donation)	2	0	0
Miss C. Harrold (eighth donation)	10	0	0
Miss Ida M. Byles, New South Wales	5	0	0
Mrs. William Tangye (seventeenth monthly)	5	0	0
The Hull Society of Unitarian Women, per Mrs. Harris ..	4	0	0
Mrs. Helsby (eighth donation)	0	5	0
Mr. Philip J. Worsley, jun. (third donation)	10	0	0
Mr. C. Reynolds (eleventh donation)	0	10	0
The Rev. and Mrs. R. T. Herford (fifth donation) ..	1	1	0
Mr. Geo. Edwards (third donation)	1	1	0
Miss Leigh Smith (seventh donation)	10	0	0
Collection at Literary Society, Westgate Chapel, Lewes ..	2	0	0
	£15,094	18	2

Parcels have been received from: Mrs. J. C. Drummond; Mrs. Osborne Smith; Miss Dendy; Miss Fullagar; Miss E. A. Evelegh; Miss Minns; Mrs. Keating; Miss E. Leigh; Platt Chapel Dorcas Society (per Miss A. Fryer); Miss Corfield and Miss Fryer; Shrewsbury Branch of the Women's League (per Mrs. Griffiths); Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Bank Street, Bolton, War Circle (per Mrs. Flower); Mrs. J. Taylor Jones; Plymouth Branch of the Women's League (per Miss R. A. Bond); Hampstead War Hospital Supply Depot (per the Hon. Organiser, Miss Watts); Mrs. Morgan Williams and her Working Party; Mrs. William Tangye; Essex Church Working Party (per Mrs. Worthington); Miss E. Higginson; Miss J. Suttill; Mrs. Cooke Taylor; Mrs. Helsby; The Misses Jones.

WEEKLY NOTES.

We have received some specially good gifts in kind this week. Excellent parcels came from Miss Dendy, the Shrewsbury branch of the Women's League, Mill Hill Sewing League, Leeds, Essex Church Working Party, and four bales of hospital clothing, crutches, and walking-sticks from the Hampstead War Supply Depot. I hope to go to Calais again on the 5th for a short visit, as there are several matters awaiting attention. Our two ladies will have been out nearly three months, and we hope they will be able to stay on still longer.

Rose Allen.

SPECIAL WANTS.

Pyjamas, vests, pants.

Slippers, shirts, socks.

Mufflers, cardigans, mittens.

Games of cards, chess, draughts, dominoes, &c.

Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

Five cases of toys have been sent off to France for the Belgian refugee children in the School Colonies, and more will follow as quickly as possible.

In addition to those already acknowledged gifts have been received from: Mrs. George Webb; Mrs. Harold Thomas; Children of the Brighton Sunday School; From Two Children in place of their own Christmas Toys.

All parcels and gifts for our Toy Fund should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS.

For the first time the autumnal meetings of the British and Foreign Association have been held in South Wales. A large deputation was present from London and elsewhere, and nothing could have exceeded the cordiality of their reception. On Sunday, November 19, special services were held in Swansea, Cardiff, Pontypridd, Newport, and several other places. The proceedings the following day were held at Swansea. In the morning there was a conference in the Unitarian Church. A short devotional service was conducted by the Rev. Bertram Lister. Subsequently the chair was taken by Mr. John Lewis of Pontypridd, and addresses were given by the Rev. A. W. Fox, President of the Sunday School Association, on 'Home Influence and the Sunday School in the Religious Training of our Young People'; the Rev. W. H. Drummond on 'A Message to our own Churches'; and the Rev. Evan T. Evans on 'Our Mission to those Outside our Churches.' The addresses covered a wide field of interest, but, unfortunately, the time was too short for any discussion.

At the luncheon which followed a large company was present, and cordial greetings and votes of thanks were exchanged. The Chairman, Mr. Moy Evans, proposed the sentiment of the British and Foreign Unitarian Association, and in doing so referred to the distinguished presidency of Dr. Carpenter, and to Mr. Bowie's practical friendship for all the churches. In the regretted absence of the Treasurer, Mr. H. Chatfeild Clarke, the Rev. W. G. Tarrant responded. In reply to the welcome to the Sunday School Association, Mr. Ion Pritchard made special reference to the large number of elder scholars who had enlisted in the army, and to the special efforts which had been made by those who remain behind, including the money raised in the schools for the equipment and maintenance of a motor ambulance at the front, and for the hut for Belgian soldiers in Calais. The Rev. Rudolf Davis replied for the Western Union, and Prof. Philemon Moore for the Presbyterian College, Carmarthen. In the course of his speech Prof. Moore emphasised the value of the lesson of religious tolerance learned by students of different denominations in their college years, and the important influence which this had had on the religious life of Wales.

He also referred to the distinguished part which Principal Evans had taken in the work of the Theological Faculty of the University of Wales.

In proposing the toast of the Free Church Council, Mr. H. G. Chancellor, M.P., said that he and others were watching with the greatest possible interest what was going on in the Free Churches, especially in regard to the present movement for closer federation. They looked forward to the time when there would be a still larger union, independent of all dogmatic barriers and tests. The Rev. W. F. Knight (Baptist) replied in cordial terms. He expressed his own want of sympathy with the over-cautious Nonconformists. He certainly had not been over-cautious in coming to that gathering, because he did not feel that there was any need for him to be so. There were differences in theological conceptions of truth, but there were a myriad basal things in religion and morals on which they were all agreed.

The health of the Chairman and thanks to the Rev. Simon Jones and the congregation at Swansea, proposed by the Rev. W. Copeland Bowie, brought the proceedings to a close.

In the afternoon a large congregation assembled for the religious service, which was conducted by the Rev. Simon Jones, the sermon being preached by Dr. J. Estlin Carpenter, President of the Association.

After War Problems.

In the evening a public meeting was held. Mr. J. W. Burr of Swansea presided, and the series of addresses on 'After the War Problems' was felt to be in an unusual degree impressive and inspiring.

Dr. Carpenter, in dealing with "Religious Reconstruction," confessed that, while many theologies required to be reconstructed, he did not feel the need himself. Evolution, Essays and Reviews, and the writings of Dr. Colenso had caused a great stir and perturbation in many quarters in past days, but the shocks from which popular theology had suffered had not affected our churches in the same way, for we had nothing to fear from the advance of scientific truth and historical inquiry. Now we were face to face with graver issues, and it was being said that Christianity itself had failed. It was true that it had not succeeded in suppressing the lust of military power any more than it had succeeded in winning the victory over our own selfishness and sin. The victories of Christianity were still to be won. The war was only a colossal exaggeration of the evil with which we always had to deal, and we must not be misled by the magnitude of the scale. On the other hand, there had never been a war in history which had had so many redeeming features of pity and beauty. This war, though it had its abominations, was a war which was being waged by some of the combatants in a very different spirit from those of old time. History was not the martyrdom of man, it was the education of man. We must accustom ourselves to take long views of history. We must also have a new and wider view of Providence as the Father of every ndividual soul, and so of the totality of the whole human race. We at the present time were writing history which was opening a way for new ideals of what is just and right, only we must remember that we could not build the sanctuary all of a sudden. Men could not have religion as an investment or security. We were part of a vast spiritual movement under the providence of God, which would not end here, but would lead us on from life to life, and bring us finally to that service of God in which His reign would be realised in all our hearts.

The Rev. W. G. Tarrant spoke on 'A Religion that will Work.' At the outset he said that he only wanted to take hold of the small end of a great problem, but the small end was often the practical one. There were people who were trying to make an unworkable religion into a working one, little realising that we have discovered new ways of harnessing great forces to human service. There were also people who had a workable religion, but they did not do much at it. He was thinking of men who could not leave their habits and thoughts and ideals behind them when they came into the church. In business men rose to the heights of modern opportunity; we could see the same thing in art and science; but when he came inside the church the practical business man said to himself, "What has all this got to do with everyday life?" The language used and the ideas suggested had become obsolete to many people. Religion must be adjusted to the new thought and the new ideas of life. It was the art of making the best of life, but if we were going to do this our religion must be in accord with the laws and the intelligence revealed in the universe. They must be quite certain that men would reap as they had sown. There was abundant forgiveness for men when they turned in the right direction, but not before. No amount of prayers and petitions would alter the laws of the universe in favour of our own laziness and incompetence. This truth was recognised in the case of the body, but it was equally true of the soul. The whole of divine omnipotence was on the side of the right, and there was no limit to the possibility of the development of life if a man would only use it in the right way. This was a workable religion, and it was the only workable religion. We had to take it and to make it into a working religion; and yet while we realised how much depends upon ourselves, we must always remember that when we had done our utmost we were still unprofitable servants.

Mrs. Sydney Martineau, in speaking on 'Women's Work, Social and Religious,' called special attention to the problems of childhood. When the work of reconstruction comes after the war, she asked, and we have to make good its ravages, what would be the most valuable asset of the nation? Not its territories, its ships, its armies, its commerce, or the wealth of its citizens, but the high moral prestige won by its championship of the weak, and its children. How could we raise a strong and virile race when the great majority of our children were born in such circumstances that an appalling number die in the first year of life, and of those who survive infancy many are crippled and stunted, mentally and physically, by overcrowding, underfeeding, ignorance and neglect? Then, again, there was the difficulty of doing anything with the mind and soul of a child who was bearing a burden of toil beyond its years. It was for the women of England to say that these things should not be. Was a country which was spending five millions a day on the war going to say in the future that it could not afford to save the lives of its children, and to give them the advantages of health and education? Mrs. Martineau went on to speak of the insidious poison which is at work upon many young minds through the evil influence of the picture palace. After the cinema came the music halls, with the same suggestions, the same levity, the same presentation of vice as of something certainly amusing, and altogether rather fine. What chance had our boys and girls to grow up with the pure minds and noble aims that we inculcate on Sunday if these were to be the influences of the week-days? The reforms needed depended upon public opinion, and public opinion was not some remote and almost mythical body, but just ourselves and our own influence. In conclusion Mrs. Martineau spoke of the duty of mothers to instruct their children in the religious principles and beliefs which have been so precious to themselves. In all ways the young life should be led from the love and care and guidance of the earthly parents to apprehend the love and guidance of the heavenly Father, that they may serve the same ideals better in their day than we have done in ours, and that so a stronger and purer race may arise in the world.

Mr. H. G. Chancellor, M.P., spoke on 'The Comity of Nations.' Through the discovery and industry of the nineteenth century, he said, nations had come closer together, and the old isolation had disappeared. At the Hague the nations had been brought into conference, though it was true that they spent their time in discussing how to conduct war rather than how to abolish war. A short time ago we seemed to be justified in looking forward to a long period of peace. Suddenly in the cataclysm of the war all this seemed to be destroyed. Mistrust and fear had brought this war about, carefully cultivated by a press which found its profit in sowing seeds of distrust. He had not a word to say against our having entered the war. It could not have been avoided honourably by our people; but we must conduct it so that, when we came to make peace, peace should be permanent, and that could not be except on a basis of justice. We could not exclude Germany permanently from our fellowship. There must be punishment, justice must be done, but the peace must leave as little as possible of bitterness behind it. We must endeavour to eliminate the old mistrust, and this meant the creation of machinery which would enable us to settle disputes without resort to force. We had to face the difficulties of doing this. One of these difficulties arose from the existence in our midst of undeveloped states. Their warlike spirit might have to be curbed by some power greater than themselves. It must be made their interest to enter into a federation of nations. Such a federation might be found in the scheme embodied in the American League to

Enforce Peace. There was, indeed, a whole class of questions which could not be solved in this way; for instance, we could not expect that questions of national honour should be referred to the decision of an international court of jurists; for these matters a counsel of conciliation might be set up which would not interfere with the rights of national sovereignty. Turning to the question whether there was any probability that nations would consider a scheme of this kind, Mr. Chancellor expressed his own belief that the magnitude of the war and the complexity of the questions which had arisen made it likely. The conferences to arrange the terms of peace and the conferences that must go on long after peace had been declared would make the nations accustomed to confer, and develop among them a spirit of conciliation, and so bring the comity of nations within the range of practical ideals.

The Rev. W. Copeland Bowie took for his subject 'Education after the War.' An enlightened system of education, he said, was confronted by two difficulties, one financial, and the other ecclesiastical. He was hopeful that the war would have removed them out of the way. In the coming days men would not be unwilling to spend a few days' war expenditure on education. The war would also make it impossible for the theologians to begin their old warfare again. There would be a spirit of impatience with those who would bring forth the old cries once more. After the war we must have a national system, free from every sectarian test, both for teachers and for management; and the Minister of Education must be a man of large and expansive mind, with some knowledge of education, and with the same salary as the other great secretaries of State. The war had created many difficulties for the educational reformer. No new schools were being built, and children were leaving school at an earlier age, and there was, in consequence, a growing demoralisation of our boys and girls. All that would have to be repaired. Good buildings must be provided in the near future, and the boys and girls who would be thrust out of employment must be properly trained in continuation schools. In its ideal of education Wales was better than England, but, speaking as a Scotsman, he felt that Wales ought to be as good as Scotland. In the case of young children we must be on our guard against calling too early for practical results. It was character, the whole of childhood, that needed to be developed. None of us were content with things as they are. We wanted our nation to be greater and more glorious than it had ever been in the past, and this could only come about through an enlightened system of education.

Meetings in Cardiganshire.

On Tuesday morning, November 21, the deputation proceeded to Cardiganshire, and exchanged the turmoil of great towns and the mining districts for the peaceful atmosphere of a beautiful countryside. At Llandyssul Mrs. William James entertained the visitors to luncheon in her beautiful home. Afterwards they motored to Llwynrhydowen for a missionary conference, which was timed to begin at 1.30. The Rev. Lewis Williams opened with a devotional service in Welsh. The chair was taken by Mr. Josiah R. Jones, the President of the South Wales Unitarian Association, who introduced the speakers with a delightful speech of welcome. "A few weeks ago," he said, "when I was invited to preside over this conference, I was given to understand that my chief duty would be to extend a welcome to the British and Foreign Unitarian Association on this its first visit to Cardiganshire. I must confess that it was only after considerable hesitation that I consented to act. My scruples sprang from several sources. In the first place I am a layman little used to public speaking, more so in a gathering of this kind, and especially in the English language, which to us in these parts is practically a foreign tongue. I therefore feared that the cordiality of the welcome would be somewhat marred by my incapacity. Again, when I was a little child at home, with such respect and veneration did I always hear the British and Foreign Unitarian Association spoken of that the name, in time, acquired a significance which was to me somewhat awe-inspiring. In fact, I gradually came to regard the Association as a particularly august and formidable institution. As this vague sense of awe still clings to me I was afraid that I would be unable to assume that homely and genial demeanour without which the sincerest welcome lacks charm. In the third place, the small and comparatively poor Unitarian community in Cardiganshire has always regarded the British and Foreign Unitarian Association as a kind of benevolent and powerful relation living in London. Now, the visit of an opulent and distinguished relative to the humble household of his poorer kindred invariably causes a great deal of anxiety to the latter. On such an occasion it is often the very intensity of the host's feelings of welcome and goodwill which renders him inarticulate. I am very much in that position to-day. I feel that I cannot give appropriate and adequate expression to the kindly sentiments which we entertain towards our visitors—the good and able men and women whom it will be our privilege to listen to during the afternoon and evening. Ladies and gentlemen, may I assure you that we feel highly honoured by your visit to the West—to the hills of our dear old Wales. I also wish to emphasise that we gratefully accept the action of your Association in sending you here as an example of that recognition of small nations and communities which we hope will be characteristic of the near future. With all the warmth and sincerity of which our hearts are capable we now desire to welcome you into our midst. Like the Magi of old I am convinced that you also have had your vision, and that it is the star which you have seen in the East that has led you westwards. Therefore, in the execution of your mission here to-day I do not doubt that you will veritably prove—Wise Men from the East. Though there may be a barrier of tongues between you and some of the audience, may we experience the communion of souls, and may the deliverance of your message here to-day prove a blessing and a means of grace to us one and all."

At the conference which followed short speeches were made by the Revs. T. P. Spedding, Bertram Lister, Rudolf Davis, and W. J. Phillips. Mr. Davis delighted the audience with reminiscences of his grandfather, the Rev. Timothy Davis, and his great-grandfather, the Rev, David Davis. A tablet in the chapel commemorates the long ministry of the latter at Llwynrhydowen.

At 3 o'clock a religious service was held. The devotional service was conducted in Welsh by the Rev. John Davies, whose patriarchal presence seemed to breathe a spirit of blessing over the gathering. The sermon was preached by the Rev. W. G. Tarrant, who took for his subject 'The Fifth Gospel.' In the evening public meetings were held at Llwynrhydowen and Capel-y-Groes. At the former place the chair was taken by the Rev. E. O. Jenkins, minister of the chapel, and short addresses were given by Mr. H. G. Chancellor, M.P., the Rev. W. H. Drummond, Mrs. Sydney Martineau, and the Revs. A. W. Fox, Rudolf Davis and W. Copeland Bowie. It was an occasion, not for the discussion of after-war problems, but for earnest religious speech. Welsh hymns were sung with moving effect, and the addresses in English were received in a way that left no doubt on the minds of those present that the people were eager for a message, and felt that they had been helped.

At Capel-y-Groes.

While the majority of the party were still enjoying the hospitalities of Llwynrhydowen a contingent started by motor-car for Capel-y-Groes, seven miles away over the hills towards Lampeter. With them, as far as his home at Llanybyther, travelled the Rev. John Davies, his companions marvelling that an octogenarian should otherwise have dared the rigours of the night and the four miles of mountain road. As for a meeting the prospects seemed as bleak as the countryside. But here was a good-sized chapel, one side crowded with men, the other with women, the centre mixed, and two score more in the gallery. A short service was conducted by the Rev. D. Cellan Evans; and at the meeting the minister of Capel-y-Groes, the Rev. David Evans, took the chair, and told the story of the little place of worship, which was one of the first to be established for a distinctly Unitarian congregation. The speakers were the Revs. B. Lister, T. P. Spedding, V. D. Davis, and W. G. Tarrant, one of whom testifies to the appreciation with which the addresses of his colleagues were received.

On Wednesday evening Mrs. Sydney Martineau addressed a meeting of the Women's League at Aberdare, and the Rev. T. P. Spedding conducted a service at Nottage.

It is impossible to convey through the cold medium of a report any idea of the spirit of religious earnestness and happy friendship which pervaded all the meetings. The deep shadow of the war seemed only to make human fellowship more precious and religious utterance more simple and sincere. The welcome given to the members of the deputation, both in public and in private, has left

many beautiful memories behind. The local arrangements were excellent in every way, and great credit for them is due to the Rev. Simon Jones of Swansea, the Rev. T. Arthur Thomas of Llandyssul, the Rev. W. J. Phillips, the Missionary Minister of the South-East Wales Unitarian Association, and to many other friends who so ably seconded their efforts.

THE BRADFORD KHAKI CLUB.

THE Bradford Khaki Club, of which the Rev. Thos. Paxton, minister of Chapel Lane Chapel, is one of the honorary general secretaries, has issued a report of its first year's work, and it is clear that it has been an unqualified success from the beginning. A very bright account is given of the various activities associated with it, many of which have been suggested and undertaken by Mr. Paxton, who is said to be the life and soul of the whole enterprise. The premises are lent by the Midland Railway Co., and they include billiard, reading, and writing rooms, in addition to a large apartment which has been fitted up as a café, concert room, and lounge. The Club, where the men can bring their women-folk, has been made as bright and cosy as possible, and its chief attraction, if some of the letters received from members are typical, seems to be that it is entirely lacking in the "military" atmosphere, from which the soldier is sometimes so glad to escape. It is estimated that at least 216,000 separate visits have been paid to the premises during the past twelve months, while 9,696 members have been registered. No fewer than 104,484 meals have been served at the Canteen at an average of 3*d.* per head, of which 98,188 have been paid for, and 2,496 given. The Club is open, night or day, on the arrival of convoys of wounded for the comfort and convenience of members of the St. John Ambulance Association and Motor Volunteer Corps. Free Christmas meals have been served, wounded men entertained and taken in private motor cars to places of interest, concerts arranged, and a library established. The latter owes its existence to Mr. Paxton, who in June, 1915, opened a Book Shop in premises kindly lent for the purpose, by means of which thousands of books and magazines have been obtained for the use of the soldiers. The purchasers were asked to hand back the books bought to be added to the Club Library, or sent for the use of soldiers and sailors, and in addition to this well-known publishers, as well as private persons, sent parcels. The Library has become a very important part of the organisation, and now has an extensive catalogue. The Club, it may be added, while it is one of the first places visited by the Bradford men when they come home on leave, is also represented on the platform when they go off to the front. On these occasions Mr. Paxton and the Men's Committee distribute cigarettes, and kindly words are spoken which are much appreciated. Altogether Bradford is to be congratulated on the success of its Khaki Club, and on the splendid band of workers who have made it a centre of human interests and good-fellowship.

PULPIT PARAGRAPHS.

GOOD OUT OF EVIL.

These are critical and troubling, yet exhilarating times in which we live. Horrible as war is, its effects are by no means all evil and base. There is much to be learnt in these trying days, and many things are being revealed. We have in evidence powers of endurance and wealth of resource never suspected before. Here is a unity of purpose deeper than we knew. Qualities of high character emerge from their obscurity. Willing self-sacrifice is freely offered in a thousand ways. Great reforms are suddenly achieved which through long years of waiting seemed almost hopeless. Illumination comes on big problems about which we wrangled and never saw our way. Ideals advance into the open from most unlikely places. Men go to death with a smiling face and a cheery heart and a quiet faith. The fact is, religion goes deeper in the ordinary man than he himself imagined. Is it not a strange lesson to be learnt from war,—the triumph of the spiritual over the material? Yet it is writ large for the eyes that can see. Have we never learnt it before in the warfare of our own life? Troublous times bring gravest heart-searchings. Sorrow has ever been a greater teacher than happiness, for it causes us to turn to the things that really matter, the things that last. The transitory nature of the things in which we usually find a superficial satisfaction then appears. We are made aware of a world of wealth and reality and beauty of which we scarcely knew the outlines before. And we rise out of our sleep, refreshed even by this painful experience of the spirit, with a new outlook on the world's life, a new meaning and impulse in our own.

C. J. Street; at Upper Chapel, Sheffield.

WAR ECONOMY.

Readiness to accept simplicity in all things is almost invariably the mark of an élite soul, whatever the social class to which a man belongs. Florence Nightingale found that the men who bore hardship and privation best were the best bred and best educated men. For the more we possess in ourselves, the less are we dependent on constant stimulus from the outside world. Before the war, society was denounced for its luxury and love of pleasure. But who were the people that were really guilty? They were those who had never learned to store up treasures of heart and mind, and so were ever craving for amusement and excitement from without, because their souls within were so desperately empty.

C. A. Giniver; at Dover.

WAR'S WASTE.

The world stands appalled at the vast number of its bravest and best who are pouring out "the red, sweet wine of youth" with a glad self-sacrifice which has never been excelled. Our first thought is that all this splendid manhood is being wasted. Yet as we look back over the centuries we see that just those lives which were given most freely, were those which were least wasted. Sparta was the richer, and not the poorer, for the death of her heroic sons at Thermopylae. The whole world is enriched by the memory of brave men who have given their all in defence of truth and honour. And the early death of our great Master is the supreme example of apparent loss proving the world's enduring gain.

C. A. Giniver; at Dover.

MEN AND MOVEMENTS.

A CHRISTMAS greeting in verse, 'To Ours among the Rest,' has been written by the Rev. W. G. Tarrant. It is printed on a card and is intended for our men in the Army and Navy. Copies may be had at a nominal charge to cover postage, 2*d.* for 10, and 6*d.* for 40, on application to Mr. Tarrant at 53 Westover Road, Wandsworth, S.W.

DR. JACKS' friends will be glad to hear that his second son has had a marvellous escape. Though completely buried by the explosion of a shell in the recent severe fighting in France he was got out alive. His wounds are not serious and he is going on well.

SECOND LIEUT. LINDSEY NOEL BLAKE ODGERS of the Middlesex Regiment, the youngest son of Dr. and Mrs. W. Blake Odgers, has been awarded the Military Cross for his gallantry at the Battle of Thiepval on September 25 and 26. The incident is described in the following terms in *The London Gazette*:—"He led his company in the attack with great courage and determination. Later, he commanded the front line of the battalion, organised its defence and consolidated the ground won." We may add that he had a bullet wound through his shoulder at the very beginning of the hard fighting, and yet took command and continued in command for 24 hours afterwards. His father and mother have every reason to be proud of him, and all their friends will be eager to congratulate them on the new family honour.

IT is announced that the pulpit of Ullet Road Church, Liverpool, will become vacant at Midsummer by the resignation of the Rev. J. Collins Odgers. Mr. Odgers removed from Bank Street Chapel, Bury, to Liverpool in 1904, and with growing years is now retiring from active work.

IN the Ullet Road Church Calendar for December Mr. Odgers refers to his resignation in the following terms:—"I would rather end my work with my capability, such as I have, undiminished, than feel myself struggling in vain to accomplish all that might justly be expected of me. When leaving you I should like to experience the consolation of this thought, that so far as I could judge, you had not suffered from my too prolonged retention of office." The post that will thus need to be filled is a very important one, and requires a man not only of kindling preaching power but of rich and varied experience of human life.

The Rev. Charles Craddock, who closed his ministry at the Ancient Chapel of Toxteth last Sunday, has removed from 13 Mannering Road, Sefton Park, Liverpool, to 49 Brighton Road, Birkdale, Southport.

The beautiful prayer in our column of 'Good Thoughts' this week is taken from 'Prayer and Praise in Times of Peace and War,' compiled by Miss Alice Buckton. It may be had from The Old Corner Bookshop, Glastonbury, price 2*d*.

NEWS OF THE CHURCHES.

Advisory Committee. — Certificates have been granted by the Lancashire and Cheshire Advisory Committee as follows: to the Rev. Leonard I. Harris of the Congregational ministry at Burnley of fitness to occupy the position of a minister; to Messrs. F. A. Bullock and C. E. Mercer, approved lay-workers at Leigh and Ringwood respectively, of having passed the examination prescribed, and served their churches faithfully during their period of probation. The Rev. F. A. Bullock is holding his pastorate at Leigh, and the Rev. C. E. Mercer has settled at Kendal.

Astley.—A Sale of Work was held on Saturday afternoon, November 25, in connection with the Unitarian Chapel, when in spite of the unfavourable weather there was a good attendance. £102 was realised by sales and donations, £50 or £60 of which will be available, after expenses are deducted, for wiping off a debt and for current expenses. Mr. T. Smith presided at the opening ceremony, and Mrs. William Eckersley, of Lowton, addressed the gathering.

Liverpool.—With the object of deepening the spiritual life of the neighbourhood, the Council of the Liverpool District Missionary Association has decided to hold a series of monthly Religious Conferences at various churches in the district. It is believed that if the members of the churches included in the Association will earnestly co-operate in this effort, an incalculable benefit will be conferred upon all concerned. The first Conference will be held on December 9 at the Memorial Church, Wallasey, when it is hoped that there will be a large gathering, not only of members of the congregation, but of friends from other churches. The devotional service in the afternoon will be conducted by the Rev. J. Collins Odgers, and in the evening there will be addresses on 'The Value and Place of Prayer,' by the Rev. W. Jellie, Mr. W. H. Thomas, the Rev. Irvine Lister, and others. Dr. Mellor will preside.

NOTES AND JOTTINGS.

A Tribute to Our Nurses.

The fine tribute which Lord French paid to nurses in opening the Imperial Nurses' Club on November 27 deserves to be quoted for the benefit of those who may not have seen the reports. "In all my experience of warfare," he said, "in Egypt, South Africa, and Europe the military nursing sister and her glorious self-sacrificing work have ever impressed upon my mind the best form of high-souled Christian courage and devotion to duty. In those early days in Egypt when the Sudan was a seething mass of fanatic dervishes, to fall into whose hands meant death and torture even to a man, these noble women used to accompany our forces under burning suns up to the very border line of imminent danger, and were only prevented by the most peremptory orders from running terrible risks of death and capture. In South Africa, and during the present war in France, no one can measure the value of their devoted work."

Belgians in England.

The War Refugees' Committee has issued a report in which a satisfactory account is given of the condition of the Belgians at present in this country. It is estimated that no fewer than 250,000 have come into our midst, and of these only 36,000 are now maintained through the direct agency of the Committee. A large proportion of the refugees are self-supporting, and some 60,000 are returned by the Registrar-General as being regularly employed, and able to pay for the whole or a part of the maintenance of themselves and their families. There are some, of course, who for various reasons cannot or will not undertake to do the manual labour which is open to them, while others are living in places where nothing but odd jobs can be found for them; but unemployed Belgians are comparatively few, and thousands of children are being educated in primary and secondary schools, while many are at the Universities.

Juvenile Smoking.

Mr. W. Turtle, Secretary of the British Anti-tobacco and Anti-narcotic League, refers, in the course of a letter to *The Manchester Guardian*, to the infringements of the Act of Parliament prohibiting boys of 16 or under from smoking, and making it illegal for any person to supply youths under age with tobacco in any form, which are allowed to pass unnoticed at the present time. It is quite a common thing to see boys of not more than 12 or 13 smoking nowadays, evidently without the slightest fear of the police authorities, and it is not unreasonable to ask whether some more stringent measures could not be adopted to prevent these children—they are practically little more—from indulging in a habit which impairs the physique of older people, when practised to excess, and will certainly injure the health of our future citizens at a time when it is most essential that they should grow up strong and vigorous.

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It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, December 10.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. F. MUNFORD, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. DAVID DAVIS.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW.

Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. J. ARTHUR PEARSON.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Mr. J. W. PETERKEN; 6.30, Rev. A. A. CHARLESWORTH.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15 and 6.30.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. PERCY SHAWYER.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. H. SMITH; 6.30, Mr. J. BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr CARPENTER.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE ASSEMBLY HALL, Downing Street, 11.30.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL—6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30. Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A. Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. A. DICKSON.

LEICESTER, The Great Meeting, 11, Rev. HAROLD W. STEPHENSON, B.A.; 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11, Rev. DR. MELLOR; 6.30, Rev. C. ROPER, B.A.

LIVERPOOL, Ullet Road, Sefton Park, 11, Lieut.-Col. C. S. BULLOCK; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. PRIESTLY PRIME.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church. Morning, no service; 6.0, Student Ministry.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital St., 2.30 and 6, Rev. A. E. O'CONNOR, B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. DR. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

BIRTH.

JONES.—On December 2, at Leylands, Chesham Bois, the wife of Stephen Kay Jones, Lance-Corporal, Herts Territorial Regiment, of a daughter.

DEATH.

POTTER.—On the 3rd inst., at 12 Oak Drive, Fallowfield, Manchester, Mary Louisa, eldest daughter of the late Sidney Potter of Manchester.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

IT is perhaps the wisest and most patriotic course to say as little as possible about the political crisis and to refrain from speculating about the future. There is danger that hot passions may be stirred and lines of division driven deep, and our business is to save our country and to bring the cause for which it stands to victory. That can be done under different leaders, provided they never lose sight of the moral elements in the struggle, and remember that their countrymen yield the best results when they are led and not driven. At the same time we cannot be guilty of the coldness of some newspapers, and allow Mr. Asquith's resignation to pass without a tribute of admiration and gratitude for his splendid services both during the war and before it. When the events of to-day can be viewed in the calm light of history we are convinced that he will stand out as a great and impressive figure who welded the country into moral unity at the crisis of her fate. Of some of these things we have written in our leader, we hope without stirring the waters of strife.

THERE has been a good deal too much wailing in the press lately. It is not in this way that brave men take the strokes of misfortune. For most of us the war has lost its early touch of romance, and has turned into a hard and bitter struggle of endurance. There are many signs that in the coming months it will become harsher and more terrible, as Germany makes a last frenzied bid for victory. But we shall not find much help or strength simply by abusing ourselves or laying the lash upon the shoulders of some public victim. An alliance, like the one of which we form a part, while it has elements of moral strength which Germany is at a loss to understand, can never have the brutal directness of an Empire unified under a military dictator. Working with an iron will from one centre gives Germany a temporary advantage, of which she knows how to make the most. She can also use methods of terrorism and base intrigue, which are foreign to every instinct of freedom and humane consideration for which we stand. These things, even when they win for her barren victories, should not fill us with panic. They should rather enhance our confidence in the very different ideals of political liberty and national rights which we are pledged to vindicate and uphold.

* * *

THE situation in Greece has grown much graver since we wrote last week, and a reign of odious terrorism prevails at Athens. In a war like the present, which was provoked by the outrages of the Central Empires against small nations, we have been bound in loyalty to our own principles to show a scrupulous regard for the rights of neutral countries. No doubt this has hampered freedom of action and rapidity of decision from a strictly military point of view—a fact, we submit, which critics of our "bungling diplomacy in the Balkans" do not always remember. If we could have played the German game with German weapons we might have got quicker results. But now King Constantine has put himself flagrantly in the wrong, and no decent person will feel that he has got more than his deserts if the severest punishment overtakes him. He has shown himself to be the basest type of traitor not only to the Allies, but also to his own people.

* * *

AN important memorandum has been issued by the Foreign Office, with the concurrence of the French, Russian, and Italian Governments, on the subject of the "slave raids" conducted by the German authorities in Belgium. It is pointed out that the Allies agreed that the provisioning and maintenance of the Belgian people remaining in the occupied territories was a duty over-riding all considerations of immediate military interest, and have supported under German guarantees the neutral Commission for relief in Belgium with money, shipping, and all necessary facilities. "They have laboured to protect Belgium so far as possible from the effects of the war, and they have sought no advantage for themselves from this policy, since they have, through the Belgian Government, entrusted its execution solely to a neutral Commission which has consistently refrained from assisting either belligerent and has acted solely in the interests of the civil population of Belgium. The Allies have only stipulated that the Germans should equally draw no advantage from the operations of the Commission; that they should not seize either imported or native supplies, and

that the distribution of relief should not be used for the purpose of coercing Belgian workmen against their conscience."

* * *

THE Memorandum points out that these conditions, which the Germans have pledged themselves to obey, have, in the past, been frequently violated, but not apparently as a matter of settled policy. Now this is being done, and the Allies make the following solemn appeal to the civilised world. It would be hard to find a better illustration of the conflict of ideals involved in the present struggle, about which there can never be any compromise :—

> The Allies do not ntend to change their policy or to desert the oppressed population of Belgium in this most critical moment of the war, but as it will be impossible for the relief work to continue if its basic guarantees are destroyed, they appeal to the civilised world, not on their own behalf, but on that of innocent civilians who cannot protect themselves, to see that this great work of international benevolence and co-operation which has grown up in the midst of war, and for which the Allies have advanced the money, shall not be endangered by treachery or destroyed by violence. But they would remind the world that the German policy which now stands revealed is being carried out not only in Belgium, but in Northern France and in all the occupied territories. For their part, the Allies pledge themselves not to seek, in the future any more than in the past, any advantage from the operations of this purely neutral Commission.

* * *

IT is pleasant to turn from this terrible record of outrage and oppression to the account which Bishop Bury is able to give of the treatment of the English civilian prisoners at Ruhleben Camp. He was allowed recently to spend a week with the interned men and to speak to them about affairs at home without any restraint. The Bishop gave an account of his experiences in a sermon at St. Peter's, Vere Street, last Sunday morning.

> On the last night [he said] I was allowed by the authorities to lead them in 'God Save the King.' On the following evening—when I left at 7.30—at 7.15 the whole camp was there, stretching away in their thousands in the darkness, as I was standing on the top of the staircase that commanded the whole scene. We again gave 'God Save the King' and cheers for all you and I hold dear. My escort looked on. The assurance which I was to give wherever I could was that these interned men are true and loyal to all our national liberties, aspirations, hopes, and ideals, and of absolutely unconquerable spirit. That was to be my message. They want bygones to be bygones. It simply tore the heart out of one, brought the tears to one's eyes, when one listened to what they went through in those first unhappy months. But they are magnanimous, they have no rancour, they are broad in their outlook, and they want the past sufferings to be set aside and left behind.

* * *

THERE is apparently a plentiful supply of food in the Camp, but most of it comes from home. On the morning before Bishop Bury left 80,000 parcels of food and other things arrived for the men. There is unfortunately great overcrowding—there are 3,600 men in a narrow space—but the intellectual life is keen, classes are held and lectures regularly given in a great variety of subjects, all kinds of humanising and spiritual influences are at work and the moral standard is high. In all his experience, the Bishop said, he had never seen a better organised bit of community life.

* * *

IMPORTANT letters have passed between Mr. Herbert Samuel and Mr. C. B. Stanton, M.P., in regard to the possibilities of public disorder at the meeting of "The National Council for Civil Liberties," which is to be held at Merthyr Tydvil on December 9. In the course of his letter Mr. Samuel expresses his unwillingness to suppress the meeting, with whose objects he is entirely out of sympathy, "because the right of free speech and of free criticism of the policy of the Government of the day is of great importance even in time of war, and because I do not want the world to be misled into thinking that there is a pacifist movement in this country of so formidable a nature that the Government finds it necessary to suppress it." Accordingly he appeals to Mr. Stanton to induce his supporters to ignore the meeting and to deprive it of the advertisement which disturbances alone would give. To this Mr. Stanton has sent a sensible answer of compliance, in the course of which he says : "We do not desire any continuance of disorder in the towns of South Wales. We can afford to allow the value of these people's utterances to be judged by the good sense of the people of Wales and the country at large."

* * *

A CONFERENCE, convened by the National Council of Public Morals, was held in London on Monday. The Bishop of Birmingham, who presided, said that the Conference had been called in consequence of the very serious moral conditions prevailing just now owing largely to war conditions, and to consider how far the religious bodies were alive to their responsibilities in this matter. They were suffering, he said, from the old defect—they rarely combined about anything because they were not as united as they should be. The following resolution was carried :—

> In view of the accumulating evidence of the increase of sexual immorality, especially in the districts affected by the abnormal conditions due to the war, this conference asks the National Council of Public Morals to approach the leaders of the great religious bodies and other organisations striving for the highest moral and physical health, urging upon them the imperative necessity of abandoning the too common policy of indifference and inaction, and of adopting a continued policy of constant and serious attention to the present situation as regards sex relations, in order to secure general acceptance of higher standards of morality, the formation of a public opinion, which shall ensure a more vigorous administration of the laws in restraint of vice ; and above all the true education of the youth of the nation as regards these matters, so as to protect innocence, and to forewarn by forearming against temptation.

* * *

WE are glad to see that the pressure of food conditions is drawing attention to the need of fostering agriculture as a basal industry. The first thing is to get more ground under cultivation, and for this purpose severe temporary measures may be necessary. But the problem has much wider aspects. We must make it part of our aim to restore a thriving and independent peasantry to its proper place in English life. We have allowed our civilisation to become almost entirely urban, and our social reformers usually confine themselves to the welfare of our vast city populations. We forget that the men on the land are as important as those in the towns, and that it is impossible to have a healthy body politic if we neglect their interests. But nothing can stop the steady drain of labour from agriculture to manufacture except the creation in our midst of a new rural civilisation. It is in many ways the greatest of the tasks which await us

* * *

WE wish to associate ourselves with the beautiful tribute to the ministry of the Rev. C. Craddock of Liverpool, which appears in our present issue. We do so with all the deeper feeling, because it has been a ministry of singular depth and persuasiveness, whose quiet beauty has been unsullied by the art of advertisement or the desire of applause. It is also a convincing argument for the continued usefulness of the old meeting-house, with its traditions of plain ritual and lofty aspiration. The Christian minister will never despise his office of teacher. Was it not the title of honour which his Master bore ? His pulpit is the throne of his humility ; for there he offers with his people the sacrifice of worship and enters with them into the shrine of Christian faith and obedience.

OUR UNSEEN ALLIES.

The war has been accepted by us as a moral crusade. The manhood of the country has responded to its call to arms in a spirit of dedication. In this crusade Mr. Asquith has been our leader. He has brought its challenge to the bar of the national conscience and supported our will to suffer for the right with the conviction that we have unseen allies. Now that he has laid his office down with a dignity equal to that with which he has long carried its burdens, and the reins of government are passing into other and possibly more impulsive hands, it is due to him that we should pause for a moment to record with honour and gratitude the elements of moral greatness which he has brought into the struggle.

It was due to him and to Viscount Grey, more than to any other two men in the country, that the spiritual significance of the war, as a supreme contest for freedom and righteousness, was grasped from the first. We might have had sordid appeals to fear, or the promise of some glittering prize might have been dangled before our eyes, as the reward of victory. No one can have known better than the Prime Minister the peril in which we stood; but he had the courage and insight to appeal for national service on the ground of national duty. He spoke to us not of our own dangers but of the wrongs of Belgium. Men flocked into the army with the light of the ideal in their faces. We had the strange spectacle of the best and least war-like men pressing into the ranks. They went just because they were God-fearing, generous and compassionate, sincere lovers of peace and the simple pieties of home. Such men are incapable of sordid compromises with wrong. They cannot take dishonour for their bosom friend and treachery for their ally. In response to a noble appeal the best elements in the nation were fused into moral agreement, and became of one heart and one mind in the fight for right.

But great decisions require sustained effort. It is possible to stampede men even into self-sacrifice, but when the cold fit comes on they fall away quickly into weariness and despondency. Nothing has been more remarkable in Mr. Asquith's leadership than the steadiness of his moral vision. He has known not only how to fill us with noble passion in supreme moments. He has given us staying power. We have gone through dull days, when all the fever of excitement has left us. We have faced disappointments at home and misfortunes in the field, not it may be without passing moods of despondency. But despondency has not weakened our will or plunged us into regret. The vision of righteousness has not faded from our hearts and given place to the meaner appetites of victory. We have passed through two years of the fierce welter of war and overwhelming sorrow has entered countless hearts; but we do not ask whether we were wise to begin it, or feel that the sacrifice even of our dearest ought not to have been made. We owe not a little of this steadiness of temper to the fact that we have had a leader, who amid personal sorrows and public anxieties has never swerved so much as a hair's breadth in his loyalty to the cause of freedom and national integrity.

Mr. Asquith will always be remembered by those who are jealous for England's fair name as one who uttered nothing base. Here and there a mocking voice has been raised in criticism of his restrained language and stately periods. But can we be too thankful, at a time when the divine gift of speech is often used ignobly, that our representative Englishman has been one whose plainest word always showed finest breeding? Amid the electric passions of a country at war he has never played to the gallery or sought to please the groundlings by words of abuse. He has always spoken of our own cause with dignity, and of our enemies with restraint. And in so doing he has given immeasurable reinforcement to the powers of the spirit which fight for us, and made us conscious that in the last resort these unseen allies are as important for victory as our ships and our munitions. Under a different type of leadership, religious men, who are pledged above all things to the service of justice and charity, might have gone into battle with crippling reluctance instead of the ardent faith which springs forward to greet a noble cause. They would not have made the type of soldier which we have learned to admire in our new armies.

We need to say no more. Into the personal and political issues raised by the change of Government we have no desire to enter in this place. Nor shall we attempt any estimate of the value for the liberties of Europe of the mobilisation of the forces of the nation, which has taken place under Mr. Asquith's leadership. In his disdain of personal ambitions and the lofty tone which he has breathed into public affairs, in years as arduous as have ever fallen to the lot of a British statesman, he has left an example which it will be difficult to emulate and perhaps impossible to surpass. May those who come after him, to guide the affairs of this country through perilous years, guard with equal reverence the hidden springs of national strength, remembering that our cause is too good ever to be served with wild words or lawless strength. All the forces of the Spirit will fight for us, if we keep ourselves worthy of their help. For men who put religion and righteousness and noble ideals of justice and compassion in the first place this is a cardinal factor in the situation, and neither the desire for efficiency and speed nor the tension of a period of public strain or private disappointment must ever cause us to forget it.

Good Thoughts for Evil Times.

....I thought Love lived in the hot sunshine,
But O, he lives in the moony light!
I thought to find Love in the heat of day,
But sweet Love is the comforter of night.

Seek Love in the pity of others' woe,
In the gentle relief of another's care,
In the darkness of night and the winter's snow,
With the naked and outcast—seek Love there.

William Blake.

"'Our Father which art in Heaven. Hallowed be Thy Name. Thy will be done.' What else can we say? The other night in my sleepless tossings about,

which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind with an altogether new emphasis, as if written for me in mild, pure splendour in the black bosom of the night; when I, as it were, read them word by word, with a sudden check to my imperfect wanderings. Not perhaps for thirty or forty years had I once formally repeated that Prayer."—*From a letter by Thomas Carlyle.*

ALMIGHTY and everlasting God Who dost govern all things in heaven and earth; mercifully hear the supplication of us Thy servants, and grant unto us all things that are needful for our spiritual welfare. Strengthen and confirm the faithful; protect and guide the children; visit and relieve the sick and afflicted; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; and bring all men to be of one heart and mind in the faith and spirit of Jesus Christ. Amen.

THE SOLDIERS' MASS.

"La culte catholique aura lieu à sept heures demain matin." This notice, in manuscript, is pinned up on the door of the mess-room on Saturday evenings by a black-bearded soldier, an orderly from the neighbouring hospital. Next morning when the chicory is opening its flowers in the surrounding fields, and the level beams of the newly risen sun gild the minaret and domes of the cathedral of the Sacré Cœur of Montmartre as they rise out of the mist on the horizon, the orderly in the uniform of the French Infantry, which scarcely shows against the tender blue of the chicory, makes his way across the fields, avoiding the trenches and remains of barbed wire, and is admitted by the sentry through the great gateway, like an enormous lichgate, into the farmyard (large enough to be the courtyard of a fortress) seething with soldiers. There is a crowd round the pump and troughs where they perform their ablutions.

Some of them are engineers who work on the railway, and sometimes have the day off on Sundays, also the men of the Army Ordnance Corps; accordingly they perform a more elaborate toilette than on week-days, and some of them indulge in a little breakfast of their own providing. The *troupes de passage*, men who sleep one or at most two nights at the farm, are getting ready to move on, or eagerly making enquiries as to what chance there is of getting leave to spend the day in Paris, for if they have not yet been re-equipped for the front, they must wait till Monday for their outfit.

Monsieur le Curé of a village in the Midi, for such is the orderly who is threading his way through the crowd, is a delicate man not fit for service at the front. He looks grave and patient, not particularly priestly, and his rare smile gives a genial expression to what would otherwise be a sad face. He goes through an archway into the garden behind the farmhouse, and into a great barn which is built against the garden wall and occupies the whole of one side; it was formerly the *bergerie* (sheep-house), and is now the mess-room. The tables occupy about three-quarters of its length, and it is lighted by a few windows looking into the garden. An orderly from the *Infirmerie* in the farmhouse joins the *Curé*. He is a *Séminariste*, a young man studying for the priesthood. He brings a chest with him, and the two men set up a portable altar and furnish it with all that is necessary for celebrating mass. While the young orderly goes to fetch two plants of white asters, the *Curé* robes himself in cassock, alb and chasuble, and the soldier is hidden in the priest.

This end of the long barn is dark, the little altar and the kneeling priest are illuminated by the warm light of the candles. The altar is draped in crimson beneath its cloth of white linen, there is a crimson lily on each side of the crucifix, the chasuble of the priest is of white silk embroidered in red and gold, and on either side of the altar are the white asters. In front of it a wide beam of light streams in from the open door. It falls upon the *séminariste* kneeling at the steps of the altar waiting to serve the priest as acolyte, also upon the tiny congregation of soldiers. The fitful light of the candles, the rich colouring, the murmuring voice and ceremonial gestures of the priest seem to belong to a different world to that of the blue-clad men standing in the relentless day-light.

Only a small proportion of the soldiers quartered in the farm attend mass, and they pass in and out, each staying for a few moments only. If several are present, the *Curé* gives them a short address. One day when there were more than usual, at a sign from the acolyte a young soldier struck a few chords on the piano, and began to sing a Latin hymn. The effect on his comrades was striking, one could feel that their indifference had left them. Through the music they took part in the service, though the words were Latin. An indescribable change had come over the little congregation, they were no longer outside in the cold, for while the priest performed the sacred rites at the altar, the voice of the young soldier bore his comrades' thoughts to heaven.

Alice Worsley.

BOOKS AND REVIEWS.

A WANDERER IN LONDON BOOKSHOPS.

Fortunately the war has not killed literature, neither has the natural appetite for war books driven others of a more permanent kind off the field. The need of escaping for a few moments from the thronging excitements of the present hour, if we are to keep cheerful in temper and sane in judgment, has sent many people back to their almost forgotten favourites, to browse among old books or to wander along the spacious corridors of eighteenth-century literature. We know from experience that the mind works all the more keenly upon its own passionate problems of duty when it has been calmed and renewed by contact with what Prof. Saintsbury calls "the peace of the Augustans." But the lover of good books has not been confined to the classics. The artist in beautiful words, the weaver of magical spells, the seer of imagination all compact, are still with us, and the voice of the poet has not ceased in the land. Leaving the work which has been directly inspired by the war and its call to heroism out of account, we have had several volumes of golden verse to add to the shelf which holds the books of W. B. Yeats, and William Watson and Rabindranath Tagore, and other postulants for admission to the rank of the immortals.

It is a remarkable coincidence that all three poets whom we have mentioned, have given us prose as well as verse this season. Yeats's 'Responsibilities' (Macmillan & Co., 6*s*. net) contains the poems which he has written from 1909 to 1914, now first collected into a single volume, and a new version of his play 'The Hour-Glass.' But the prose volume, which appeared the same week, with its fascinating title 'Reveries over Childhood and Youth' (Macmillan & Co., 6*s*. net) will probably attract more readers, on account of its deep human interest. It was issued originally in a limited edition from the Cuala Press, and its wonderful account of the growth of a child's mind, unspoilt by the standards and reflectiveness of adult life, is now accessible to a wider public. It contains this simple and illuminating passage on conscience:—"One day some one spoke to me of the voice of the conscience, and as I brooded over the phrase I came to think that my soul, because I did not hear an articulate voice, was lost. I had some wretched days until being alone with one of my aunts I heard a whisper in my ear, 'What a tease you are!' At first I thought my aunt must have spoken, but when I found she had not, I concluded it was the voice of my conscience and was happy again. From that day the voice has come to me at moments of crisis, but now it is a voice in my head that is sudden and startling. It does not tell me what to do, but often reproves me. It will say perhaps, 'That is unjust' of some thought; and once when I complained that a prayer had not been heard it said, 'You have been helped.'"

William Watson's volume 'Retrogression and other Poems' should be read in the light of the principles which he lays down in his critical essay 'Pencraft' (John Lane, 3*s*. 6*d*. net each vol.). The latter takes the form of an intrepid attack upon slipshod workmanship and verse that will not scan. He confesses his own wholehearted preference for "work which owes its æsthetic excellence in great measure to what I must call a moral root

and basis—the wholly honourable passion of the workman for levying upon his own spirit the utmost toll it can bear without impoverishment, and for doing as well as nature and circumstance permit him whatsoever thing he strives to do at all." The Poems seem almost to have been cut and polished to illustrate his meaning. They have not the high passion of much of his earlier work, but will appeal strongly to those who take delight in keen epigram and the flashing sword-play of jewelled words. They are criticism in verse in which he justifies his neglect of many an idol of the hour for Chaucer, Shakespeare, Milton and Dryden :—

All perfect masters of their perfect tools,
And royally skilled to take
From each its utmost yield of service fair.

A notice of Sir Rabindranath Tagore's new volume of poems 'Fruit-Gathering' (Macmillan & Co., 4*s*. 6*d*. net) has already appeared in these columns. There is no need to repeat words of praise. The wise will prove their truth by taking many of these short snatches of song, with their gem-like beauty, into their own hearts. His prose volume 'Hungry Stones and other Stories' has its roots in the same world. They are not merely tales. Like Tolstoy's short stories they contrive to be parables of spiritual things without losing their tender human appeal.

One other volume must be mentioned in the same breath as the work of these masters of song. 'Theophanies' by Evelyn Underhill (J. M. Dent & Sons, 3*s*. 6*d*. net) has in it a haunting loveliness and deep religious feeling. It seeks to unveil some of the divine secrets of nature and human experience, in the spirit of the words of Erigena which appear on the title-page : "Every visible and invisible creature is a theophany or appearance of God." At the end are several poems which touch the experiences of the war with the glory of undying faith :—

Our dead are coming home again :
Softly they come, on silent feet.
Even as with joy we gave our men,
So their return is sweet.

Together they went forth. Now one by one
They slip into the ancient place,
And we, that thought ourselves alone,
Glimpse the remembered face—

Meet in the shattered homestead of the heart
The old familiar touch, the faithful ways,
The dear known hands, that still possess the art
To mend our broken days.

It is a far cry from this noble band of craftsmen to the rollicking sing-song of Mr. Robert W. Service. His 'Rhymes of a Red Crossman' (London, T. Fisher Unwin, 3*s*. 6*d*. net) are likely to have a wide popularity. Its vital energy, its exuberant good humour, and its skilful use of soldier-slang will give it a power of appeal in quarters where bookishness is held in slight esteem. It would be foolish to grudge it a large success, for it serves the purpose of the hour in a free, large-hearted way. The love of books is not a cloistered virtue which thrives upon fastidiousness.

No doubt some readers will turn to this article with the practical purpose of finding the right Christmas present for lover or friend, and the taste of all friendly people whom we want to make happy does not run to poetry. Fortunately the bookshops are crowded with other wares as well. In spite of the difficulties of printers who flock to the army and a Government that will retrench on paper, "because it knows it teases," publishers still manage to issue many things that are worth having. With commendable enterprise Messrs. Constable are continuing their standard edition of George Meredith. Two new volumes, 'Lord Ormont and his Aminta,' and 'The Tragic Comedians' have just appeared (6*s*. per volume), and excellent paper, print, and binding make them as attractive as their predecessors. The same firm has also issued recently Lord Charnwood's 'Abraham Lincoln' in the series known as "Makers of the Nineteenth Century" (6*s*. net). It is likely to become the standard life in this country, and it appears at exactly the right moment, when we are engaged in a struggle in which the moral issue is even clearer than it was in the American Civil War. After reading this biography many readers will turn with fresh interest to the excellent selection from Lincoln's speeches which appeared in "Everyman's Library" some time ago.

One of the most notable books of the season has come quietly into the world from a Dublin publisher. I refer to 'The National Being : Some Thoughts on Irish Polity,' by A. E. (Maunsel & Co., 4*s*. 6*d*. net). It is a political tract by a man who is at once a visionary and a practical reformer. His theme is not the tangled jungle of party warfare in Ireland, but the creation of a noble rural civilisation in a country which must always find her chief wealth in agriculture ; and the language in which his policy is unfolded has about it the nobility of Burke. "I am greatly ambitious for the rural community. But it is no use having mean ambitions. Unless people believe the result of their labours will result in their equalling or surpassing the best that has been done elsewhere, they will never get very far. We in Ireland are in quest of a civilisation. It is a great adventure, the building up of a civilisation—the noblest which could be undertaken by any persons. It is at once the noblest and the most practical of all enterprises and I can conceive of no greater exaltation for the spirit of man than the feeling that his race is acting nobly ; and that all together are performing a service, not only to each other, but to humanity and those who come after them, and that their deeds will be remembered." If this is not the language of a man who has seen a vision—his very words have caught the magnanimity of his theme—and at the same time has explored the deeper problems of practical politics, I know not where to look for it.

I have left myself only a few lines in which to refer to the growing interest in Russian life and letters among us, and the number of excellent books which are available for the reader who shrinks from the hard adventure of mastering the Russian tongue. Translations of the great novels, books of travel, and studies of social and political life issue from the press in growing volume to meet the new demand. Three of them clamour for respectful notice before I lay down my pen. Here is 'A Slav Soul and other Stories' by Alexander Kuprin, with an Introduction by Stephen Graham—one of the most attractive volumes in Messrs. Constable's "Russian Library" (5*s*. net) In 'Some Russian Heroes, Saints and Sinners' Mrs. Sonia E. Howe has given us a series of legendary and historical sketches to illustrate her 'Thousand Years of Russian History (Williams & Norgate, 7*s*. 6*d*. net). Lastly there is the noble volume 'The Soul of Russia,' edited by Miss Winifred Stephens (Macmillan & Co., 10*s*. 6*d*. net). It is rich in interesting articles on Art, Literature, Social Life, and other topics by Russian and English writers, and beautiful pictures, many of them in colour. In some ways it is perhaps the most attractive of all the books which I have mentioned in this article for a Christmas present. In buying it the donor will not only be gladdening the heart of some fastidious friend. He will be fulfilling the Christian law of kindness as well, for all the profits of the sale, including what would have been publishers' profits, will be handed over to Prince G. E. Lvov, President of the All Russian Union of Zemstvos, or Russian County Councils, for distribution among sufferers from the War. It is not often that we can indulge our taste for luxurious books and our passion for doing good at the same time. LIBELLUS.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS.—The Progress of Capitalism in England : W. Cunningham. 3*s*. net.

MESSRS. J. M. DENT & SONS, LTD.—English Biography : Waldo H. Dunn. 5*s*. net.

MESSRS. T. FISHER UNWIN.—For the Right : Essays and Addresses by Members of the Fight for Right Movement. With a Preface by Sir Francis Younghusband, K.C.I.E.

MESSRS. HEADLEY BROS.—Why Freedom Matters : Norman Angell. 1*s*. net.

MESSRS. MACMILLAN & CO.—The Inner Life : Rufus M. Jones. 3*s*. 6*d*. net. Sea Warfare : Rudyard Kipling. 5*s*. net.

MESSRS. WATTS & CO.—Freedom Songs : Reddie Mallett. Vol. I. 1*s*. net.

MESSRS. WILLIAMS & NORGATE.—Edinburgh. A Historical Study : Rt. Hon. Sir Herbert Maxwell. 10*s*. 6*d*. net.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

LITERATURE FOR OUR SOLDIERS AND SAILORS.

To the Editor of THE INQUIRER.

SIR,—Having had a large and varied experience as a purveyor of liberal religious books and pamphlets, may I say a word in support of your plea for sending through the newly established Social Centre a regular supply of sane, wholesome, inspiring literature to our soldiers and sailors ? There is one thing that many Unitarians possess the gift

of doing particularly well—the ability to write about life and religion in a manly, unaffected way. This is the kind of writing which in days of stress and trial people really prize when they discover it. I remember some years ago a vicar's daughter said that in her sick-visiting she got more strength and comfort from literature obtained at Essex Hall than from any other place she knew. We should certainly give to our own men what we know to be good and true and bracing; in the process of doing this, we may discover that there are many others in camp and trench and on the sea, not connected with our churches or schools, who will rejoice to learn that a strong, reasonable and reverent religion is possible for men, even in war-time.—Yours, &c.,

W. Copeland Bowie.

London.
December 4, 1916.

To the Editor of The Inquirer.

Sir,—As one who is deeply interested in "our young men" (and who is there otherwise?), may I thank you for your article on this subject in last week's issue? Specially valuable is your reference to the opportunity of sending "messages of stimulus and help," as you put it. To adapt the premises for club purposes will necessarily take some time, but such "messages" can begin at once if sufficient contributions flow in to the Fund. It is obvious, also, that while comparatively few can at any time enjoy the hospitality contemplated, this very real bit of comfort can be conveyed to all our thousands every month. The subscriptions already given show that the care for our men is heartfelt; your appeal, I trust, will prompt many readers to forward their donations, large or small, in support of this excellent scheme.—Yours, &c., W. G. Tarrant.

Wandsworth.
December 5, 1916.

WELFARE OF AFRICANS IN EUROPE.

To the Editor of The Inquirer.

Sir,—The decision of the Government to enlist and transport to Europe large contingents of our African subjects in order to assist the Mother country, places upon us so definite a responsibility for their welfare that it is hoped you will consent to insert in your columns this appeal for public co-operation in the duty of protecting these men from the climatic and social dangers of Europe. This decision of the Government became known to some of us several weeks ago, and our information now is that many thousands of Africans from every clime and from every tribe are coming forward, freely offering their help to the Government. These sons of Africa are willingly forsaking their sunny lands and happy homes, content to brave the dangers of the sea and the rigours of our climate in order that they may help the Mother country. Some thousands have already reached Europe. Thousands of others are on the way, whilst larger numbers still are offering their services to the Governors of every dependency. These men are coming in the confidence that everything possible will be done to make their life in Europe as safe and as congenial as circumstances will permit.

In view of the peculiar dangers and difficulties of this experiment, a representative Committee has been formed under the Chairmanship of Lord Selborne, with the object of taking such steps as may be necessary to maintain the welfare of these Africans as they arrive in Europe. After consultation with Sir Douglas Haig and the authorities concerned, it is proposed to erect in each camp at once a large heated hut, where the men may foregather for recreation, amusement, and the supply of certain native "comforts." In order to minimise expenditure and prevent overlapping, it has been decided to accept the kind offer of the Y.M.C.A. to place their machinery on the spot at the disposal of the Committee for the Welfare of Africans in Europe. For this purpose it is estimated that a sum of £10,000 is required immediately.

In confidence that the remarkable manner in which these thousands of our African follow subjects are coming forward will itself constitute the strongest appeal for financial assistance, this urgent request is sent forth to the nation by Lord Selborne's Committee.—Yours, &c., John H. Harris.

50 *Denison House,*
Vauxhall Bridge Road, London, S.W.
December 4, 1916.

CONSERVATISM IN WORSHIP.

To the Editor of The Inquirer.

Sir,—Your words "It is not indifference but goodness and sincerity which keep tens of thousands of men and women from any personal relationship with the Church of England. They cannot use its language or think its thought. Till this fact is faced with mental candour and spiritual humility the Church will strive in vain to penetrate every department of our national life or win its lapsed masses to its own type of Christianity," apply unfortunately, also, though to a far less extent, to many of the services taking place in our group of churches owing to our extreme conservatism of method of conducting services. The accident of the bloodthirsty and blasphemous writings of some old Hebrews lauding the destruction of man, woman and child of a neighbouring tribe as being pleasing to their Lord God, being bound up in a book called the Bible and called "sacred," causes passages to be read even in our churches which would not be touched, unless to utterly condemn, if found anywhere else than in the Bible. The story of Jacob's successful lying, so often only half apologised for by the minister, is another instance of the evil of making a fetish of a collection of writings. I have no doubt but that the present generation of the Hohenzollern family, their State Lutheran ministers, and the ruling German class, have been and are influenced in their wicked atrocities during the present war by these old writings, praising everything that is wicked, alluded to already. These old writers wrote, and the present Germans act.

It is open to all our ministers to take for their reading in the pulpit whatever they think tends towards edification, but how few avail themselves of their opportunities to go outside the Bible! Our custom comes down from the time when it was said that the Bible and the Bible only was the religion of Protestants. That time has now surely passed by. The Catholics have always recognised the fact that there are many things in the Bible unsuitable for Church reading. Would it not be a useful thing for our British and Foreign Unitarian Association to emphasise this obvious fact by bringing out an expurgated edition or suitable extracts for public reading? Books like the Rev. Martin Schermerhorr's 'Sacred Scriptures of the World,' published by Putnam's, might be issued by them cheaply to make them easily available by all our congregations.

There is the opportunity for our churches, if they would avail themselves of it, of in many cases supplying a want which is evidently felt pretty largely, judging by the growing number of Ethical Societies, a want which the great freedom of our churches ought to make more easy for us to supply than any other religious community that I know of. I feel that owing to our extreme conservatism of method—not of creed—we are not doing what we might in this direction; and so I hope, by emphasising your lines, which I quoted at the beginning of my letter, to help towards reformed services.—Yours, &c.,

Richard R. Meade-King.
Broomfield, West Derby, Liverpool.
November 26, 1916.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

99th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	15,094	18	2
Proceeds of concert in Mr. Henry Holiday's Studio, organised by Mrs. Sturge-Moore	26	14	0
Dan and Riette Sturge Moore	0	3	0
The Misses Badland (fifth donation)	2	0	0
West Grove Branch of the Women's League, Cardiff, per Mrs. Fox (eighteenth donation)	1	0	0
Mr. J. A. Herbert (ninth donation)	1	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (eighth donation)	1	15	11

Mrs. H. Lang Jones (fifth donation)	1	11	6
X. (twenty-second donation)	1	0	0
Staff of Haverstock Hill Central School, per Mrs. Westaway (eighteenth donation)	0	11	6
Mrs. Julian Winser (twenty-third monthly donation) ..	1	0	0
Staff of Edinburgh Provincial Training College, per Mr. Dodds (eleventh donation)	2	0	0
Miss E. M. Oram (sixth donation)	2	0	0
Mr. A. H. Mathews (sixth donation)	0	10	0
Mr. and Mrs. E. F. Grundy (second donation)	10	0	0
Miss Mary T. Worsley (fifth donation)	3	3	0
Miss Mary E. Swaine (twenty-first donation)	2	0	0
The Rev. and Mrs. T. Bowen Evans (thirteenth donation)	1	0	0
Mr. J. Arthur Kenrick (sixth donation)	10	0	0
Miss Colton and the Misses Gillespie (twentieth donation)	0	7	6
A. J. A., Deal (twenty-second donation)	0	5	0
Mr. L. N. Williams (ninth donation)	1	1	0
Mrs. Todd (second donation)	0	5	0
Nurse Copeman (ninth donation)	0	10	0
Padiham Branch of the British League of Unitarian Women, per Miss Brotherton (second donation)	1	10	0
	£15,166	5	7

Parcels have been received from: Mr. E. B. Cook; Mrs. J. Byles; Essex Church Girls' Club (per Miss Violet Preston); Miss Short; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mr. Ion Pritchard; Park Street Church Ladies Sewing Society, Hull (per Mrs. Wilkinson); The Misses E. and G. Coe; Irish War Hospital Supply, Royal College of Science, Sub-Depot (per Miss O'Brien); Miss M. T. Worsley; Miss Garrett; Mrs. R. Roscoe; Girls' Sewing Circle, Bridport (per Miss Colfox); Miss K. Jennings; Mrs. F. K. Freeston; Miss G. Hartley; The Girls of Rutherford College, Newcastle-on-Tyne (per Miss F. Hay); Mrs. John Skelton; Ullet Road Sewing Circle, Liverpool (per Mrs. J. C. Odgers); Miss Norton; Mrs. Green; Muswell Hill Congregational Church (per Mrs. Allbon); Women's League, Chapel Lane Chapel, Bradford (per Mrs. Paxton); Mrs. Wilson and Friend; Mrs. J. A. Murray Macdonald.

WEEKLY NOTES.

The concert organised by Mrs. Sturge-Moore at Mr. Henry Holiday's Studio in Hampstead in aid of this Fund was a great success. In spite of a very wet afternoon the studio was crowded. Mr. and Mrs. Arnold Dolmetsch and their clever children played and sang Elizabethan music, using instruments of that time, and the effect was enhanced by all the performers being dressed in the costume of the period. The proceeds, after paying expenses, amounted to £32 15*s.*, of which £26 14*s.* is acknowledged this week, the remaining £6 1*s.* having been acknowledged before.

My next notes will be written from Calais. Rose Allen.

SPECIAL WANTS.

Pyjamas, vests, pants.

Slippers, shirts, socks.

Mufflers, cardigans, mittens.

Games of cards, chess, draughts, dominoes, &c.

Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

Five more cases of toys, making ten in all, were dispatched last Saturday for the Belgian refugee children in the School Colonies in France.

Further gifts have been received from: Mrs. George Webb; Miss Grundy; Friends at Ilford (per Mrs. Fyson); Girls' Club, Unitarian Chapel, Bridport (per Miss Colfox); Mrs. Fellows Pearson; Mr. G. Greiner; Mrs. Bernard Allen; Mrs. Harold Pearson; Mrs. Joseph Worthington.

All gifts for our Toy Fund should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.

THE MINISTRY OF THE REV. CHARLES CRADDOCK.

[*From a Liverpool Correspondent.*]

A ministry of quite exceptional beauty and quiet power in Liverpool has ended, so far as its outward course is concerned. On Saturday, November 25, a meeting of farewell to the Rev. Charles and Mrs. Craddock was held in the Ancient Chapel Room, Toxteth, and on the following day Mr. Craddock preached his last sermon as minister of the Chapel.

It is difficult to put into words the fine quality of such a ministry as this. Mr. Herbert Rathbone, the chairman of the congregation, essayed to do it; as also did Mrs. H. D. Roberts, speaking for the ladies of the congregation. They both spoke with great feeling, but confessed in each case that they had not succeeded in expressing the elusive and subtle values of Mr. Craddock's ministrations to them. Mr. Rathbone quoted the words of a man prominent not only in city but in national interests, who derives, he says, any strength of spirit that is his in these tragic days, any fineness of purpose and perception of great spiritual issues, chiefly to the communicated vision of the minister of the Ancient Chapel, and that sense of infinity in finite things which is his priceless possession.

As we have gathered Sunday after Sunday in the quiet place, amid its graves bearing their familiar names, and its atmosphere of remoteness which the trams rumbling past its very railings fail to disturb, the frequenters of the old Chapel have been conscious of a spiritual homecoming, as if to the antechamber of that ideal world where truth and beauty meet. We have really known ourselves there to be "nurselings of immortality." This is not to say that there is any touch of the esoteric, any assumption of the initiate, in the worship of the Ancient Chapel under Mr. Craddock's lead. This has most ignorantly and mistakenly been hinted, and no judgment could be more unjust. A shrinking from self-advertisement, a freedom from all taint of egotism, a possibly over anxious unwillingness to compete in noisy areas of theological self-assertion, a desire to speak to thoughtful people who had a single aim in coming to the Chapel and a disregard of the secondary and lower objects which so often eke out church life—all this there has been in Mr. Craddock, as, curiously, it was marked in his predecessor. Both these men are of the mystics; but in the mystic's world of emotion, of spiritual vision, of delight in the romance of religion and of joy in the awful beauty of the idea of God, they have never lost their vivid consciousness of the still sad music of humanity sounding outside their own group of worshippers—and they have never let their hearers forget. It remains true that this ministration of spiritual things has answered the demands of our souls, and has put our minds and hearts at one. There is always something mysteriously pontifical in the man who we feel has the vision of God, and having seen the Highest can make us see it too. If we go back far enough, we find the prophet, the priest and the poet merge into one; and so it will always be; not through sacerdotal or intellectual claims, but through the only spiritual authority which is binding: that which is always admitted but never imposed. When the prophet says "Thus saith the Lord," it is the poet in him which clothes his great intuition in beauty, and awakes in the perceiving soul the response of acquiescence, of desire, and of delight. Such a man is the true priest; for do what we will we cannot see him as the mere protagonist in a pulpit of a debate, the mere upholder of his own theories. We see him as the priest entering the Holy of Holies, officiating for us at the altar of the soul.

We have felt this most vividly, perhaps, during this period of the agony, when the foundations of the things which seemed so stable have given way in the midst of horror, and without spiritual help we were like those who stagger to and fro at their wits' end. Never can we be grateful enough for Mr. Craddock's fine and sanely balanced words on the war. Never can we be grateful enough for his passionate conviction that undisturbed comforts, and life itself, are not the greatest things; that "by the soul only the nations shall be great and free"; that no shutting of the eyes to facts, and no preconceived theories will make monstrous evil less evil, and the duty of resisting it less binding. Always he has kept before us the antithesis between pride—the pride which has not only forgotten but scoffs at humility—and the things of God. Always he has insisted on the divine and immortal thing in this conflict which has made the average Englishman arise and do the impossible thing, and yet the only possible thing; and in the midst of tor-

tures beyond imagination and endurance, greatly pass and die. The hearts of the bereaved have blessed him who knew what is meant by this splendour of self-sacrifice, and bade us

"Salute the sacred dead,
Who went and who return not.—Say not so!....
We rather seem the dead, that stayed behind.
Blow, trumpets, all your exultations blow!
For never shall their aureoled presence lack....
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white shields of expectation."....

And no impulses of fear, no specious arguments that wrong is partly right and right partly wrong, have ever clouded Mr. Craddock's noble vision concerning the war, and the illumination of his putting of its issues before us. The things that kill the soul as well as the body he has shown us in their nakedness. But he has kept before us his master belief in the immanence of God, wherein he realises that through all the darkness and the unanswered questions of humanity, the set of the universe *is* towards Good, that the human soul is the highest known value, and that within all these dreadful labyrinths where it is desperately proving itself, the soul is being vindicated more and more.

It is a consolation that, though Mr. Craddock lays down his office, he continues to reside in the district, and his gracious influence will not be altogether removed. The Chairman spoke in pleasantly appreciative terms of the friendliness and service of Mrs. Craddock. The congregation honours both itself and the recipient by the worthy parting gift of £532, together with a gift of an armchair especially to Mrs. Craddock. We hope, indeed, that they will always, as Mr. Craddock said, keep us in their heart of hearts, as we shall certainly in profound gratitude keep them.

THE HIBBERT LECTURES.

This week Dr. Wicksteed has brought to a close his course of Hibbert Lectures on 'The Reaction between Dogma and Philosophy as Illustrated by the Teaching of St. Thomas Aquinas,' which have been delivered in University Hall, London, and Manchester College, Oxford.

The form which the lectures took was mainly an exposition of the attempt of St. Thomas to harmonise Christian faith and ethics with Aristotelian philosophy and ethics. But Dr. Wicksteed's treatment of his subject went much deeper than that and was also more extensive, and there is no doubt that when the lectures are published they will take a high rank as an exposition of the theology, psychology, and ethics of the greatest of Christian theologians.

Dr. Wicksteed is probably the first English scholar who has been able to deal with the writings of St. Thomas with a combined knowledge of the author, high appreciation of the value of his writings, and absolute freedom from ecclesiastical limitations and restrictions or traditional bias. The audience and the interest manifested were remarkable in view of the adverse circumstances of the time. The lectures will be published next year.

CHRISTMAS APPEALS.

The Rev. W. H. Rose writes:—I shall be pleased if you will kindly allow me to make my annual appeal to the readers of The Inquirer for the Rhyl Street Mission. My Poors' Purse is empty and I have many demands, especially amongst the aged and the sick. There is much distress in our district owing to the high prices of food and coal. I shall also be pleased to receive financial help for the Christmas party for the children. Treats and entertainments have been curtailed owing to the war, but the Children's Christmas Party, I hope, will be held. Gifts of new and cast-off clothing, boots and shoes will be gratefully received and acknowledged. I trust the work of our Missions will not be allowed to languish owing to the many appeals for various objects which are being made at the present time. Parcels may be sent direct to the Mission, 4 Rhyl Street, Kentish Town, N.W. Letters containing cheques, &c., should be addressed to me and sent to 147 Essex Road, Leyton, London, N.E.

The Rev. F. Summers writes:—Will you kindly allow me to appeal to those kind friends who at this season of the year help me to assist the poor of the Dingley Place Mission? I shall be glad to receive new or cast-off clothing, boots, books, toys. &c., at the Domestic Mission, Dingley Place, St. Luke's, E.C., and help for the Poors' Purse, &c., at my private address, 4 Durley Road, Stamford Hill, N.

MEN AND MOVEMENTS.

May we ask our correspondents to write proper names with conspicuous clearness. In a notice from the Advisory Committee of Lancashire and Cheshire last week the name of the Rev. Leonard I. Hines of Burnley appeared as "Harris." We apologise to Mr. Hines, but we exonerate the printer and the proof-reader.

The annual collections on behalf of the Order of St. John of Jerusalem in England and the British Red Cross Society will be taken on Sunday, December 31. An urgent appeal that collections on that Sunday or another convenient day should be set apart for this purpose in all the churches of the country has been issued, signed among others by the Archbishops of Canterbury and York, Cardinal Bourne, the Rev. J. H. Shakespeare, President of the National Free Church Council, and the Rev. Charles Hargrove, President of the National Conference of Unitarian and other Free Churches.

Col. Bullock is announced to preach at the Buxton Unitarian Church on the 17th inst., and the Rev. G. W. H. Troop, an American Unitarian minister, who is serving in the British Army, on the 31st.

We have just received a charming volume entitled 'Illustrations of Cross Street Chapel, the First Home of Nonconformity in Manchester, with Short Descriptive Notes.' There is a short Introduction by the Rev. E. L. H. Thomas, and a collection of finely executed plates, including the exterior and interior of the Chapel, the Communion Table, the Old Clock, the Vestry, and portraits of several former ministers. To many of our readers the book will be rich in gracious memories, and to others it will give the opportunity of a glimpse into one of the most stately homes of Nonconformity in the country. It is published by Messrs. H. Rawson & Co., 16 New Brown Street, Manchester, price 3*s.* net or 3*s.* 3*d.* post free.

The Royal Society for the Protection of Birds, 23 Queen Anne's Gate, S.W., has issued its annual Christmas card. The coloured sketch of the Whitethroat, drawn and painted by Mr. A. Thorburn, is even more charming than usual. The price of the card, which is called 'Somewhere in France,' is 3*d.*, by post 3½*d.*, or per dozen 2*s.* 6*d.*, by post 2*s.* 9*d.*

The Rev. Rudolf Davis of Gloucester writes:—To a member of our congregation here, a R.F.A. gunner, I send The Inquirer weekly—since November, 1914. He writes: "I have received it most weeks, and am extremely thankful to you; always look forward to it with pleasure. On one occasion whilst billeted in Albert with a number of fellows who were in a London Rifle Brigade I opened The Inquirer, which was amongst my post, and, to my surprise, two of the fellows there were members of Unitarian churches in London, and neither of them knew that the other was until then. We soon became fast friends....Although language often runs riot, the great religious principles were never maintained to the same extent. There is certainly more cursing over Church parades than anything else, as they are made compulsory, and men are often detailed for them as punishment for being late on parade, or some other minor offence, which is calculated to bring religion into contempt."

Second Lieut. Hubert Granville Holt, son of the Secretary of the Astley Unitarian Chapel and nephew of the minister, the Rev. P. Holt, has been awarded the Military Cross. "He led a patrol across the open over a distance of 400 yards, and accounted for six of the enemy. He displayed great courage and determination throughout." Lieut. Holt was educated at the Leigh Grammar School and the Training College of the Manchester University, where he gained his B.A. last July, and was a member of the O.T.C. He is also a Sunday school teacher and a promising lay preacher.

THE first Old Willastonian to gain distinction in the war is Sydney Ashton Harper, second lieutenant in the Cheshire Regiment, who has been awarded the Military Cross "for conspicuous gallantry in action. He handled his men with great courage and ability. Later, although wounded, he superintended the consolidation of a new line, and set a splendid example to his men." Lieut. Harper is the son of Mr. J. J. Harper of Northwich. He enlisted at the outbreak of war, and subsequently obtained a commission in the Regulars. He has been wounded on four occasions.

THE Rev. John Ellis of Stalybridge passed through London this week on his way to France, where he will serve for three months in one of the Y.M.C.A. huts. His congregation gave him a fine send-off at a social meeting on November 28.

MANY of our readers will be glad to know that a small volume 'The Sincere Desire: Daily Prayers for a Month' written by Miss Florence Lawford is on sale at Essex Hall, price twopence. A small first edition was issued as a private venture, and was so much liked by the English prisoners of war in Switzerland that a second edition has been printed. All proceeds will be used by Miss Lawford for Red Cross and War Work in Switzerland.

NEWS OF THE CHURCHES.

Bury.—The death is announced in the Calendar of the Unitarian Church of Staff Nurse Mary Clough, an old Sunday school scholar (she gained the gold medal for ten years' unbroken punctuality, 1895-1904), which took place at Malta, on October 12. "She was the daughter of Mr. Sam Clough, The Coppice, Bispham Road, Blackpool, formerly of Bury. She was a trained nurse, and practised in Blackpool. On the outbreak of war, she volunteered for service in Belgium, but her offer was not accepted. She, however, served in a military hospital in London, and about May, 1915, went to Gibraltar, where she remained about nine months. Thence she proceeded to Malta, where she served in a military hospital. There she died, at the age of 28 years. *The Daily Malta Chronicle*, for October 16, bears testimony to the golden opinions entertained concerning her by the principal Matron, Matrons, Sisters and Nurses attached to the different hospitals and camps, and many others, who assembled at the Pieta Cemetery to pay her their tribute of affection and respect. Two captains and two lieutenants were the pall-bearers, the coffin, covered with a Union Jack, being borne on a gun-carriage. When the service ended, the usual three volleys were fired in the air, after which the buglers sounded the 'Last Post.' Numerous and handsome wreaths were sent, including one 'From His Excellency the Governor, in memory of Miss Clough, whose good work at St. David's Hospital will long be remembered,' and one also sent by some thoughtful and kindly person out there in her mother's name. The coffin was reverently lowered into the grave amidst manifest emotion, many of the Sisters being moved to tears. We are very proud at Bank Street," the report in the Calendar concludes, "that one of our old scholars and gold medallists has worked so splendidly as to merit such high distinction, such honourable marks of respect."

Colne.—A Cake and Apron Sale was held in connection with the Stanley Street Unitarian Church on Saturday, November 25, for the purpose of reducing a debt of £290. Mr. Lawrence H. Clegg (Bury) declared the Sale open, the Rev. H. Bodell Smith (Nelson) presiding, in the absence of Alderman Wadsworth (Todmorden). One of the features of the Sale was a gold and silver tree, unveiled by Mrs. Trueman Robinson, the proceeds of which amounted to £27. A sum of £61 was realised.

Evesham. — An Inter - Denominational Social Service Union has been formed in Evesham, in which all denominations in the town are co-operating. The Vicar is the Chairman of the Executive Committee, and the Rev. H. H. Johnson, minister of Oat Street Chapel, is the Hon. Secretary. The Executive Committee consists of the minister of each church and of two lay members of the congregation nominated by him. The Movement issued out of meetings of ministers of all denominations—Roman Catholic, Church of England, and Nonconformist, all of which are fully represented on the Union. The object of the Union is stated as being: "To study the social conditions of the town, and to endeavour to promote the general welfare through the inspiration of the Christian spirit and the application of Christian principles." The Executive Committee meets monthly in the Council Chamber of the Town Hall, kindly lent for the purpose, and has several sub-committees sitting on Maternity and Infant Care, Housing, Vigilance and Sunday Observance. The sub-committees also meet in a room provided in the Town Hall. The Maternity and Infant Care Sub-Committee is arranging for a meeting in the Town Hall next month to be addressed by the County Medical Officer of Health, with a view to forming a Centre for Mothers. The Mayoress has promised to preside. The members of Oat Street Chapel who are serving on the Executive Committee are Mrs. Geoffrey New and Miss Piper, both of whom have had considerable experience in social work in the town. Miss Piper is the Hon. Treasurer of the Union. The Union has started with good promise, and the fact of the co-operation in this way of all the ministers and churches has created a very favourable impression.

Leeds, Holbeck Chapel.—On Saturday, November 25, a most successful Sale of Work was held in aid of the Church Funds. A good company of members and friends, including representatives from Mill Hill Chapel, attended the opening proceedings in the afternoon, when Mr. Simeon Hall presided. Mr. William Skelton, who opened the Sale, spoke of the satisfaction felt by the Committee at Mill Hill with the excellent work at present being carried on at Holbeck. He paid his tribute to Rev. A. Cobden Smith, their minister, as the right man in the right place, and referred to the encouragement they received in having their church so beautifully decorated, the entire cost being generously defrayed by one of their own members, Mr. J. T. Kitchen. Though working under difficulties, with their young men absent on National Service, both Church and Sunday school were to be congratulated upon their progress. The Sale, which was supported by many generous gifts, realised £65.

Northampton.—By the death of Mrs. Jackson, wife of Councillor James Jackson, on November 26, the congregation of Kettering Road Church, Northampton, and various institutions of the town have suffered a great loss. A woman of high culture and wide sympathies, she was recognised as one of the most potent influences for good in the town, and many societies will miss her leadership and inspiration. In the religious and literary activities of Kettering Road Church, she was deeply interested, and was one of the most regular worshippers at the morning services. Her body was cremated at Leicester on November 29, and the ashes were interred at Kingsthorpe Cemetery, Northampton, on November 30, in the presence of a large company, including the Mayor and Mayoress, the ex-Mayor, H. Manfield, Esq., M.P., and representatives of many sides of the political, civil, and religious life of the town. A memorial service, largely attended, was held in Kettering Road Church last Sunday morning, conducted by the Rev. William C. Hall, M.A., who also officiated at the funeral services.

Rotherham.—The Church of our Father has lost a valued member in Mrs. Shephard, the wife of Mr. W. H. Shephard, of Sitwell Vale, Rotherham, which occurred suddenly on Monday, November 20. Mrs. Shephard, who was in her 57th year, was the second daughter of the late Mr. Joseph Brown, a former Town Councillor and member of the old Local Board, and she had spent practically the whole of her life in Rotherham. Early in life she was actively associated with the Westgate Baptist Chapel and Sunday School, where she played the organ until she removed to Barnsley with her parents. After her marriage, and consequent return to Rotherham, she associated herself with the Congregational Church, liberally supporting every progressive movement, but later became an attendant at the Church of Our Father, where, during the ministries of the Rev. W. Stephens and Dr. Stanley Mellor, she assisted every good movement started in connection with the Church. Religious bigotry was foreign to Mrs. Shephard's nature, she had no social prejudices, and every movement for the benefit and welfare of those who needed help found in her a warm supporter. In 1911, her health began to fail, but she refused to give up her various activities, and devoted considerable time to the formation and maintenance of the Oakwood V.A.D. Hospital, being a member of the Rotherham V.A.D. Committee. The funeral took place on November 23, the service being conducted by Dr. Mellor, formerly minister of the Church of Our Father, who paid a worthy tribute to the memory of Mrs. Shephard.

On Wednesday, November 29, a presentation was made at the Thornhill Council School to Miss Margaret Bradford (a member of the Church of Our Father), who has just resigned the post of head-mistress after 35 years' service. In addition to several gifts, she received an illuminated address which bore testimony to the high regard in which she is held by teachers, past and present, and their appreciation of her whole-hearted efforts on behalf of education. A letter, expressing regret at his inability to attend, from Mr. Spurley Hey contained the following words: "To me Miss Bradford has always stood as an example of the finest type of teacher, whether in an Elementary school or any other kind of school. Her general culture, deep sympathy and breadth of mind all combine to influence, in the best possible way, lives of the thousands of children who have passed through her hands." Other speakers, including Alderman A. P. Aizlewood, chairman of the Education Committee, Alderman D. M. Winter (vice-chairman), and Councillor C. R. Adams, referred to Miss Bradford's excellent work and the progress which had been made in Rotherham, from the educational point of view, since her appointment in 1881 as head-mistress of the Kimberworth School.

NOTES AND JOTTINGS.

RUSKIN'S "FRANCESCA."

Mrs. Alexander, mother of the "Francesca" who wrote 'The Story of Ida' which Ruskin introduced to the world in a well-known preface, has just died in

Florence at the advanced age of 105. Her daughter—now nearly 80, blind and crippled, upon whom the older woman still waited assiduously when a writer in *The Christian Register*, to whom we are indebted for these details, visited her a few years ago—survives, but her life will be lonely now in the palace on the Piazza Santa Maria Novella, where they have lived so long. Francis Alexander was an artist in Boston in the days of the New England school of writers, but when he took his family abroad they decided to live in Florence, where their great wealth and social traits soon made their home the resort of gifted and influential people. Ruskin, when he was busy with his 'Mornings in Florence,' frequently visited their *salon*, and it was owing to the fact that Mrs. Alexander asked for his opinion on "a little story Fanny has written" that the latter's name became associated with his in such an interesting manner. Miss Alexander was an artist, too, and Ruskin is said to have greatly admired her pictures of Tuscan life, which were faithful to the minutest detail. As a sign of gratitude for his kindness to the young authoress the Alexanders, on one occasion when Ruskin was calling on them, had a fine illuminated chest brought in which, together with the valuable manuscripts contained in it, they presented to him. When she became blind Francesca had to give up drawing, but she devoted herself more ardently to literature, and among other things she has published a collection of folk-lore rhymes of the Florentines and Tuscans, under the rather curious title of 'The Hidden Servants.'

For Love of Animals.

On Wednesday the Duchess of Portland opened the Animals' Sale of Work at the Grafton Galleries, in aid of the Council of Justice to Animals, which has for its object the promotion of humane methods in the slaughtering of animals for food. Next week (Saturday, December 16) the Animal-Lovers' Bazaar and Fete, for the benefit of Humane Societies which have suffered as a result of the war, will be held at Caxton Hall at 2.30 p.m. There are special reasons why at a time like the present we should do everything in our power to foster the spirit of kindness, sympathy and pity, especially towards our four-footed comrades, some of which are suffering all the horrors of war together with the men in the field. Unfortunately, all the Societies which are engaged in spreading humane ideas (including the Humanitarian League, which has done such fine, unselfish work in the past) are greatly in want of funds at the present time, but we trust that their needs will not be forgotten amidst more pressing claims this Christmas.

'Songs of the Wayside.'

The National Labour Press, Ltd., Manchester, has published a little book of verse entitled 'Songs of the Wayside,' by Mr. Samuel J. Looker, who is a member of Dr. Lionel Tayler's congregation at Stoke Newington Green Chapel. The poems sound a note of disillusionment which is natural to a sensitive soul evidently unable to reconcile its long-cherished ideals with the position in which the nations find themselves to-day. They do not deal, however, with war-themes nearly as much as with the coming of spring, the beat of waves upon the shore, the love of childhood and the joy of friendship. Here, at least, are the abiding things which remain even in a world filled with clamour and dismay, and we are glad to think that nothing can ever rob our poets of the happiness they bring. Mr. Looker fills his songs with the sights and sounds of nature—sometimes with memories of great writers—from beginning to end, and for that reason those who come across his little book may find in it some respite from the trials that beset us in these troubled days.

The Handicap of a Bad Environment.

Speaking from personal experience of many hundreds of mothers and babies, Mrs. H. B. Irving has been defending the women of the poorer classes from the accusation brought against them in a recent statement on infant welfare, that the appallingly high infant death-rate is "due almost entirely to sheer ignorance." The young mother of the working class, she points out, compares favourably in all practical knowledge with her richer and more leisured sister; "they both have much to learn, but the ignorance of the latter is not so obvious to the world, as she can always depute her work to paid employees." The poor young mother is always very ready to respond to the teaching which has, of late, been made possible for her in centres where Schools for Mothers have been established, but her environment is against her all the time, and the chief difference between her and women who are better off is to be found in the fact that the latter has everything to her hand which can help her in her task, and the means wherewith to ensure her children the healthy conditions necessary for their physical well-being. Give the prosperous mothers the environment of some of those among whom Mrs. Irving has spent so much time—cellar dwellings, airless and sunless courts and alleys, overcrowding, insanitary conditions, greater facilities for contagion and infection and no means of isolation in the homes, an inadequate water supply, no means of keeping food in hot weather, and a whole host of other evils resulting from poverty—to say nothing of prohibitive prices at the present time—and in all probability the two death-rates would be very much on the same level.

Chestnuts from Verdun.

The *Petit Parisien* narrates that Lord French, during a recent visit to Verdun, picked up a handful of chestnuts, and, when asked why he did so, explained that he intended to plant them in his grounds so that he might have a perpetual souvenir of this "glorious city." Since then numbers of letters have been sent to the authorities at Verdun asking for chestnuts, and the authorities have been unable to satisfy all the demands. One letter from an important railway company, however, could not be resisted, and it is stated that in answer to its appeal a large sack of acorns picked up in the mutilated forests of Vaux and Douaumont, and two hundredweight of chestnuts gathered among the ruins of the Place de la Madeleine at Verdun, have been dispatched to London to be sold for the benefit of the wounded.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher*, 13, Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday midday.

SUNDAY, December 17.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Lt.-Col. C. S. BULLOCK.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. D. DELTA EVANS.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. W. H. ROSE; 6.30, Rev. Dr. WALSH.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. R. W. SORENSEN.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. H. SMITH.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. J. H. SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. W. COPELAND BOWIE.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Mr. H. G. CHANCELLOR, M.P.

BRISTOL, Lewin's Mead Meeting, 11, Rev. Dr. W. TUDOR JONES; 6.30, MASTER OF BALLIOL.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL—6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30. Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. H. F. SHORT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J. STREET, M.A., LL.B.

LEICESTER, The Great Meeting, 11 and 6, Rev. HAROLD W. STEPHENSON, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DENDY AGATE, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church. Morning, no service; 6.0, Student Ministry.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital St., 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11, Rev. J. W. LEE; 6, Mr. F. MADDISON, J.P.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. W. H. DRUMMOND, B.A.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

BIRTH.

LEGGATT.—On December 9, at White Bank Bolton, the residence of her father, to Mildred and William Leggatt of Kuala Lumpur, a son.

DEATHS.

JOHNSON.—Killed in action, on October 12, Thomas Roscoe Johnson, eldest son of John and Honora Johnson of Cressington Park, Liverpool, aged 27.

WORTHINGTON.—At Oxford, on December 5, after a short illness, Prof. Arthur Mason Worthington, C.B., F.R.S., aged 64, dearly loved husband of Helen Worthington.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE week has been one of strong and deep excitements. The rapidity with which the Government has been changed and new men placed in offices of supreme importance has been almost breathless. It has been possible because the governing fact of the situation is that we are at war, and the voice of criticism has been practically silent. From many points of view this is not a good thing for the Government itself, for it will need the support of a steady public opinion in the days of difficulty and hardship which lie ahead, and this is something very different from the wave of emotional excitement, upon which it has come into office.

* * *

APART from personalities one of the most startling features in the new arrangement is the virtual abolition of the Cabinet. The council of four, though it goes by the familiar name, is really a War Committee. We must wait for Mr. Lloyd George to make an announcement on the subject in order to see whether he has any scheme for bringing the other members of the Government together in a council, which would really be the old Cabinet shorn of much of its prestige. We do not see how the Government as a whole is to have stability and a common mind in any other way. But for the time being it is clear that we shall be governed by a Committee of Public Safety, detached as far as possible from Parliamentary control. Its power of silencing criticism with the cry "the country in danger" will depend a good deal upon its ability to satisfy the popular taste for victories. This is a serious feature in the situation, to which those who wish well to the Government and intend to support it with all their power should not be blind.

* * *

IN these circumstances we welcome the formation once again of a regular Opposition in the House of Commons. Instead of guerilla attacks by the fanatic or the crank the whole course of Government action will be subject to review and possible amendment by men of large political experience. To the Government itself this will be a source of strength and not of weakness, for even its most enthusiastic friends will hardly claim that it has any monopoly of wisdom and patriotism. The groundlings of the press may rejoice that Mr. Asquith and his Liberal colleagues will be shut out from any further influence in public affairs, but, apart from the fact that they are far too big and able to be ignored, every thoughtful patriot will rejoice that all important business in the House of Commons will be submitted to the searchlight of their intelligence. There is here not only a check upon rashness but also a definite increment of political wisdom. An instructed Opposition is the best safeguard of a strong Government.

* * *

WE cannot read the speeches of Mr. Asquith and Lord Grey at the Reform Club last week without deep emotion and a feeling of lofty pride in the noble qualities of English character. Some element of explanation there had to be, and of personal vindication in face of gross attacks, but both speakers were concerned far more for the honour of public life than for themselves. No taint of resentment marred the magnanimity of their words. Seldom has selfless patriotism shone with a purer lustre. Mr. Asquith's closing appeal to the crowd of enthusiastic friends who gathered round him was as follows :—

> I cannot describe to you in adequate terms how strongly I feel that it is the duty of all of us at this time to avoid anything in the nature of recrimination. If there have been misunderstandings, let us bury them. Whatever differences of opinion we may have, either as to the past or as to the future, let us give each and all the credit, as I do without any reservation, for the best motives and the most single-minded desire to serve the country and carry on the war, and let us above all each of us do whatever he can, whether by speech or by action, by hearty co-operation, to facilitate the task which is before the country now. That is my hope. That is my desire. That is my intention, and I trust it is yours.

* * *

VISCOUNT GREY paid a noble tribute to Mr. Asquith's great qualities not

merely as the honoured head of a political party, but as the leader of the country during two of the most momentous years of its history.

Since the beginning of the war [he said] Mr. Asquith has had to carry a burden heavier than that of any one else. We know how bravely and steadily he has borne it, shouldering all responsibility, however great, bearing private anxieties and grief, however distressing, undaunted, undismayed, and unshaken. The country does know something, but it will never know so fully as those of us who are his colleagues know how invaluable his presence as Prime Minister has been in days of crisis, when no one else by common consent could have filled his place. Without him, no one can say what might have happened to the future of this country if he had not been there in that place in those times. He himself has said that the strain and anxiety has been almost greater than any one can conceive. Each one of us has felt that, and each one of us has felt also that the strain and anxiety upon him must have been greater than upon any one of us. That will come to be recognised in time, and I have no doubt in history, and even in the present generation, full justice will be done to what he has done. We, as his colleagues to-day, give him our personal tribute of admiration, of sympathy, and of affection.

* * *

We have dwelt at length on some aspects of the political situation, because its very promise of more vigorous action carries with it a warning to all religious people to play their own part with energy and foresight. That part, as we conceive it, is to uphold the noblest ideals in face of every difficulty and discouragement. No one is likely to accuse us of any slackness in support of the war. We have laboured without ceasing to point out the path of personal and national duty. We believe that to be neutral or merely passive in this terrible contest is in reality to take sides with the enemy. The moral issues are even clearer to-day than they were two years ago, and there is no path open to the good man except to give himself without reserve to fight his country's battles whether at home or in the field. To do anything else is to help the German spirit, and every dark and enslaving thing for which the German spirit stands, to conquer. But just because all this is so clear, we must struggle hard against the base passions and the unworthy methods to which we are exposed in every struggle for right, when our strength seems to fail us or the burden of anxiety weighs heavily on our hearts.

* * *

The country has received some of its most kindling spiritual leadership from men who stand outside the churches and do not use their language. We are deeply grateful to Prof. Gilbert Murray for some sentences in a letter which appeared in *The Westminster Gazette* last Tuesday. In answer to the plea that the war is all that matters, and we should be ready to support the Devil himself, as long as he fights the Germans, he writes as follows :—

With this view we do not quite agree. In the first place, though the winning of the war is by far the chief and most absorbing issue before us, is it really and absolutely all that matters ? Can we not try both to win the war and to preserve our own self-respect and the respect of the world ? And, secondly ....can any war be successfully waged or any nation wisely governed by the same methods that are successful in selling a popular newspaper ? We believe in acting up to the professions with which we entered upon the war : in fighting for public right, for the fair treatment of small nations, for the permanent peace of Europe. There are people who do not. We believe that, even if war is organised violence, it does not follow that the organiser should be habitually in a violent state of mind. The cooler he is and the harder he thinks, the more he works and the less he advertises, the better we like him ; and we do not at all believe in having military problems decided or hurried by a civilian in a passion. There are people who feel otherwise. This is not a question between Liberal and Conservative. It is a question that goes to the very roots of civic life.

* * *

We have made some reference to the German proposals for peace in our leading article. No one seems to regard them as more than a move in a political game, with the object of trying to revive the war spirit in Germany and of producing a feeling of resentment against the Allies in neutral countries. The best commentary which we have seen upon them is in a sentence from the *Berliner Tageblatt* : "Even if the leaders of the Entente should reject the offer, our clever conciliatory move will not be without favourable results." It must be left to our diplomatists, who have a knowledge of all the facts, to decide whether the time has come for us to elaborate our terms in precise form as a counter-move to the German proposal. We see that this is advocated in some quarters as the right thing for us to do. We confess that we see great difficulties in this course, just because we are not fighting only about pieces of territory, which can be entered in a schedule, but in order to conquer an evil spirit which will destroy civilisation unless we succeed in putting it in chains.

* * *

Undoubtedly industrial questions of extreme gravity lie ahead of us, and some people fear that there may be a terrible conflict between capital and labour in the near future. The curious partnership between financial magnates and members of the Labour Party in the new Government may result in mutual respect and a better understanding of divergent points of view. But it is even more encouraging to find that an important independent movement for common action has been started. At a meeting of leading representatives of employers and trade unions held recently it was agreed that the cordial and whole-hearted co-operation of employers and employed will be the most important element in the success of any scheme for dealing with the reinstatement of the men of the Forces and munition workers in civil employment, and the general redistribution of labour after the war, and for handling any subsequent problem of unemployment or labour dislocation. With this end in view it is proposed that Parliament should be asked to set up without delay a Central Statutory Board to deal with these questions, not less than two-thirds of the members to be representatives of employers and employed in equal numbers. If this scheme is adopted we hope that agriculture will be included in it as an important national trade. Our rural conditions, the bad housing and the niggardly wages, have much to do with our industrial discontent. We cannot have a healthy social order, so long as we despise the labour by which we get our food.

* * *

At the beginning of this month our friend Mr. W. W. Kelland ceased his active connection with our Belgian Hospital Fund and has taken up Government work at home. We cannot allow him to do so without expressing to him our most cordial thanks for all that he has done to promote the interests of the Fund, to organise its work in France, and to keep us in constant touch with the needs of the hospitals. We know from close personal intercourse how much heart he has put into his work. Behind his fine business faculties there has glowed a genuine pity. The present writer has spent memorable days with him, when the long monotony of hospital visits has been lightened by his spirit of frank *camaraderie* with the doctors, or his delight in the company of little children has banished the dark horror of the war. He has made many friends in the Hospitals, the Convalescent Depots, and the School Colonies, which it has been our privilege to help, and his work will be remembered for many years to come.

WORDS AND THINGS.

We are in some danger of falling victims to the hypnotism of words. The political crisis through which we have just passed has swept many people off their feet, because with its emphasis on efficiency and speed it seems to promise relief from our anxieties and the fulfilment of our desires at the earliest possible moment. After the tumult and the shouting come the mood of reflection, the prolonged effort for a distant end, and the days of gloom and misfortune for which we have found no infallible remedy. We may have improved our instrument, and we hope that in these fateful days there is no doubter so churlish as not to desire with all his heart that it may be so; but there are no short cuts to victory either in our own lives or on the field of battle. It is only weakness to forget the need of moral imagination and the calm endurance, which can never be stampeded into pessimism by evil tidings, or swept off its feet by fiery words and frenzied appeals.

But Germany's bid for peace has transported our minds suddenly from these questions of government at home to the vaster problems of the war, and again we are in danger of being hypnotised by a word. The men who control the destinies of the German people are aware of the emotional value of the word Peace. We do them no injustice when we detect a hope underlying their bombastic message that it will work like an incantation upon many minds, and put those who turn a deaf ear to it in the wrong. They know quite well that in our own country there are groups of people who will catch eagerly at the first mention of peace and rush forward to greet it, without pausing to examine too narrowly whether it is an unholy peace that is offered or one based upon justice and the rights of nations. On the other hand, for men of violent passions among us the fact that peace is mentioned by German lips at all is in itself enough to turn it into a word of evil omen. In their hearts they care more for the smashing victory, and the satisfaction it affords to popular sentiment, than for the redressing of wrong and the repair of the desolations of war, which victory will make possible.

Between these extremes are to be found the great mass of sensible men and women. They are genuine lovers of peace. They hold war in deep detestation both for its miseries and its guilt. They long for the end, but they are suffering from such a feeling of moral outrage, that they are prepared to go on fighting, whatever the cost may be, rather than compromise with dishonour and leave the future insecure. Among these people we number ourselves, and we do not think that we misrepresent them when we say, that we shall always be ready to examine any genuine offer of terms, which come even within measurable distance of the minimum which the Allies have laid down. We shall welcome the first sign of a change of heart in Germany, but we feel that there is no reason why we should trust her in any way when she comes to us in a mood of truculent boasting, eager not to do justice to other people but simply to secure herself from paying the price of her own defeated ambitions. Moreover there is no sign of any recognition on her part that the weak have rights against the strong, and for us that is fundamental in any discussion of peace. In an article in *The Daily News* Canon Masterman writes as follows, and we fully endorse his words: "Peace is only possible now at the cost of the sacrifice of the interests of the smaller Powers that have trusted us, and whose cause we dare not betray. It is true that we are fighting for the preservation of all that the British Empire stands for in the world; that unwillingness to endure to the end would mean a betrayal of all who have died for the cause for which we are fighting. But even if we were willing to sacrifice our own interests, we cannot sacrifice the interests of others."

The genuine peacemaker will never mistake the word for the thing. Just because peace is in itself so good, and makes a strong appeal to his religious affections, he will refuse to be sentimental about it. An unrepentant Germany has nothing desirable to offer us. When she loves peace enough to attempt to make reparation for the terrible wrong she has done we shall gladly confer. Meanwhile her offer, with its instinct for stage-management, leaves us cold, except for its implicit confession that war-weariness is growing in her midst and she no longer hopes for victory. There indeed all good men, who care for justice and goodwill, may find some ground for sober expectation. In the words of Abraham Lincoln, which once again, with only a slight change of historical reference, seem designed for our warning and help in the present crisis: "Peace does not appear so distant as it did. I hope it will come soon, and come to stay; and so come as to be worth the keeping in all future time. It will then have been proved that among freemen there can be no successful appeal from the ballot to the bullet, and that they who take such appeal are sure to lose their case and pay the cost....Still, let us not be over-sanguine of a speedy, final triumph. Let us be quite sober. Let us diligently apply the means, never doubting that a just God, in His own good time, will give us the rightful result."

Good Thoughts for Evil Times.

The sun descending in the West,
The evening star doth shine;
The birds are silent in their nest,
And I must seek for mine.
The moon, like a flower,
In heaven's high bower,
With silent delight
Sits and smiles on the night.

Farewell, green fields and happy groves,
Where flocks have took delight.
Where Lambs have nibbled, silent moves
The feet of angels bright;
Unseen they pour blessing,
And joy without ceasing,
On each bud and blossom,
And each sleeping bosom....

And there the lion's ruddy eyes
Shall flow with tears of gold,
And pitying the tender cries,
And walking round the fold,
Saying: Wrath by His meekness.
And, by His health, sickness,
Is driven away
From our immortal day....

William Blake.

I ALMOST always feel inclined, when I happen to say anything to soldiers, to impress upon them, in a few brief remarks, the importance of success in this contest. It is not merely for to-day, but for all time to come, that we should perpetuate for our children's children that great and free government which we have enjoyed all our lives. I beg you to remember this, not merely for my sake, but for yours. I happen, temporarily, to occupy this White House. I am a living witness that any one of your children may look to come here as my father's child has. It is in order that each one of you may have, through this free government which we have enjoyed, an open field and a fair chance for your industry, enterprise, and intelligence; that you may all have equal privileges in the race of life, with all its desirable human aspirations. It is for this the struggle should be maintained, that we may not lose our birthright—not only for one but for two or three years. The nation is worth fighting for, to secure such an inestimable jewel.—*From an address given by Abrahdm Lincoln to the 166th Ohio Regiment, August* 22, 1864.

THOU, O Lord, art the helper of the helpless, the hope of the hopeless; the pilot of the tempest-tossed, the haven of them who sail, the physician of the sick. O make thyself all things unto all men. For thou knowest man and his desire, his habitation and his wants. Deliver, O Lord, this city, and all the country wherein we dwell, from suffering and want too great for our strength, from the terrors of the sea and air, from hostile invasion, and from civil strife. Appease the schisms of the churches, abate the fury of the enemy; receive us all into Thy kingdom, owning us for children of the light; and grant us thy peace and love, O Lord our God, all the days of our life. AMEN.

WHY ME?

BY THE REV. L. P. JACKS, D.D.

And when they led him away they laid hold of one Simon of Cyrene, coming from the country, and laid on him the cross to bear it after Jesus.—Luke xxiii. 26.

WE have a saying that "so long as God's work is done, it matters not who does it, you or I or anybody else." Sometimes the notion takes a bolder form and we hear people saying, or half saying, that so long as God's work gets done, the time at which it gets done is of no importance, whether to-day, to-morrow, or a thousand years hence. The triumph of Christianity, for example. The essential thing is that Christianity should triumph; *when* the triumph comes off, in our life-time, in the life-time of our children, or in the life-time of their descendants fifty generations from now—that is quite a secondary consideration, in fact hardly a consideration at all. Or the "far off divine event to which the whole creation moves." Enough if the divine event happen *sometime;* it may be as far off as you like, or as near to as you like, without making much difference. The particular set of individuals who are to be alive when the divine event takes place has nothing to do with the order of Providence. As long as some individuals are alive to enjoy it when it comes, it does not matter *who* they are; nor does it matter how many generations have had to wait for it, and not enjoyed it in the meantime, provided only it comes at last.

There is yet another form in which we find the same idea asserting itself. We are all agreed that *suffering* is needed for the redemption of the world. Mankind travels through pain to joy. That, we say, is the divine law of the universe. And here again the notion creeps in that so long as the debt of suffering is paid, it is of no consequence *who* pays the debt nor *when* it is paid. God enacts general laws for the government of the world, of which this law of suffering is one. And he leaves it at that. So long as *somebody* suffers it does not matter whether the sufferer be Peter or Paul. Provided the due amount of suffering be paid the law is satisfied just as well by the one as the other, just as well if the blow falls upon us as if it fell on our children, or on some generation in the distant past or in the distant future. Tears must be shed, blood must be poured out, hearts must be broken, that is the law of life—but *whose* tears, *whose* blood *whose* hearts?—the Divine order of the world has nothing to do with that! Such is the idea. It represents a very quaint sort of justice, when you come to think of all that it means.

Happily there is hardly a trace in the Bible of this dismal and disheartening creed. The Bible is always interested in the *individual* who does the deed as well as in the deed which he does—in the sufferer, as well as in the suffering. The God of the Bible selects his men, whether to work or to suffer, and he chooses his time. According to Jesus the day and the hour is precisely that which the Father knoweth and which nobody else knows, and to know the day and the hour is to know the individuals who are alive when the day dawns or the hour strikes. The God of the Bible is not content with *anybody;* he chooses *somebody*. Moses was God's man; so was Joshua, so was David, carefully picked out from among his brethren and anointed with oil for his part. The same in the New Testament. John the Baptist was not a haphazard individual: he was a man sent from God. Paul was not a casual prophet: he had been set apart from his mother's womb to preach the Gospel. I cannot imagine anything more out of harmony with the whole temper, teaching, letter and spirit of the Bible than this notion of a God who enacts general laws and then leaves their consequences to fall on what heads they may. Even the notion, on which so much scorn has been poured, that God chose the Jews for his own people, is sound at bottom. It means that God is particular in the agents He employs, that He will not put up with *anybody* to do His work, that He *does* care about the individuals who are to bear the agony or maintain the honour of the human race.

This sense of the importance of the individual, so deeply characteristic of the Bible, seems to me to be brought out in a very vivid way by this little incident of Simon of Cyrene. At first sight the incident looks trivial: but its interest grows as we ponder it. We know nothing of Simon beyond the bare fact here recorded of him, and the mention of his name seems at first to be quite insignificant. If Simon had been a person of great importance, or if he had been one of the chief actors in the Gospel drama, then it would have been interesting to learn that this person, whom we knew so well, had been selected to bear the cross of Christ. But he is nothing to us. What have we to do with Simon of Cyrene? We do not know him. We have never heard of him before. He was just a casual sightseer, some Tom, Dick, or Harry who happened to be present, a man who has nothing to do with the story. His name is of no importance. That somebody bore the cross is certainly worth noting, but if the cross-bearer had been anybody else in the multitude, it would have made no difference to the interest of the narrative. So far as we are concerned any other name would have done just as well. No historical purpose is served by mentioning him, no literary purpose, no artistic purpose. It is a piece of gratuitous information. It leaves us no wiser than we should have been if the name had been left out.

That is our point of view. But these men of old, with their strong sense of the importance of the individual, looked at the incident differently. To be sure, it does not matter very much *to us* who bore the cross—Simon the unknown, or any other unknown who might have been present. *But it mattered very much to Simon.* As he toiled along under his burden, at once so heavy, so sudden, so unexpected and so undeserved, can you not imagine the question that was running in his mind? The question was "Why *me*, why *me?*" "The cross must be borne by somebody," he would think. "Yes, but *why me?*" In the throng that lined the roads he would see hundreds of persons, stronger men than himself, perhaps, or friends of the martyred prophet who had been implicated in his teachings, and any one of these, he would think, would have been a fitter person than himself, a stranger, a man who had had nothing to do with these things. And all the time the thought at the bottom of his consciousness would be the same—"Why *me*, Simon of Cyrene, of all persons in the world?" That was *his* point of view; the point of view which the writer takes, putting himself inside the situation as it were, giving us the name and the place where Simon lived, so that hereafter his neighbours might say to him "*You* were the

man," and Simon might answer: "Yes, it was I—and no other. That experience fell to *my* lot—and I want to know why?" An interesting question!

This question of Simon's—this "why me"?—is it not deeply stirring the souls of all men at the present moment? This awful trial of faith, of patience, of courage, and of every virtue man possesses through which we are all passing—this trial, we say, has fallen on the world. *On the world!* No, it has fallen upon *us*, which is a very different thing. If it had occurred a generation ago it would have fallen on *the world*, and all the general laws which require such things to happen would have been satisfied. Had it occurred a generation hence it would have fallen on *the world*, and the general laws would have been satisfied in like manner. But it has fallen to the lot neither of the past generation nor to the future, but to the present—*to us!* Had it fallen in the last generation thousands of people who are now talking about these things, or discussing them from armchairs, would have been dead on the battlefields. Had it fallen in the next, thousands of those who are now dead on the battlefield would have died in their beds. Other wounds would have bled, other eyes would have wept, other hearts would have been broken. Why *ours*, why *ours?*

As day by day you scan the list of killed and wounded in the casualty lists, you may read a Simon of Cyrene in every name—a man, aye, a family, who has been "laid hold of," and compelled to bear the cross. Every name stands for an individual who has been addressed by his name and upon whose shoulder a mysterious hand has been laid, and the words spoken: "You and no other shall carry this load. It is not a man, not a woman, but *you* that I summon." And whose is the hand that touches us, whose is the voice that summons us by our name? It is the hand and the voice of God!

But there is another side to all this. Simon of Cyrene was not the only man that day to ask himself the question "Why me?" Those others of whom I have spoken, that great throng of bystanders and spectators, so many of whom might have had the cross laid upon their shoulders instead of Simon—what of them? Those stronger men who had *not* been forced to bear it, those friends of Jesus, any one of whom would have been, so far as human reason can see, so much more fitting than this stranger to take up so intimate and sacred a burden—what of them? "This," they would say, "ought to have fallen upon *us*. *We* are the persons—whose training, whose professions mark us out as the fittest to bear the cross—we who are the friends of Christ. We are the ones who ought to have been 'laid hold of'—we who have so often talked over the Cross with the Christ—not this man of Cyrene who has never heard of it before." Was Peter there, I wonder—Peter, who had declared, though all men forsake thee yet will not I? How it must have *hurt* Peter to see that stranger struggling under a load which was properly his own! "Why *not* me?" would be *his* question, and I imagine it would cut him to the heart.

Many of us are in that position, Peter's—more, I think, than in the other. Our partial immunity from the burden of the cross, which weighs upon our brethren, and still more our total immunity, if any of us can now claim to be totally immune, is an awful and mysterious thing. It ought to fill us with searchings of heart. May it not be that we also have a burden—a burden laid upon us by the very fact that we are immune, that the call to suffer the worst has *not* come to us but to somebody else? Ours, then, is the burden of showing hereafter that we are worthy of the immunity we now enjoy.

We are all in the same case. Those who stand at the centre of this tragedy and endure the worst; those who stand nearer the circumference and endure half as much; those who stand outside altogether and only look on and endure nothing at all—all have the same question on their hands—why *me?* Are you a looker-on, and is your neighbour a sufferer? Can you give any reason for that arrangement? Do you say that in every tragedy some must suffer and others must look on? Yes, but why are you the looker-on and your neighbour the sufferer? Why not the other way about? What difference would it make to the general law if *you* suffered while the other man looked on? None at all! But it would make a great difference to *you*, and it would make a great difference to *him*. Once more then—why *me?*

Religion is very closely connected with that question. It is a personal affair. True, religion has something to do with general laws, but not nearly so much as most people imagine. It has far more to do with the "why-me?" side of things; and quite as much to do with it when our position is one of privilege and immunity as when it is one of hardship and suffering. To the end of the world there will always be that distinction—some who bear the burdens, and others whose burdens are borne for them. It looks unfair, and when we compare the two lots we are apt to say hard words about the fortunate ones. But the thing would be less of an evil, perhaps no evil at all, if the man with the privilege—the man exempted from the burden—would always remember to ask himself "Why me?" Who am I and what have I done—and who is my neighbour and what has he done—that the lot should be thus divided—him to suffer and me to reap the benefit of his suffering? Press that question home and your privilege, your exemption, begins to appear in another light! It, too, becomes a burden, the burden of the Lord—a divine call to justify the position of immunity in which you stand. That you have *not* been forced to bear the cross, as Simon has, is not as you might suppose a distinction in your favour. It is a positive, not a negative, and it is against you! It means that a harder thing has fallen to your lot than to his—the task of justifying your own immunity. Waste not too much pity on Simon, much as he deserves it. Think a little more of your own case.

A greater figure than that of Simon of Cyrene was present on this occasion, indeed, he was the chief actor in it, and he spoke for Simon as well as for himself. You remember what he said to the lookers-on at the tragedy—to the crowds of sorrowful sightseers who followed him with tears and lamentations on the road to Calvary. "Daughters of Jerusalem," he said, "weep not for me, but weep for yourselves and for your children."

EFFICIENCY.

We are constantly being told that the reason why we are making such slow progress in the war is to be found in our lack of efficiency, and to some extent it is true. It is very desirable that we should become more efficient, but only on a condition which is too commonly overlooked. That condition is that at the same time we make progress in morality and the art of decent living.

There is no doubt that the typical German of to-day is marvellously efficient, nor that the typical South Sea Islander is very inefficient. There is, however, considerable, room for doubt as to which is the more desirable character, for the one is, at any rate, a convert from cannibalism, and the other a pervert to something nearly, if not quite, as bad. The one does not trouble himself about efficiency, while the other has made a gospel of it, with what results we now see. Now we are beginning to preach it as a gospel which is to make all things new and good, if only we will practise it. Will it have the same result with us as it has had in Germany? It may well be so, if we get into the way of regarding efficiency as an end desirable for its own sake apart from the uses to which it is to be put. One may be efficient in the service of the devil as well as in that of God.

There is a real danger ahead of us here. Take, for example, much of the talk one hears about the necessity for a more efficient system of education. What is too often the improvement desired? Not one that shall turn out men and women of a higher intellectual and spiritual type, but one that will make of them more effective producers of material things. We want the latter indeed, but we want the former far more. Inefficient as we are in many ways, we have in the past been very efficient in some directions. We have developed our producing system in certain great industries in a marvellous way. Great piles of money have been made, and at the same time the dirty wildernesses of the coal fields, and the slums of our manufacturing centres; all quite unnecessary had our efficiency been directed to nobler ends. Had it been guided by nobler ideals there might have been quite as much money made, if not all going into the same pockets, and far less squalor and misery. I do not think we want any more of such misguided efficiency.

It is astonishing to note to what an extent we have fallen into the habit of extolling our industrial and commercial achievements as something truly great and noble in themselves, apart altogether from the effects which they have had upon our spiritual and moral life. There is a speech of one of the public men of

the last century, a man of very noble character in many respects, in which he fairly revelled in the miles of railway we had laid down, as if it must make a better world. There was really no reason to suppose that of itself it would do anything of the kind.

In all such matters the Germans have come ahead of us and often improved upon our achievements. Many of them think that it is because of this that we are waging war upon them. If that were true, it would have been at once the most foolish and the most wicked thing we could have done. For we cannot stamp out their efficiency, whereas we might have improved our own. I make no plea against efficiency. We do indeed need to become more efficient if we are to hold our own after the war. It is not by a sudden glorious outburst of energy, such as we are now displaying, that we can permanently hold our place and fulfil our great destiny in the world's history. We do, indeed, need that men shall arise who will teach us how to be more effective and less wasteful in our secular undertakings; but more, far more, do we need men who shall have power to impress upon us the true end of life, and make us love the great ideals. We need the great organisers and the disciplined workers; but far greater is our need of the prophets of God and their faithful disciples. Only under the guidance of such prophets and in the hands of such disciples can the efficiency we desire be a real and permanent gain to humanity. Without them it may only help to drag us down to the level of those enemies whom we so severely and rightly condemn, and convert our material victory into a spiritual defeat.

IGNOTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

OUR YOUNG MEN.

To the Editor of THE INQUIRER.

SIR,—May we be allowed to inform your readers through your columns that a complete list of donors to the Hostel and Social Centre funds will be published next week, and that it would be convenient if further promises of support (which need not necessarily be accompanied by a remittance) were to reach me in time for inclusion in that list.—Yours, &c.,

R. MORTIMER MONTGOMERY,
Hon. Sec. and Treasurer of Fund.
5 *Crown Office Row, Temple, E.C.*

"OUR UNSEEN ALLIES."

To the Editor of THE INQUIRER.

SIR,—I am sure I shall be voicing the opinions of many of your readers when I write to thank you for your leading article in the current issue. It must be apparent to many that the moral visions which inspired the war at the beginning are gradually being obscured; and that the tendency now is more and more to dwell upon the military and material aspects of the conflicts. In the present awful welter of blood, there is an increasing danger that the sublime aspects, so vividly put forward by Mr. Asquith at the commencement, will be overlooked, and, to a large extent, forgotten. Your article is a timely reminder of the fact that, originally and primarily, war was declared, at any rate by England, upon moral issues.

I think that we, as Unitarians, are entitled to congratulate ourselves that Mr. Austen Chamberlain is a member of the new Government as he was of the old.—Yours, &c., W. O. FRENCH.

11 *Old Compton Street, W.*
December 10.

CONSERVATISM IN WORSHIP.

To the Editor of THE INQUIRER.

SIR,—I feel bound, even at the risk of being labelled Conservative, to protest vigorously against the suggestion made by Mr. Meade King in your last issue of an expurgated edition of the Bible. Not only would this new Canon be exceedingly difficult to form, as so many conflicting interests would require their particular point of view retained, or even emphasised, but the great value of the Bible as a record of progressive morals and enlarging spiritual outlook would be lost. The comparison of a primitive with a more enlightened ethic inspires the vision of what morality may yet be: we learn from the errors of the past as well as from its victories, and the retention only of the final stages in progressive theological ideas would be comparable to a treatise on evolution which omitted the protoplasm as being out of touch with modern thought. As a teacher of the Bible, horrors and all, I have laboured to show the historic development of its morality, and to induce the conclusion that "the thoughts of men are widened with the process of the suns." Ministers can always draw similar conclusions, and are, many of them, at liberty to supplement the Biblical with other prophets, but to impose one's own preferences on the less well-informed would be to apply that "end of the wedge" which must be now diaphanous. Besides, what does Milton say about "a fugitive and cloistered virtue that never sallies out to seek its adversary"?—Yours, &c.,

H. G. ABEL.

Barnstaple Grammar School.
December 10, 1916.

BOOKS AND REVIEWS.

THE NECESSITY OF CHRIST. By the Rev. W. E. Orchard, D.D. London: J. M. DENT & SON, 2*s.* 6*d.* net.

THIS little volume is a very earnest and thoughtful piece of work, and has all the interest which accompanies the disclosure of personal experience and conviction. It is original in its method and aim, and traverses many lines of inquiry. But I think it will seem convincing only to those who are already convinced; and its treatment of views which it rejects is so summary that it can hardly have much weight with their advocates. My own sympathies are so strongly with the writer in the maintenance of affirmative Christianity that, while dissenting from its main thesis, I find it an unwelcome task to offer even the few unfavourable criticisms that a short review will allow.

It is assumed throughout that "all religion looks toward an Incarnation as the only answer to its prayer" (p. 103), and that without this "all religion remains a crying for the moon" (p. 56). But this is far from universally true. Hebrew religion, especially in its higher forms, is, to this day, strongly opposed to such a view. The same is true of Mohammedanism; and many devout theists are quite unconscious of the alleged longing. It might with equal truth be affirmed that, so far as it affects the ordinary man, it belongs to lower and anthropomorphic kinds of religion. We are told further that, "The Christ ought to come as soon as the world is conscious of its need of Him" (p. 141). Yet he did not come for uncounted ages after all religion was longing for him; so that through far the greater part of human history, and to this day with the greater portion of mankind, religion is only a crying for the moon—surely a most depressing conclusion.

In the chapter on "The necessity of Christ to thought," it is admitted that "in every exercise of thought, we are implicitly assuming that personality is the ultimate reality, and personal adjustments and personal relationship the real clue to existence. This brings us very close to the Christian faith in God the Father" (p. 37). But this happy result is of no avail, because scepticism may "suggest that the total basis of our life may be invalid" (p. 38). Therefore we must fall back upon Christ as "the Infinite in the finite, the Eternal in the temporal, God in man." In other words, we are to have no confidence in the highest intuitions of the spiritual reason, but are to give absolute credence to a mass of fallible human testimony, and the interpretation of that testimony by Greek thinkers some hundreds of years later. Here, apparently, scepticism is now paralysed, though in former times it had a good deal to say.

In "The necessity of Christ to personality," we meet with the extraordinary statement that "it is impossible to worship a God who knows nothing of life from our side of the veil..... Omniscience cannot understand our limitations....We must have as a God one who has experienced life on our terms, or for us there is no God" (p. 107 *sq.*). It need hardly be said that the statement is entirely contrary to fact; for millions have worshipped a high and lofty One, who was expressly believed to have no experience of our limitations. Such a view, moreover, has this strange result, that for mankind as a whole there is no God, for mankind is sinful; but it is admitted that the incarnate God had no experience of sin, and therefore did not, after all, experience life on our terms, and must have failed to understand us on the very point that most needed to

be understood. But further, what an extraordinary Omniscience that is which is shut out from understanding multitudes of things in its own creation! This is a new and singular answer to the question, *cur Deus homo*? God was unable to understand man or sympathise with him without trying the experiment of becoming Himself a man. According to the scientific view of the duration of man upon the earth, God must have waited hundreds of thousands of years before trying the experiment; and then how strange was the result. Christ, according to the hypothesis, "is an infinite Person" (p. 109), "the Word" being his "very personality" (p. 61); and yet he "had not even a knowledge of His own divine personality save as that came to Him gradually and through a purely human consciousness" (p. 88). This picture of God forgetting who he was, and "searching for some explanation of His own consciousness" (p. 75), is to me, I confess, simply unthinkable, and appears far beneath the grand descriptions in the Hebrew prophets, and far less appealing than Christ's own picture of the Father who sees the sparrow's fall, and counts the hairs of our heads. But, more astonishing still, the result of this strange and belated experiment of curiosity and love has been almost complete failure, and "at present Christianity is losing heat faster than it can generate it, pouring its healing waters into a desert of sand, which swallows them up and remains desert still" (p. 122). Can there be a more deplorable representation of divine feebleness and failure?

Towards the close of the volume, we are assured that "unless Christ is God.... we really have no revelation of God" (p. 141). Thus in a single sentence the Old Testament, as a record of progressive revelation, is flung overboard, and psalmists and prophets are consigned to the limbo of mistaken dreamers; Paul is rebuked for his assertion that God had manifested his eternal power and godhead to the heathen through the works of creation, and Wordsworth is charged with folly in supposing that he discerned in nature a Spirit deeply interfused. And indeed Dr. Orchard condemns himself for his previous admissions that God had "not left Himself without a witness in any land or age" (p. 71), and that "The vastness, the power, the order, the beauty of nature, constitute to the sensitive soul a positive revelation of God" (p. 103), and that God can be found within the soul, most intimately, "whether through the toil of philosophic thought, or by the swifter intuitions of the heart" (pp. 104 *sqq.*). Thus his own sensitive soul protests against his dogma, and divine revealings come, and plead for a more worthy reception.

In conclusion, I must refer to the statement, made without evidence as though it were an admitted fact, that in British Unitarianism the ethical side of Christianity had been made exclusive (p. 10). I am sure that Dr. Orchard would not willingly misrepresent; and therefore it is necessary to correct such an erroneous impression. The ethical standard of Unitarianism has rested on a deep religious foundation, and I may add (though in an undogmatic body there may be exceptions) on a profound, vital, and practical faith in Jesus Christ; for Unitarians have recognised a clear distinction between an operative faith in Christ and belief in some particular dogma about his nature. The Unitarian cannot admit for a moment that no comfort can be found in the sympathy of the heavenly Father who has never died, and that there is no redeeming and elevating power in the belief that the Divine Love dwelt in the heart of the man Christ Jesus, through him was seeking and saving the lost, and giving, not the only, but the purest and fullest revelation of itself. Whosoever is in communion with the love of Christ knows God, having the witness in himself, and "God dwells in him, and he in God." So the Unitarian cannot yield to that thankless pessimism which can regard man only as "a profoundly unhappy being" (p. 91), whom everything except the ecclesiastical dogma "leads either to a *cul-de-sac* or to the bottomless pit" (p. 111). Man, in contemplating the glory of God's Love and Holiness, must indeed have his times of humiliation and sorrow; but he may lose all thought of self, even of his sin, in the splendour of that vision, and learn to receive as blessed angels the sorrows and trials by which the trustful character is deepened and refined.

Other thoughts lie open to criticism, but we have already exceeded our space. Perhaps sufficient has been said to indicate certain cautions which the reader should observe in perusing this interesting and clearly written statement of neo-orthodoxy.

James Drummond.

Oxford.

PUBLICATIONS RECEIVED.

Messrs. Hodder & Stoughton.—The Treatment of Armenians in the Ottoman Empire. Documents presented to Viscount Grey of Fallodon. With a preface by Viscount Bryce. 3*s.* net.

Messrs. Longmans & Co.—Form and Content in the Christian Tradition. W. Sanday, D.D., and N. P. Williams, M.A. 6*s.* net. The Valley of Decision by E. A. Burroughs, M.A. 5*s.* net.

Messrs. T. Fisher Unwin.—Five Masters of French Romance. Albert Léon Guérard. 6*s.* net. Britain Transformed. 6*d.* net.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

100th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	15,166	5	7
Mrs. Bredall (fifth donation)	1	0	0
Liscard Memorial Church and War Sewing Party, per Mrs. Johnson (twenty-first monthly donation) ..	3	13	10
Mrs. Leech	0	10	0
Highgate Unitarian Church, per the Rev. A. A. Charlesworth (twelfth donation) ..	5	0	9
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Miss M. Thornely (fourth donation)	2	0	0
Proceeds of a Lantern Show by Eric Coventry and two friends (second donation)..	0	12	6
Mrs. F. J. Lewis (fifth donation)	1	1	0
Mr. E. W. Marten (second donation)	0	10	0
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Parcels have been received from: Miss Purdie; The Wandsworth Women's League (per Mrs. E. Jones); Miss Davies; Mrs. Dent; Miss Worthington; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Grundy, Royston; The Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Rochester Girls' Grammar School; Mrs. Rink; St. Thomas Chapel Sewing Circle, Ringwood (per Mrs. Conway); Bournemouth Unitarian Working Party (per Mrs. V. D. Davis); Epsom Sewing Society (per Mrs. Thornely); Miss Short; Mrs. John Harwood; Mrs. Buckley; Mrs. W. Andrews; The Besboro' Road Working Party, Birkenhead (per Miss Ogden); Mrs. Fellows Pearson; Mrs. C. L. Preston; Mrs. Titterton; Mrs. Nuttall; Mrs. Edwards; The Sewing Circle of the Free Christian Church, Horsham (per Mrs. Marten); Mrs. Shannon.

WEEKLY NOTES.

The next day after my arrival at Calais I spent a good deal of time at the Hut. There were nearly 900 men to dinner between 11.30 and 1 P.M., and about 500 to supper. In the afternoon there was an excellent cinema performance for the wounded from the hospitals, and there were also present a good many "permissionaires" (men on short leave from the front passing through Calais). Altogether the average number of men passing through the Hut in a day is about 2,000, and as the staff only numbers 18, the work is very heavy. It is open from 4 A.M. till 9 P.M. now. For about a fortnight leave men came in, and, having nowhere to go, slept on the floor. But it proved impossible—and

undesirable—to run a day and night service, so late comers are provided with a meal elsewhere, and empty warehouses have been hired by the army for the men to sleep in when they are obliged to stay overnight for their boat or train. Those who have to leave early come for their early breakfast soon after 4 A.M. It has been necessary to enlarge the kitchen considerably and also the reading room. The orchestra is practising diligently and is already very good. To-morrow I go to a place some three hours off by train, to visit a civil hospital, and shall have to stay the night and shall not return till Sunday evening. So much time has been taken up with official visits, and seeing people and making plans, that I have not had time to visit any hospitals here yet—but I shall do so next week. ROSE ALLEN.

December 8.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.
Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

THE cases of toys have now been dispatched to nine of the Colonies Scolaires for Belgian Children, containing in all nearly a thousand toys. A further consignment will be going out shortly, for which more toys will be gladly received. After the end of the year the Toy Fund will be closed. Further gifts have been received from: Mrs. Cook; Members of the Essex Church Girls' Club (per Miss Violet Preston); West Grove Women's League, Cardiff (per Mrs. Fox); Mrs. Ready; Mrs. Arthur Green; and Mr. and Mrs. T. F. Hawthorne (per Mrs. Ellerton).

All gifts for our Toy Fund should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.

THE BOYS' OWN BRIGADE.

THE Liverpool Battalion Executive report that the companies forming the Battalion have only met once during the year, at the Battalion Church Parade at Hope Street Church in October, 1915.

The continued absence of practically all the officers and the late hours boys are kept at work have seriously hampered operations. However, all four companies continued their usual activities through the winter, 1915-16, until the lighting restrictions and darkened streets further hindered operations. This resulted in the meetings of the 9th (Birkenhead) and 11th (Bootle) Companies being temporarily suspended, and they have not been able to be resumed this winter.

The 7th Company, Mill Street, under a relay of officers-in-charge, continued activities throughout the summer, taking advantage of the long evenings and the field owned by the Mission. The Junior Corps, with twenty-eight keen members, gives promise of a strong company in the future.

The 8th Company, Hamilton Road, had a successful season, 1915-16, until the enlistment of their captain caused them to suspend meetings for the summer. The company is now being held together through the influence of the Sunday-school and church. The majority, the more thoughtful boys, understanding something of present-day difficulties, adhere faithfully and are regular in attendance. It is hoped shortly to resume weekly parades.

The Executive have heard with pleasure and pride of the honours awarded to two of the Battalion officers, to whom they extend hearty congratulations: 2nd Lieut. G. E. Morton, Military Cross; Serjeant J. Armitage, Military Medal.

CHRISTMAS APPEALS.

THE Rev. Arthur Golland writes from 46 Bell Street, London, N.W.:—May I ask the help of your readers for the Bell Street Missionary's funds? We have lost, by the death of subscribers, the expectation of money to a considerable amount, and so not only do we need sorely aid from the generous supporters to whom at this season we are accustomed to turn with confidence, but we need also to find new friends. There is widely prevalent a notionthat the working classes are just now stocking their houses with pianos, and collecting rubies and pearls. This is not true so far as our neighbourhood is concerned. To accompany me on one day's visiting would reveal to most outsiders unsuspected depths of poverty, and fully prepare them for the statement that there is increasing distress, and a growing call on our resources. Our Poor's Purse, Christmas and general funds need help, and parcels of clothing, always welcome, will be gratefully distributed.

THE Rev. W. J. Piggott writes from 51 Stamford Street, S.E.:—I earnestly trust that your readers will again support the special work our Mission carries on through the Minister's Poor's Purse. The usual Church and School Parties have been severely restricted, and some entirely abandoned; but the needs of the very poor and aged, the frail and the sick, these are always very real and very near to our hearts at Blackfriars. The struggle to live honestly has become most severe in many trades; and sickness, especially among the children, is very prevalent—but the parents' income will not permit many simple and vitally necessary things ordered by the doctor. A few pounds covers a very great deal of work if wisely administered. Tickets for coal, food and clothing, Surgical Aid Society and Hospital Letters, and gifts of clothing for both sexes would be very welcome just now. So I appeal once more for your kind gifts, which will be most thankfully received, acknowledged and administered.

THE Rev. Gordon Cooper writes from The Parsonage, Mansford Street, Bethnal Green, E.:—Several of your readers have been good enough, for many years now, to send me contributions for the Poor's Purse and the Christmas Fund at the Mansford Street Mission. May I again appeal to them, and to others too, for their help this Christmas? The Poor's Purse enables me to help many deserving cases that come to my notice, and at present, I have no funds in hand for this purpose. The purse needs refilling! The Sunday school teachers, too, are anxious that the children should have their Christmas entertainment as usual, and I ask your readers for a few donations to defray the cost of these annual parties.

NEWS OF THE CHURCHES.

Bradford. — A social meeting in connection with Broadway Avenue Church, promoted by the members of the choir for the purpose of raising funds for music has just been held, and about 120 friends were present. Mr. Blythe, the organist, and his assistants had provided a capital programme of music and games, and the meeting was financially and otherwise a success. A number of the teachers organised a party, held last Saturday, to raise funds to send parcels to the boys who are with His Majesty's Forces, and 80 teachers and scholars spent a happy evening together. As a result a substantial parcel will be sent to each one. There are some in India, Africa, Macdeonia, and France.

Ilford.—The annual reunion and sale of work took place in the schoolroom of the Unitarian Church, Ilford, on Saturday, and proved, as usual, a highly enjoyable function. The local branch of the British League of Unitarian Women, the presiden. of which is Mrs. E. R. Fyson, with Mrst M. H. Green as hon. secretary, and Mrs. J. G. Foster, treasurer, and leader of the serving circle section, was responsible for filling the principal stalls, and made an excellent display, despite the fact that the members have devoted many of their activities to war work during the year. At the opening ceremony in the afternoon, Mr. John Kinsman, chairman of the church, presided, supported by Mrs. Webb, of Brentwood, who had kindly consented to open the sale; Miss Evelyn Webb; the Rev. A. H. Biggs, minister of the church; and Mr. E. R. Fyson, president of the London and South Eastern Counties Provincial Assembly. The chairman cordially welcomed all the friends who had come to assist in the sale, the object of which was to improve the finances of the church, so as to reduce the estimated deficit to a minimum. He also emphasised the value of religion to the nation, as well as to the individual. Miss Webb contributed a charming vocal solo; and Mr. Fyson spoke upon the need for keeping the churches and their various institutions in a healthy condition during the trying times in which we are living. Our boys at the front were heroically doing their bit, and they would not think much of us if we at home allowed the churches to suffer in their absence. Mrs. Webb, in a cordial little speech, declared the sale open, and the Rev. A. H. Biggs expressed the thanks of the church to her for her kindness in coming up from Brentwood to help and encourage them. He also spoke with pleasure of the presence of Mr. Gillespie, a former regular worshipper with them, who, although removed from the district, still retained his interest in their work. In the course of the evening various musical and dramatic items were contributed. The church treasurer

(Mr. A. Beecroft) subsequently announced the financial results, which included a donation of £8 15*s.*, collected in various sums by Miss Dorothy Syer and Miss Phyllis Coote from the young members who have joined the church during the last few years. The net total amounted to £66, which is about £20 in excess of the sum obtained last year.

Leeds.—A "Pound Day" in aid of the convalescent Belgian soldiers at the Camp du Ruchard, France, for whom Mrs. Bernard Allen recently made an appeal in connection with the Belgian Hospital Fund, was held in the vestry of Mill Hill Chapel on Tuesday afternoon, December 5. The sum of £21 2*s.* was realised, and 46 lbs. of Benger's Food and 19 lbs. of condensed milk were collected.

London: Hackney.—By the death of Mrs. Whitehead, which occurred after a very short illness, on Friday, December 8, the New Gravel Pit Church, Hackney, has lost one of its most respected and beloved members. The widow of a former minister, the Rev. James Thornely Whitehead, Mrs. Whitehead came with her husband from Ainsworth, near Bury, Lancashire, when she settled in Hackney. Her interest in the Church and school and all the connected activities was maintained to the end, and her unfailing sympathy and understanding endeared her to young and old alike, and made of her a valued friend. Despite her eighty years, she had lost nothing of her mental vigour and kept in touch with modern movements that made for the progress of mankind. The sympathy of all who knew her will be with her son and daughter.

Manchester: Bradford.—Mr. A. H. Heale of the Pioneer Preachers' Hostel, London, has accepted a unanimous invitation to the pastorate of the Mill Street Free Church, and he expects to commence his duties on January 1, 1917.

Manchester: Cross Street Chapel.—Not only Manchester Unitarianism but many other good causes have reason to mourn the loss they have suffered through the death of Miss Potter, of Fallowfield, Manchester, on the 3rd of this month. As the eldest daughter of the late Sidney Potter, of Manchester, she was connected with long traditions of religious liberalism in the neighbourhood, and was deeply attached to the venerable chapel in Cross Street and its worship. Her religious convictions were firmly rooted, and caused her to be most staunch in her adherence to her faith. All who knew Miss Potter realise that they have lost a friend of gracious and elevated personality. With great warmth of heart and sympathy, she had an alert and attentive interest in the movements of the world at large; but the needy and distressed were especially near to her thoughts. Among the many objects and institutions she actively helped were the Sick Poor and Private Nursing Home, the Ardwick District Home, the Salford District Home, the Rusholme Nursing Home, and the Gaskell Memorial Home. Of the last named Miss Potter became President, in succession to Miss Gaskell, and in this and similar offices her great goodness and clear judgment were highly valued. Into all such work Miss Potter carried the same fine spirit that endeared her to a very large circle of friends.

Nantwich.—The 228th Anniversary Services were held at the Old Presbyterian (Unitarian) Chapel on Sunday last. The preacher was the Rev. A. E. O'Connor, of Shrewsbury. In the afternoon, he delivered an address to the children on the "Parable of the Talents," and in the evening he preached on "Our Spiritual Ancestry."

Newark.—On Monday, December 4, the first concert since the re-opening of the Church was held and was in every way most successful. The school was filled with an appreciative audience, and the children of the church and school performed the cantata "Daisy Darling's Dream" excellently. The second part of the programme was given by friends in the town, including Sapper F. A. Davis, a member of the Church at Walsall, who is training at Newark.

Newcastle-on-Tyne.—The death has occurred, at the age of 94, of the oldest member of the Church of the Divine Unity, Newcastle-on-Tyne, Mr. John Bainbridge. Over seventy years ago he was greatly influenced by the addresses of Joseph Barker, and after giving the subject of religion careful thought, he joined the congregation then meeting in the Hanover Square Chapel. His reminiscences of those days were interesting, and especially of the ministry of the Rev. George Harris. For many years he was a member of the Church Committee and of the Committee of the Northumberland and Durham Unitarian Association. He was superintendent of the Sunday school which used to meet at Ballast Hills, and later worked in connection with the Mission at Byker. He was also prominent locally as a temperance worker. Fifty-eight years ago he opened a business on Tyneside as a ship and general smith which is now carried on by his son. The funeral service was conducted at Elswick Cemetery by the Rev. Alfred Hall.

Northampton.—The death of Private Reginald Kitchener, which occurred in a hospital at Rouen on November 16, as a result of wounds, is recorded in the calendar of the Kettering Road Church. He was 22 years of age, and a most regular worshipper at the church, to which he was greatly devoted. His loss is deeply regretted, for he had given so much promise of useful service, and his presence will be greatly missed. He is buried in St. Siever Cemetery, Rouen.

Portsmouth.—On Wednesday evening, December 6, a presentation was made to the Rev. T. Bond, who has been the minister of St. Thomas's Street Baptist Church for thirty-one years. Mrs. Parvin paid a warm tribute to Mr. Bond for his devoted honorary work for so many years, and Mrs. Brown, with a few well-chosen words, handed him the silver-mounted walking-stick which had been subscribed for by the members of the congregation. A presentation was also made to Mrs. Bond by Mrs. Pitman, and both she and Mr. Bond responded in suitable terms.

Preston.—On Sunday, December 10, the 200th Anniversary Sermons were preached by the Rev. J. W. Bishop (who is in charge during the absence of the Rev. M. Rowe, now serving in the R.A.M.C.) to large congregations, and after the morning service Mr. W. Smith, of Highfield, Penwortham, the senior member of the congregation, unveiled a beautiful stained-glass window to the memory of the late Mr. and Mrs. H. C. Walton and family. He remarked that he had attended the services of the Chapel since 1862, and Mr. Walton had been attending many years before that. He was a consistent worshipper, always shedding an uplifting yet unobtrusive influence, and the effects were with them to-day. The memorial window was a fitting emblem of a good and useful life. When Mr. Walton was called away, Mrs. Walton and her family remained with them, and proved themselves to be strong pillars of the church. On behalf of the congregation he cordially thanked the donor of the splendid gift, which in the coming years will adorn their place of worship and help to teach the lessons depicted. The window consists of two panels and a lunette, the left panel representing "the parable of the talents," and the right panel "the widow's mite." The inscription in the recess is as follows: "This window was placed here in affectionate remembrance of Mr. Henry Crane Walton, Frances Walton, his wife, and Richard Percival, and Edith Mary, their children, by Priscilla Tabbiner who was privileged to be in their service 47 years."

Rochdale.—The Sunday school annual meeting last month was well attended, though several of those who are usually present were unable to be there owing to present conditions, including the Superintendent, Mr. E. Cropper, who has been drafted to another town for munition work, and the Treasurer, Sapper H. Horsfall, who has been away some time on military duty. Miss Alice Horsfall has kindly filled the office of deputy since her brother went away, and others have also offered themselves for service to the Church and Sunday school in the absence of the organist, registrars, and several teachers. Mr. Fred Howarth, Secretary, has taken up his duties in place of Mr. Tom Kershaw, who is now in the Naval Air Service. In spite of the absence of so many workers and members of the congregation (the Roll of honour includes eighty-six names), the work has gone steadily on, the committee meetings have been both enjoyable and well attended, and the quarterly Conferences of teachers and elder scholars maintain their interest and usefulness. The Comforts Fund, started in 1915, has been well patronised by the Church and school members, and forms a useful link of communication between those who have joined the colours and their friends at home.

NOTES AND JOTTINGS.

"Real Bread."

Canon Horsley, who has been an active speaker on behalf of the Food Reform League, and has had a wide experience in supervising the provision of meals for necessitous children, workhouse inmates and prisoners, is one of those for whom the new regulations in regard to bread are a source of the greatest satisfaction. For years he has never eaten white bread—"white stuff," as he calls it—when he could get anything else, and he has described in *The Daily News* how he was converted to "real bread" by a miller in Oxford with whom he was lunching on a certain day when out fishing. "Pigs thrive on what we reject, to suffer by the rejection," the miller explained—namely, the flesh-forming ingredients which are taken from the grain before the refined white flour is obtained on which most people set so much store—"only," he added with a smile, "you must not let every one know this, since 'by this craft we have our living.' Much of our labour and expensive machinery would not be needed if people ate wholemeal bread." "The nation would gain in several ways," Canon Horsley adds, "by the abolition of white stuff, even if a loaf cost more; but the trade must be called upon to prove, and not merely to assert, that the less ground, less sifted, and less doctored flour cannot be cheaper than that which has hitherto been provided."

* * *

The great argument against white bread is that it is practically lacking

in vitamines—products which belong to fresh foods, and help, not only to repair wasted tissue, but give the body power in a marvellous way to use the food it takes in. Prof. Hopkins, a great authority on the subject; has said, "The absence or insufficient supply of a single small element essential for the nutrition of the body may have a most serious influence on the health. In the process of converting the wheat grain to fine white flour these unknown elements (vitamines) apparently are lost or destroyed to a great extent. It follows that, no matter how much iron, phosphorus, proteid, &c., may be contained in the white flour, our systems cannot make the best use of them." It is interesting to learn, by the way, that during the Napoleonic Wars, Pitt prohibited the use of wheat flour in the manufacture of starch, and at the same time prompted bakers to mix an inferior grain with wheaten flour in making bread. He stopped the export of foodstuffs, allowed all kinds to be imported free of duty, and went so far as to grant a bounty on imported corn.

The Land and our Food Supply.

In an address to the Sunday Society of the Lower Mosley Street School, Manchester, which has just been published, Mr. J. H. Reynolds referred specially to the land question and the shortage of food. "We import," he said, "200 million pounds worth of food annually, a considerable amount of which, if scientific and intensive culture were adopted, could be produced at home, with the result that a very large body of men would find a thoroughly healthy occupation upon the land. The 33,000,000 acres which were returned as held by landowners in England and Wales in 1870 were held as respects one-half, that is, 16,500,000, by 2,250 persons, and 4,000 persons held 19,000,000 acres, leaving the remaining 14,000,000 acres in the hands of 251,000 persons. A very large proportion of this acreage is left without effective cultivation. There is the further fact that whilst the average yield of wheat per acre is only 31½ bushels, it could by skilful farming be doubled. The agricultural prosperity of Holland and Belgium, Denmark and Sweden, France and Germany is chiefly owing to the fact that the land is owned by the many. This neglect to develop the agricultural resources of the nation results in a disastrous emigration, of which it is in the main the chief cause, which in 1913 reached a total for the United Kingdom of 469,640 out of a population of 45 millions, and from Ireland alone was 29,344 from a population just over 4 millions, as compared with Germany, where only 22,000 emigrated out of a population of 65 millions. In view of the present crisis, this annual loss of virile young life by emigration becomes a matter of deep significance, and calls for a drastic remedy."

Meatless Days in Elizabeth's Time.

Attention was recently drawn to a Proclamation issued by the Privy Council, in 1593, giving an estimate "of what beefs might be spared in a year, in the City of London, by one day's abstinence from flesh in a week." Sir Francis Hopwood, who has quoted the Proclamation at length, seems to regard the wording of it as a sign that the Government of that day, while recognising the need of economy, was very cautious about enforcing drastic regulations which might not be generally approved. A much earlier document, however, *i.e.*, the letter sent by the Council to the sheriffs and justices of each county in December, 1576, shows that very practical and peremptory orders could be given when the necessity for checking high prices arose. "Her Majesty," so the letter runs, "having of late been informed that victuals within this realm are grown to most excessive prices....Therefore her Majesty seeing that, despite proclamations and the sending of letters from us, there has not been that due regard for the said statutes as in duty appertains thereto, has commanded us to tell you that she has taken most straight order both in her own household, with us of her Council and all other persons of estate in the same, in the City of London, to see that all observe not only fish days, but also the ordinary fasting days provided by the laws of the realm. Her meaning is that her example set from her own house shall provoke you to act in the matter as you are bound to do both by duty and oath....For execution of these commands you shall after receipt of these letters assemble at the next quarter sessions to take measures for the execution thereof. In which we are to put you in mind of two things: one to take very good bonds of all kinds of victuallers for the observance thereof; second, to take like bonds of butchers within that shire that they neither kill nor sell flesh in Lent for any respect."

The Whipping Craze.

Strong disapproval was expressed recently at the annual meeting of the State Children's Association of the persistent efforts to make whipping a common punishment in the case of juvenile offenders. Lord Cavendish Bentinck said his own solution would be an immediate extension of the continuation school system, for at the bottom of the trouble lay the fact that between 60 and 70 per cent of children escaped from all educational influence and discipline at the age of 14. "Let us," he said, "start State continuation schools at which every boy and girl must spend two or three hours on four afternoons a week." Lord Lytton deplored not so much the actions of the children, at which he expressed neither astonishment nor alarm, as the attitude towards the problem of many people from whom one expected better things. The proposals which were continually being made in the press for a more rigorous application of the birch showed a lamentable, and, at this time of day, disappointing ignorance of psychology. The Committee of the Humanitarian League, we may add, in passing a resolution recently expressing the hope that the Government will give no countenance to this new demand for the lash, urged very sensibly that "it would be wiser to deal with causes than with effects, inasmuch as boys cannot be expected to grow up to good manners and useful lives without ample opportunities for interesting activities or friendly guidance."

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SUNDAY, December 24.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. T. SADLER, M.A., LL.B.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. F. TURLAND.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Rev. D. DAVIS.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. D. DAVIS.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. E. G. PICKERING, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL—6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. W. G. CADMAN.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church. Morning, no service; 6, Student Ministry.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

CHRISTMAS DAY.

LONDON.

HAMPSTEAD, Rosslyn Hill Chapel, 11, Rev. HENRY GOW, B.A. Carols by the children.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

LEEDS, Mill Hill, 11, Rev. Dr. HARGROVE, M.A.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

BIRTH.

BULMER.—On December 21, at 233 Newport Road, Cardiff, to Mr. and Mrs. W. E. Bulmer (*née* Dorothy Mott), a son.

DEATH.

ALLEN.—On the 12th inst., suddenly, at Worcester, J. E. R. Allen, son of the late Rev. E. Allen of Walmsley and Altrincham, aged 50 years. Interred at Walmsley Chapel, Bolton, on Saturday, December 16.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

At the beginning of the New Year the price of *The Inquirer* will be raised from 1d. to 1½d. as a special war measure. We announce this decision with great reluctance, but the serious rise in wages and material has made it necessary. May we appeal to all our readers to be loyal to the paper during this period of strain, to help it to maintain the cause which it has represented before the public for more than seventy years, and to do their best to make it known among their friends?

THE French army has won another brilliant victory at Verdun. In its swift success it is one of the most striking victories of the war. Fortunately the armies in the field are not greatly affected either by short-lived political storms or newspaper discontent. We have been passing through a period of depression about the Western Front, as though the whole of the offensive had broken down. The kind of person whom Mr. Asquith described the other day as an "omniscient amateur" has run riot in pessimism. It has been a revelation of the incapacity of a large section of the press to keep the public mind steady and well-informed. Now that the French army has given its triumphant answer, the prophets of discontent are beginning to remember that mud and not incapacity is the cardinal factor in the situation.

* * *

THE speeches in Parliament this week were marked by a note of strong confidence in regard to the situation on the Western Front. Mr. Lloyd George and Major Redmond both spoke with enthusiasm not only of the splendid quality of the men but also of the significance of what they have accomplished. The lesson of the Western Front, Mr. Lloyd George said, is one full of encouragement and of hope. We are fighting with a new army. "But a year ago it was ore in the earth of Britain, yea, and of Ireland. It became iron. It has passed through a fiery furnace, and the enemy knows that it is now fine steel. Yet this absolutely new army—new men, new officers, generals new to this kind of work—have faced the greatest Army the world has ever seen, the best equipped, the best trained, and they have beaten them, battle after battle, day after day, week after week, from the strongest entrenchments ever devised by human skill they have driven them out by valour that is incredible when you read the story of it."

* * *

THE Allies have decided to make the only reply to the German Peace Note which is compatible with their dignity and loyalty to their cause. No terms have been offered. Until Germany gives some sign that she is prepared to approach the question of peace from the point of view of restitution and reparation there is nothing to discuss. All this was made quite clear in the speech of the Prime Minister on Tuesday. "We feel," he said, "we ought to know before we give favourable consideration to such an invitation that Germany is prepared to accede to the only terms on which it is possible for peace to be obtained and maintained in Europe." This does not mean, however, that the door is bolted and barred against all discussion. Mr. Lloyd George's words can only mean that reasonable proposals will not be dismissed without proper consideration. "We will wait until we hear what terms and guarantees the German Government offers other than those, better than those, surer than those which she so lightly broke. Meanwhile, we ought to put our trust in an unbroken army rather than in a broken faith." Clearly it is not the Allies who are standing in the way of a just and stable peace. The next move rests with Germany.

* * *

APART from this declaration about the German proposals for peace Mr. Lloyd George's speech was devoted chiefly to sketching in outline a vast scheme for organising the forces of the nation. We have always held that compulsory military service must involve compulsory civilian service as well at a time of crisis like the present. Without it the whole organisation of the army in the field may break down for lack of properly co-ordinated civilian support, while the citizen who is ready to put himself at the complete disposal of his country is left without proper guidance for his own

activities. At the present moment far too much thought and labour are being given to luxuries and things that do not matter. To meet this need Mr. Neville Chamberlain has been appointed Director-General of the civilian side of National Service. It will be his difficult and delicate task to determine to what extent, if at all, certain industries shall be carried on during the war, and to direct into new channels the mass of labour thus liberated from what for the time being must be called "useless" occupations. We think we may trust him to do it without harshness or a pedantic disregard of the ultimate well-being of the nation.

* * *

On several other topics Mr. Lloyd George was less explicit. On the difficulty of maintaining the authority of Parliament and the control of the Secretaries of State over the policy of their departments in his new type of Government he had nothing definite to say. Probably he is of opinion that it is necessary to trust less to faultless machinery than to the cohesive power of a grave emergency. He closed on a note of lofty and impassioned appeal to the moral ideals which alone can illumine our path in these hazardous days.

> There is a time in every prolonged war when passion rages over the conflict, when men forget the high purpose with which they entered the war. This is a struggle for international right, international honour, international good faith—the channel along which "peace on earth and goodwill" must flow among men. The embattlements built up by generations of men against barbarism were broken by our enemy, and had not the might of Great Britain passed into the breach Europe would have been inundated with a flood of savagery and unbridled lust of power. The trained sense of fair play among nations, the growth of an international consciousness for the protection of the weak against the strong, and a stronger consciousness that justice has a more powerful backing in this world than greed, the knowledge that any outrage upon fair dealing between nations, great or small, will meet with prompt and inevitable chastisement—these constitute the causeway along which humanity was progressing slowly to higher fields. The triumph of Prussia would sweep it all away, and leave mankind to struggle helpless in the morass of horror. That is why since this war began I have known but one political aim; for that I have fought with a single aim that was to rescue mankind from the most overwhelming catastrophe that has ever yet menaced its well-being.

* * *

In a letter to his diocese the Archbishop of York has written in very moderate terms of the impression which the reports of the National Mission have made upon his mind. He thinks that the effect has been greater in the country districts than in the towns, where the mass of the population has not been reached. The reports are, indeed, on the whole, a fresh proof of the gulf fixed between the Church, or any kind of definite religious fellowship, and the bulk of the people. Dr. Lang finds some satisfaction in the thought that the sense of responsibility for the life of the nation has been quickened among members of the Church, and it is probably only in this way that the problem of influencing the mass of people can be solved. No doubt there is an element of truth in this point of view, but it does little to bridge the gulf between traditional theology and the living mind. It is not so much hostility that keeps many men away from Church, as a feeling that much that they hear there belongs to a dead world and does not concern them.

* * *

We publish to-day a letter "On the Possibility of Peace" signed by a small group of ministers. It is in the form of an earnest religious plea to our readers to concentrate their thoughts upon a speedy peace as the only remedy for a desperate situation. The signatories have asked for the hospitality of our columns in order that they may make their views known to the public. May we ask them in return to expect and receive some candid comment and criticism, remembering always that they and the people they represent have no monopoly either in their sensitiveness to the horrors of war or their keen desire for peace.

* * *

Our first comment must be on the manner and point of view of the letter. It gives the reader no indication of the general attitude of the writers towards the war, except by its omissions and its curious phrasing. On internal evidence, however, we think that we shall hardly be wrong if we detect more than a tinge of unconditional pacifism in their minds. They give no sign that they are even aware that this war is concerned with far reaching moral issues. All that they say is compatible with the view that it is due to criminal blundering on both sides, that there is not much to choose between the combatants, and that England would have done wisely to keep out of it. They even describe the real and original object of the war in the phrase "the paving of the way for a more peaceful Europe." Who would detect beneath this vague and colourless formula the obligations of honour, the passion for freedom and the duty of self-defence, which we could not have disowned without strangling every element of nobleness in our national life? If the signatories believe that the war was wrong on our part in the beginning and the sooner we get out of it the better, no matter how weak and compromising the terms may be, we cannot argue with them for there is no common ground. If, on the other hand, we are mistaken in our surmise and they repudiate, as strongly as we do ourselves, the position that any kind of peace is better than this kind of war, and view th German menace to the liberties of the world as gravely as the rest of their countrymen, their choice of language is, to say the least, unfortunate.

* * *

To turn for a moment to the substance of the letter, what strikes us chiefly is its poverty of suggestion. It is not so foolish as to state that we could have peace on reasonable terms to-morrow if we chose to ask for it, and so it takes refuge in masterly silence about everything that is really germane to the subject. So far as we can see its one constructive proposal is that we should bend all our efforts to encourage the demand for a speedy peace. Other men, more selfish in their aims or possessed with the spirit of fear, will easily degrade this demand into an ignoble cry for peace at any price. And who shall say them nay, if in these matters speed is of more consequence than righteousness? We do not wish to turn a deaf ear to any earnest religious appeal that is made to us; but here is a case where strong emotion and pity for human misery seem to have clouded judgment. The emotion and the pity are common to us all, and our hearts are charged with them to overflowing. But religious emotion cannot be allowed to blur the firm lines of the situation. It must be guided by moral wisdom and political insight and kept in close touch with the facts.

* * *

The War Office has entrusted Prof. Gilbert Murray with the interesting task of arranging an educational scheme for the benefit of our soldiers in France. An appeal for service has been made to the Universities, and a list of well-known lecturers has been drawn up. It is intended that they shall conduct classes and deliver lectures on historical, scientific, literary and social subjects in the Y.M.C.A. huts for a period of three to four weeks at a time. A scheme on this extensive scale would not have been taken up unless there were satisfactory evidence of a real demand on the part of the men. It will be interesting if the present absorption in physical training stimulates a new keenness for the things of the mind.

THE BIRTH OF CHRIST.

For the third year in succession we take up our pen to send our Christmas greetings, and to recall the Christmas message, in the midst of the most devastating war in history. We do so without any shrinking, and without any sense of unfitness. Our confidence in the eternal things, the Divine Love and Power, which lie at the heart of Christianity, is too strong for our rejoicing to need any weak note of apology. The nations may furiously rage together, but the peace which lies on the further side of every righteous conflict abides, and the transfiguration of sorrow is still the benediction of the Cross. To some of us these things have become clearer than they ever were before, as life has drawn near to the edge of the abyss, and one after another our own dreams of happiness have crumpled up and disappeared and the material props of wealth and comfort have broken in our hands.

But some one will say, Was not Jesus Christ the Prince of Peace, and how can you speak to us of the idyll of his birth while there is no peace either in the world or in the hearts of men, and all the strength of our own life is given to this bitter struggle for victory? Yes, he was the Prince of Peace but he was also the Man of Sorrows. We can never understand the one term without the other. In normal times our Christmas festivities have often lacked some element of religious completeness. We keep the birthday of Jesus Christ with thankful joy, because of the spiritual grandeur which blossomed from that lowly birth. Apart from Gethsemane and Calvary the angels' song would have died away in the silence of the night. If there is less merriment in our hearts, less feasting in our homes, and the festival of childhood is linked this year with solemn thoughts of sacrifice and passionate admiration of the dead, who of us will say that it is a less worthy way of celebrating the coming of the Son of Man? It is the completeness of his revelation which satisfies our need. He touched all simple and lovely things with the radiance of his spirit. Through his conflict with the powers of evil and the bitterness of his own sorrows he brought life and immortality to light.

If we have ever been tempted to think of Christian discipleship as a simple and easy way of being happy, we are not likely to do so now. We know that the yoke of obedience is hard, and faithfulness that does not count the cost is the condition of any living fellowship with God. Often, it may be, we have been impressed with the serenity of the human wisdom and the trust in God, which pervade the Gospels like the ripe beauty of a summer day; and the unyielding sternness of Christ's teaching has been dropped out of sight. It is to this serenity of mind, this quiet and undaunted confidence in the presence of God and the victories of Love, that he would lead us, but it is by no primrose path of easy good nature and peaceful enjoyment. In his dealings with men there was often a forbidding sternness. He wanted to put the yoke of obedience and prodigal self-sacrifice upon them, and they drew back sorrowful and frightened, saying to themselves amid the shame of their refusal that he was only a religious fanatic after all. If this idea of religion on easy terms is less attractive to us than it used to be, and we have learned to look upon Christ less as a dispenser of beautiful gifts to a longing world, and more as One who summons us to hard duties and his own way of the Cross, we have reason to celebrate his birth with special rejoicing for this new power of conquering faith, which has come to us out of the heart of disaster.

And for this reason Peace shall still be the crowning word of our Christmas festival. For Peace, as its meaning is revealed in the school of Christ, is not a heavenly gift which is showered down into our empty hands. It is something which must be won by the agony of our hearts. No negative idea of its meaning can satisfy us. Mere ceasing from strife is not peace. Men may lay down their arms in sullen weariness and make terms with one another and call it peace, while hatred still smoulders in their hearts and cruel wrong goes unredressed. There may be more real promise of peace in the embattled hosts, who fight for justice and freedom, than in the dull compromises which ensure quietness and earthly prosperity for a season. For peace is a deep sense of harmony between God's will and our own, when seeing that His will is best we find life's richest satisfaction in its fulfilment. Peace comes to crown all duty done to the limit of our wisdom and strength, and all love that gives itself to the uttermost. We may send the greeting of peace to our sorrowing friends, for it will surely come to them if they are trustful, unselfish and brave. And we may speed it across the sea to our sons and brothers in the trenches, for it may possess their hearts in the midst of wounds and death. There is only one thing which can make the word Peace freeze upon our lips. It is the desire to make terms with evil, whether it be the base passion of the mere fighter in our own hearts, or the weak craving to quit the battle before we have earned our discharge. For all such desires there can be no blessing of peace but only the avenging judgments of God

---

Good Thoughts for Evil Times.

I WILL sing unto the Lord as long as I live; I will sing praise to my God while I have my being.

Glory to God in the highest, on earth peace, good will towards men.

Glory, and honour, and praise, and blessing, and thanksgiving, and wisdom, and virtue, and riches, and power, and might, and holiness, and salvation be unto our God that liveth for ever.

With trembling fingers did we weave
The holly round the Christmas hearth:
A rainy cloud possessed the earth,
And sadly fell our Christmas-eve.

At our old pastimes in the hall
We gamboll'd, making vain pretence
Of gladness, with an awful sense
Of one mute Shadow watching all.

We paused: the winds were in the beech:
We heard them sweep the winter land;
And in a circle hand-in-hand
Sat silent, looking each at each.

Then echo-like our voices rang;
We sang, tho' every eye was dim,
A merry song we sang with him
Last year: impetuously we sang:

We ceased: a gentler feeling crept
Upon us: surely rest is meet:
"They rest," we said, "their sleep is sweet,"
And silence follow'd, and we wept.

Our voices took a higher range:
Once more we sang, "They do not die
Nor lose their mortal sympathy,
Nor change to us, although they change;

"Rapt from the fickle and the frail
With gather'd power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil."

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night:
O Father, touch the east, and light
The light that shone when Hope was born.

Tennyson.

The song of angels, 'On Earth Peace,' will not always sound as fiction. O come thou Kingdom of Heaven, for which we daily pray! Come, Friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man, and earth to heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father Almighty, and crown with Thine Omnipotence the humble strivings of Thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of Thy Son, through the whole earth!

W. E. Channing.

O LORD of Light! O Light of the World, by whose tender mercy the dayspring from on high hath visited us! We lift up our heads, we turn our faces to Thee. Shine Thou upon us. Kindle our hearts with the pure flame of Love, that we may know Thy holy Joy throughout our days. We are weak, Thou art strong. We are strong in Thee. Fill us with the Joy that is Thyself. Thou hast given us that by which we may enter Thy Presence. Let all that is within us praise Thee and adore Thee. Lord of Purity, cleanse us and we shall be clean. Cleanse our eyes from beholding aught but Thee, our bodies from desiring aught but Thy pure Will, our hands from being aught but the ministers of Thy pure Love. So shall our whole being praise Thee, and give thanks to Thee, even to the end of our days. Amen.

VERSE.

"A SWORD SHALL PIERCE THROUGH THY OWN SOUL."

"A sword shall pierce thy soul!" Ah! fateful word!
The Angel-song of Peace, no longer heard,
Has died, and premonitions of dark days
Have overpowered the heavenly hymn of praise.

To-day the Mother-hearts of millions mourn
O'er shattered hopes which hailed the newly born!
The Cross looms large: the Manger fades away:
Life's sun is veiled; the skies are dark and grey!

Yet still the Song of Hope is dimly heard:
God heals the smarting wounds left by the sword!
The Angel song is prophecy of good,
And Peace is still God's great Beatitude!

Anon.

CHRISTMAS.

Old-time greetings seem out of place while so much misery abounds in our midst. It would be incongruous to use the traditional phraseology in addressing those to whom Christmas will bring some of the saddest reflections that can obsess the mind of man. The 'Angels' Song,' still so transcendently beautiful as an ideal, will sound almost as irony in the ears of many of our brothers and sisters whose hearts are well-nigh broken by the bitter experiences through which they have passed. There will be few homes throughout the land in which the family circle will be complete either at this or any subsequent Christmas. Weeping has taken the place of laughter, while the flower of our nation's manhood, in whom we saw so fair a promise, are suffering unimaginable discomforts in the trenches, or have gone to their long last sleep in an alien soil. It is impossible to sing the old songs or crack the old jokes just now. The sky of our life is clouded, and it is not easy to realise that a sunny brightness will once again flood the world. Indeed, from the lives of some all the wonted hope and cheerfulness has departed never to return this side of the grave. Our hearts are full of sympathy for those who sit in a darkness born of "man's inhumanity to man." The situation is terrible in the extreme. It forbids us to lightly criticise the pessimist; rather we would condole with him, and with an affectionate consideration help him to look upward and not downward, and put his trust in the underlying and dominant principles upon which humanity has been ever based, notwithstanding the losses and disappointments which have at times almost overwhelmed the souls of men and women.

This is not the first time in history that mankind has paid a price immeasurably enormous for liberty and justice. We should prefer to pay less dearly for our precious privileges; though so often when we obtain them too cheaply we seriously fail to fully appreciate them. So interdependent are the members of God's human family that the many often grievously suffer for the sins of the few. Men might long ere this have established the kingdom of God on earth, and realised all the prophecy of the 'Angels' Song'; but they have not yet trodden the devils of greed and selfishness underfoot. The strain of the tiger and ape has not yet been bred out of us, and until we can make our ideals concrete we shall have to continue to pay the dire penalty for our misdeeds; and because God has honoured us by creating us moral beings, the innocent must share the sufferings of the guilty.

Fortunately, however, in all times of trial and disappointment there are brave souls who do not lose hope. They replenish the torch of faith, and bid us follow them in search of the promised land. Their exhortation and example inspirit us, and if our sorrow has not permanently shattered us we feel our hope and courage return, and renewed strength comes to us in the conscious effort to herald in that reign of peace and love we so much desire.

And so, after all, Christmas greetings soberly expressed are not out of place; on the contrary, they have a special value in these times of crisis and trial. Whenever spirit with spirit meets, in moments of tribulation or rejoicing, there is generated a warmth of feeling which shares the sorrow or makes the joy contagious. None can ever pass through this world without some measure of trial and suffering; were it otherwise it would imply an inability to rise to a spiritual appreciation of the true happiness which the world also affords to the wise and the good. So, though we are depressed we are not cast down, nor will we lose faith in the wisdom and the goodness of God. For the more we see of evil the more we are convinced that it is not inherently essential; but is invariably due to the human transgression of physical and moral laws, which in so many instances is wilful.

Let the carol singers, therefore, sing to us the 'Angels' Song' as in days of yore, in order that we may not forget, even amidst these saddest of memories, the ideals of our religious faith, without which we should indeed be spiritually dead. At home in Britain the Christian virtues of charity and goodwill will not be neglected. We shall feel ourselves obeying the divine will by endeavouring to spend as happy a Christmas as possible. Ephemeral pleasures which are not in harmony with our sober and chastened spirits we can dispense with, and yet lose nothing which truly pertains to happiness. The essence of Christmas sentiment can make our hearts glow with a vivifying warmth, and send us on our way rejoicing in the belief that in God's providence the future has inconceivable blessings for the children of a generation of men and women who subject all their

thoughts and actions to the terms of a living and dauntless faith.

Let us ponder with heart and soul upon the priceless lessons of the gospel of that brave man whose birth we are soon again to celebrate. What did he do when confronted by trial and suffering? And what enabled him to issue from the terrible ordeal triumphant? He lived his life on the human plane. All that he was and did sprang out of the same human elements which are characteristic of us also, if only we can control and exercise them as he did; therefore we, too, are potentially Christs, and may set examples to the world of heroic endurance, of unconquerable hope, and undying confidence in the ultimate supremacy of truth and love and justice. The holly and the mistletoe and the carol singing, then, are emblems which we will not despise or reject. Let even the eyes dimmed with tears, and the ears that have been deaf to all other appeals, look and listen, and thank God that Christmas is at hand with all its lessons and promises and incentives, and let us permit it to send us on our way with a belief which nought can shake, that no Satan with all his legion of devils can establish permanently a reign of hate and carnage and destruction on this fair earth; but that when the evil machinations of men have done their worst, the fair gospel of peace will work more effectually in men's minds, and lead them to achievements in harmony with the will and purpose of the God and Father of us all.

C. R.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

OUR YOUNG MEN.

To the Editor of THE INQUIRER.

SIR,—On behalf of the promoters of the scheme for keeping in touch with our young men now serving with His Majesty's forces, and of the Committee of the Association which adopted it, I desire to express through your columns their warm thanks to all those who have so generously and promptly placed the means in their hands for carrying it out.

Any who may still wish to have some part in this fund may send promises of support to the Treasurer, Mr. R. Mortimer Montgomery, K.C., 5 Crown Office Row, Temple, E.C., any day up to January 1, after which date it is not proposed to ask for further donations. Such promises will be gratefully received and acknowledged, and may be redeemed later if that is the more convenient course.

A New Year's Message and a little booklet entitled 'For Freedom and Right' (compiled by the Rev. W. Copeland Bowie), have already been sent to soldiers and sailors at great distances, and the same greetings will be posted to those in France and in the Home Camps at times calculated for delivery at the New Year.

We should be glad if the relatives of soldiers and sailors would send the names and addresses to Essex Hall, unless they are sure that they have already been supplied through the minister or secretary of a congregation. The collection of a number of ever-changing addresses often involves great labour for Church officers and for the staff at Essex Hall. A postcard indicating any change of address will suffice.

The furnishing of two rooms at Essex Hall is already in train. In commemoration of the active interest in Essex Hall shown through many years by the three brothers, Sir William, Sir James Clarke, and Sir Edwin Durning-Lawrence, and in recognition of the generosity of Lady Durning-Lawrence in regard to the present scheme, it has been decided to call the new Social Centre "Lawrence House."—Yours, &c.,

J. ESTLIN CARPENTER,
President of the British and Foreign Unitarian Association.

Essex Hall.
December 20, 1916.

[A full list of contributors will be found on p. 622.—ED. OF INQ.]

THE POSSIBILITY OF PEACE.

To the Editor of THE INQUIRER.

SIR,—We are approaching the third Christmas of war, and once more we shall be called upon to celebrate the birth of the Prince of Peace in a world made by now well-nigh unendurably sad through carnage and bloodshed. Can we go again to the cradle of Bethlehem and not allow ourselves to think very seriously and earnestly of the *possibility* of peace?

About the *necessity* of peace, God knows, there can be no doubt. No Christian man or woman can fail to feel the longing for the cessation of strife and the dawn of a better day. We all know that, if Europe is to preserve any of those things which give hope to life and sanctity to existence, if we are not to be bereft of all our youthful manhood, and so of all future promise, then peace must come speedily. There is no sane person in Europe to-day who is not aware that all the belligerent nations alike are looking into the abyss of ruin, material and spiritual. Behind all outward shows, behind the false appearance of prosperity, behind the veil which all the nations drop in front of them for fear of seeing too much, behind all this, Europe is nothing but a gigantic graveyard, and the sound that no shoutings can drown is the sound of lamentation for the dead. In such circumstances we are surely compelled, as Christian people, to ask ourselves, and to ask our rulers, two questions at least. Can the continuance of bloodshed bring us peace at all? Can it bring us the only kind of peace which would make the vast sacrifice of high-hearted youth, already offered up, not to have been in vain?

We hold that it is the duty of those who believe that peace can come only by yet more slaughter to tell us, *in clear, explicit language, with some detail*, and not in general phrases, what kind of a peace it is that they contemplate. Only the other day, the Russian premier stated that the Allies had definitely agreed that, as one result of the war, Russia should come into ownership of Constantinople and the Straits. Is this a sample of the kind of peace towards which we are to approach by more fighting? Are there other agreements of a similar nature of which the nations at large know nothing? Is Great Britain expending blood and treasure in order that Russia may secure Constantinople? The British people, the mothers and wives, and fathers and sisters, of the dead, have a right to know these things, and things like these.

On the other hand, can we any longer neglect the fact that, in this and other countries, belligerent and neutral, there is an increasing body of influential opinion which sincerely believes that the real and original object of the war, viz., the paving of the way for a more peaceful Europe, might conceivably be achieved by discussion and the setting free of public opinion. At any rate, those who take this view feel that, even if the attempt at discussion failed, it ought to be made without delay. Nor is this opinion entirely without grounds of hope. We will not trespass on your space by setting forth these grounds here and now. All we desire to urge is that this opinion in favour of peace by negotiation must be reckoned with. It is increasing, and will assuredly become stronger, more insistent, more outspoken, every day, as realisation of tragedy increases.

For ourselves we can only say that we share this opinion, and we believe that the most urgent need of the hour is the steady education of the public mind in the direction of a speedy peace, and of an attempt to close down the slaughter by negotiation. We plead earnestly with our brother ministers and with all our people that they should, with searchings of heart, consider fully, in so far as they can, the whole tragic situation, put to themselves the questions we suggest, and, if they can, give themselves in prayer, and in such other ways as open out before them, to the cultivation of the atmosphere of peace, the longing for peace, and the demand for peace.

We feel that much may be accomplished by earnest prayer that God's way of peace may be revealed to the nations. God's way may not mean "victory" for this side or the other, but something different, possibly something wholly unexpected.

In the name of God and His Christ let us, as Christian men and women, seek peace, God's peace.—Yours, &c.,

STANLEY A. MELLOR,
W. WHITAKER,
DOUGLAS WALMSLEY,
ARNOLD H. LEWIS,
R. V. HOLT.

[Some comments on this letter will be found in "Notes of the Week."—ED. OF INQ.].

MEMORIAL NOTICE.

MR. ROBERT ELLIOTT, J.P.

THE death has taken place at his residence, Dene House, Low Fell, of Alderman Robert Elliott, one of the best known residents of Gateshead, and a great figure in local politics some years ago. Alderman Elliott, who was born

in 1841, had for some time past been in failing health. His father was the owner of a landsale colliery at North Sunderland, which employed about twenty men and boys, and there was a tradition that the family was descended from the "little" Jock Elliott of the Elizabethan period. His mother was a Stephenson and the daughter of a landsale colliery owner at Newton-by-the-Sea. She was a cousin of the famous George Stephenson, and one of her brothers, James, contributed to the success of Lincoln's candidature for the Presidency of the United States by lecturing in the State of Illinois. At the age of 16 Robert Elliott joined the Northern Reform League established by the late Mr. Joseph Cowen and other active spirits. When he was 17, he removed to Choppington with other members of his family and was destined to reside there for thirty years. Two years after his removal he was engaged, with thirteen others, in pioneering a co-operative society. For eighteen years he was prominently connected with this society. He was also actively employed in organising a reading room and mechanics' institute, of which he was first librarian and then president. Perhaps the most striking tribute to his good heart, sound judgment, and faithful leadership may be found in the fact that he occupied the chair of the Bedlingtonshire Liberal Association from 1872 to 1888.

For nearly a half-century Mr. Elliott was identified with the temperance movement, and in 1883 he was one of a deputation to the Home Office on the subject of Sunday closing. He occupied several executive positions for the Northumberland miners, including that of trustee and vice-president of their association. He was also a member of the Government Examination Board to promote efficiency in mining engineers; presided over a building society; and promoted science classes and University Extension Lectures.

Converted to Unitarianism by the eloquence of the late Geo. Harris, he was largely instrumental in the erection of Choppington Unitarian Church in 1868. For many years he was prominently connected with the Church of the Divine Unity, Newcastle, being a member of the Church Committee. He also served for some years on the Committee of the Northumberland and Durham Unitarian Association. In 1876 he published a small volume of poems in the Northern vernacular. They were favourably reviewed in the press, and one of them on Mr. Burt's election to Parliament, which was recited during that gentleman's first campaign, entitled 'A Pitman Gans to Parlemint,' was thirteen times reprinted. Even in the colonies and the United States it had a ready sale.

In 1888 Mr. Elliott left Choppington, and, after a brief sojourn in Western Australia, settled at Low Fell in 1896; four years later he was returned a councillor for the South Ward in the Gateshead Borough Council. He was elected an alderman last year. He also became a justice of the peace for the borough, a member of the Licensing Committee, and chairman of the Parks Committee. He was a member of the Gateshead Liberal Association.

The funeral service was conducted by the Revs. Alfred Hall and A. G. Peaston (son-in-law of Mr. Elliott) of Boston.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

101st List of Subscriptions.

	£	s.	d.
Already acknowledged	15,230	7	2
Mrs. B. Dowson (fifth donation)	5	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (nineteenth donation)	1	10	0
Miss Ruth Nettlefold (tenth donation)	10	0	0
Miss M. C. Martineau (sixth donation)	5	0	0
Mr. Archibald Kenrick (second donation)	20	0	0
Collection at All Souls' Church, Belfast, per the Rev. E. H. Pickering (fourteenth donation)	1	16	0
"Belgians, L. O. M."	1	0	0
Miss G. E. Ready	0	10	0
To the memory of the late Capt. A. G. Rollason (fourth donation)	5	0	0
Miss A. Smith (sixth donation)	0	10	0
Mr. and Mrs. C. W. Chitty (twenty-ninth donation)	4	0	0
S. N. S. (third donation)	0	5	0
Mrs. A. H. Paget (fourth donation)	5	0	0
Mrs. Cecily Thew (fourth donation)	1	0	0
Master Henry Thew (third donation)	0	0	11
M. A. B. (third donation)	0	5	0
Mrs. and Miss Holt (fourth donation)	25	0	0
Mr. A. R. Atkinson, New Zealand (second donation)	5	0	0
Hamilton Road Domestic Mission, Liverpool, per the Rev. J. L. Haigh (third donation)	5	0	0
A Friend, Boston, U.S.A.	1	0	2
A. R. (sixth donation)	5	0	0
Mr. J. Teal (sixth donation)	1	0	0
From Two Friends	0	6	0
	£15,333	10	3

Parcels have been received from: Mrs. Ellingham; Mrs. J. D. Dunbar; Mrs. W. B. Worthington; Miss Ridge and Miss Vallance; The Bank Street Women's League, Bury (per Miss E. Johnstone); Miss Nettlefold; The Mill Hill Sewing League (per Miss E. M. Buckley); Clapham Ladies' War Relief Committee (per Miss E. B. Cooper); Mrs. Bartram; Mrs. D. Thompson; Miss Warren; Mrs. A. J. Gimson; Mrs. and Miss Carter; Mrs. Harrison; Mrs. Greenhalgh; Miss Minns; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); The Plymouth Women's League (per Miss R. Bond); Miss M. Thorneley; Miss Catherine Scott; Mrs. Harris; Mrs. Cooke Taylor; Miss C. R. Holland; Mrs. Cook.

WEEKLY NOTES.

The last four items on last week's subscription list ought to have been put together as the result of the collection made among the ladies of the Mill Hill Sewing League, Leeds, by Miss E. M. Buckley. The total £21 2*s.*, represents more like thirty separate donations, but the mistake was made in the list owing to one of the cheques being signed by one lady but representing many. The collection also included 46 lbs. of Benger's Food and 19 lbs. of condensed milk, and a large bale of warm clothes, all destined to help the convalescent Belgian soldiers at Camp du Ruchard. Their joy and gratitude will be great and the ladies of Leeds will have a special place in their memory. I have only arrived in London as The Inquirer is going to press, so an account of my visit must be postponed till next week. Rose Allen.

SPECIAL WANTS.

Pyjamas, vests, pants.

Slippers, shirts, socks.

Mufflers, cardigans, mittens.

Games of cards, chess, draughts, dominoes, &c.

Illustrated magazines, books, stationery.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

Gifts have been received from: Mrs. Green; Mrs. Lang Jones; Mrs. Woodall; The Children's Guild at Rosslyn Hill Chapel, Hampstead; The Hampstead Kindergarten School (per Miss Wright).

Any further gifts should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, N.W., without delay, as this Toy Fund will be closed at the end of the year.

THE REV. H. E. & MRS. DOWSON'S GOLDEN WEDDING.

CELEBRATIONS AT GEE CROSS.

There was a remarkable gathering at Hyde Chapel Sunday School on Saturday evening, December 9, when the members of the congregation and school paid a sincere tribute to the Rev. H. E. and Mrs. Dowson, offering them their congratulations on the celebration of their golden wedding. A presentation was made which took the form of two pictures painted by Prout, representing scenery on the Rhine. They bore the inscription: "Presented to the Rev. Henry Enfield and Mrs. Dowson on the occasion of their golden wedding, December 5,

1916, by the congregation and Sunday school of Hyde Chapel, Gee Cross.

The gathering was of a social character, and the large room was crowded. An agreeable programme of excellent music was provided. Madam Stuart Cummins sang a couple of songs in pleasing fashion, Miss Ethel Dowson played a violin solo, and the Singing Class, conducted by Mr. J. D. Nuttall, rendered several part-songs with taste and expression, Mr. Herbert Walker, L.R.A.M., being the accompanist. The presentation took place after refreshments had been served. There was a fine scene of enthusiasm as Mr. and Mrs. Dowson appeared on the platform. Two little girls stepped forward, and one handed Mr. Dowson a rose, while the other presented Mrs. Dowson with a beautiful bouquet. Then the large audience sprang to their feet, while Mr. Walker at the piano played Mendelssohn's 'Wedding March.'

Councillor Margaret Ashton presided, and among those present were Mr. and Mrs. Dowson, the Rev. F. H. Vaughan, Mrs. Vaughan, Miss Margaret Dowson, Major and Mrs. Edgar Dowson, Miss Ethel Dowson, Mrs. Moss, Mr. J. Hall Brooks, Councillor P. Hibbert (secretary), Mr. W. Hudson (treasurer), Mr. John Robinson, Dr. Bennett, Mr. Oliver Hibbert, J.P., Mr. A. Slater, Mr. H. Oldham (secretary of the Sunday school), and Mr. Frank Hibbert (treasurer), and Mr. Clarence Berry and Mr. A. Saxton.

Councillor Margaret Ashton said they were there to congratulate Mr. and Mrs. Dowson on the attainment of their fiftieth year of married happiness, and what had been for them years of happiness had been to all at Gee Cross also happy years, in that they had had Mr. and Mrs. Dowson as their leaders and guides. There were some whose membership went back all the time they had been with them, right through, and the younger ones had been adopted into the family. It was true that there was a large family at Gee Cross with whom Mr. and Mrs. Dowson felt in joy and sorrow; and they as a congregation could congratulate themselves on the long, happy time they had been together. As a congregation they owed very much to those dear friends who had been with them almost always, for they could hardly remember the time before they came. Some of them did, but only just. They owed Mr. and Mrs. Dowson so much for what they had done during those fifty years, as much as it was possible for friends and neighbours to do. "We extend to Mr. and Mrs. Dowson greetings from the whole congregation," she continued, "and we wish we could have with us many who are absent; but on behalf of those who are here and those who are absent, we congratulate you."

Councillor P. Hibbert announced letters apologising for inability to be present from Madam Farrar Hyde, Madam Alice Bertenshaw, and Mrs. S. Aspland, the latter stating that she was looking forward to Mr. and Mrs. Dowson's diamond wedding day. Mr. Hibbert explained that to commemorate Mr. Dowson's jubilee of fifty years' ministry at Hyde Chapel in April next the Committee recommended the presentation of pictures, and they felt that they could not have a more fitting opportunity to present them than on the occasion of Mr. and Mrs. Dowson's golden wedding.

Mr. W. Hudson, on behalf of the congregation and Sunday school, offered Mr. and Mrs. Dowson hearty congratulations. With regard to the relations between the chapel and school and Mr. and Mrs. Dowson, it had been fifty years of perfect harmony, without a break, and they had nothing but feelings of pride and joy and thankfulness when they looked back on those fifty years. They had reason to be grateful for two lives which had been spent among them for so long, and which had been used ungrudgingly on their behalf. The congregation and the members of the Sunday school would never forget that day, and they thanked both Mr. and Mrs. Dowson for the many kindnesses they had received at their hands, hoping that peace and happiness might be theirs till the end of their days.

Mrs. Moss, as the oldest active member, then made the presentation. She remarked that she did not really believe any one could speak their feelings fully in regard to Mr. and Mrs. Dowson, but they would have to do the best they could. It was beautiful to celebrate those fifty years, and it had been a golden time for them all. She was thinking how nicely things had been ordered. Mr. and Mrs. Dowson appeared always to have been with them, and their influence overshadowed everybody. She had been attending there more than forty years, and she had never come without feeling that Mr. Dowson's very presence irradiated everything. The school had been a blessing to her, and it was all due to the leader and to those who officiated and carried on the work. There were hundreds of children who owed their position and their education to Mr. Dowson's work in that school. Long before they had it, it was in the brain of Mr. Dowson. He dreamed of it, and worked for it. He was well termed the Grand Old Man, and he was a favourite with all classes of people, making his presence felt. When he entered a house or a room he brought an atmosphere of cheerfulness with him, and it remained after he had gone. It came from within, and there was no sham about it. It was his nature, and his only reward was the doing of a good deed. As for Mrs. Dowson, she had done quite as good work and had quite as high a record as Mr. Dowson. She had brought up a large family and trained them so that they could attain to honourable positions in life. In the midst of all her hard work she yet found time to teach in the Sunday school. Mrs. Moss recalled with pleasure the lectures Mrs. Dowson gave some years ago on health, and added, "We knew a lot more about fresh air after that."

As the pictures were handed over the audience rose and sang most heartily, 'For He's a Jolly Good Fellow,' and gave three ringing cheers.

As Mr. Dowson rose to reply he was clearly touched by the enthusiastic reception. Referring to his younger days, he said: "When I became engaged and was congratulated, a gentleman mentioned the wrong young lady, but I got the right one." Not long after they were joined together, and were thinking of settling down in Birmingham and living amongst their friends, a deputation, consisting of Mr. Thomas Thornley, Mr. John Alcock and Mr. Edward, Hibbert, called upon him and asked him to go to Gee Cross. His wife said she would go wherever her husband went, so they came to Hyde Chapel, and he could say they had never wished that they had lived the last fifty years anywhere else but in Gee Cross. No man could have had better friends than he had had. He was born in Norfolk, and his wife near Birmingham, but they found a home at Gee Cross, and that was in the hearts of the people there. He thanked God for the warm hearts in the mansion and in the cottage, in town and in country, for everywhere they were received with a warmth of reception that made them sing a thanksgiving hymn as they went about their work. He sang that thanksgiving hymn from the bottom of his heart that night. He did not think many ministers or their wives had more reason to thank God than they had. He did not envy any minister in the country. Not only amongst the congregation, but outside those walls they had many true friends all around. He wished he could have had some of the old friends with them, and he mentioned the father of Miss Ashton as one dear old friend, for he was a man amongst men, and one of the noblest in the North of England. He felt very humble in the pulpit when Mr. Thomas Ashton was sitting below him. He thanked Mrs. Moss for her speech and the kind words she had spoken. As she said, Mrs. Dowson had been a grand wife. And what had she been as a mother? Some of her own children could tell them. There was no time in life like that when they had their children young and all about them, and when they could steal up to their rooms and see them sleeping, breathing gently in their little cots. It was while they were under the influence of home that they had the chance of helping to make them good men and good women. When the children were at home they could lift them up and strengthen and inspire them, and then they could send them, to Canada, Australia, where they would, and they could trust them to keep the old ideal of duty to the home in which they were born. That had been the influence his wife exerted in the home. She had been all that was best in the home, and he could not thank her enough for it.

Sometimes, he continued, he did not think the same way. "I have been managed, and all for my own good. I don't say we quarrelled, and sometimes I would give way. I didn't always give way, and when she saw that I meant it she gave way, and that's how we agreed. There is no young married couple, no young bride and bridegroom anywhere in this country who are happier than we are, having your affection, as we have now. If I have worked for the Sunday school and congregation I would go on again with double strength to be worthy of all you have thought and said. It is a blessing, a benediction we shall carry with us to our dying day."

Mrs. Dowson, who was received with a round of cheering, made a neat little speech, though at times she appeared to be almost overcome with emotion. Their married life had been spent at Gee Cross from the first, and their lives had been bound up with that place, the people and the work there. She thanked Mrs. Moss

for her kind words. They were very encouraging, and it was also exceedingly kind to overlook her failings. "If I have been a good wife to him," she added, with a glance at Mr. Dowson, "I don't think there is any credit to me, for how could it be otherwise with such a husband as he has been? I could only wish that all couples could have the happiness that we have had. It has been a peaceful life without the jars that sometimes come into a home. We have had troubles to bear, and we have borne them together, and we always felt great pleasure in our work here." Mrs. Dowson went on to speak of her teaching in the school, and how for lack of accommodation they met at the Parsonage. Their children had grown up, and the house had grown, they had more room in the house and garden, and they would always be glad to see them when the cloud had passed away. The pictures were a real pleasure to them, and they and the members of the family would always treasure and value them.

The gathering ended with the singing of the hymn 'From Year to Year,' composed by the late Mr. Wm. Woolley, for many years leader of the Singing Class.

At the last meeting of the Hyde Students' Association, which was held on Tuesday, December 12, after Mr. A. E. Jones, M.A., of the County School, had read a paper on 'Henry V.,' Anthony Trollope's 'Barchester Towers' series of novels, in special bindings, were presented to Mr. Dowson (the President) and Mrs. Dowson, on behalf of the members, by Councillor Fletcher, J.P., Mayor of Hyde. Each volume bore the inscription: "With all good wishes to the Rev. H. E. and Mrs. Dowson, from the members of the Hyde Students' Association, on the fiftieth anniversary of their wedding day, December 5, 1916." The Mayor, in making the presentation, expressed his personal appreciation of the good work done in Hyde by Mr. and Mrs. Dowson. Mr. and Mrs. Dowson responded in cordial terms.

THE BELGIAN DEPORTATIONS.

The Anti-Slavery Society has forwarded the following Memorial on the subject of the recent German deportations of civilians from Belgium to the Ambassadors and Ministers of the Neutral Powers. The Foreign Office has agreed to the issue of this Memorial and has given its assistance in circulating it to the neutral Press:—

Your Excellency,—The Anti-Slavery and Aborigines Protection Society came into existence in order to secure complete abolition of every form of slave-trading and slavery. Throughout its history the Society has pursued this task with the help of all political parties in Great Britain and of sympathisers in other countries.

The committee of the Society has watched with deep and growing concern the measures which have recently been taken by the German authorities in Belgium and the northern towns of France in seizing and forcibly deporting from their homes large numbers of the civilian population, both men and women, to Germany for industrial purposes. The Belgian Government, in protesting against this action, declared it to be a mockery of the laws of humanity as well as of the conventional rules of war relative to the power of a belligerent in the occupation of a country. After careful consideration, th committee is convinced that these acts in Belgium constitute a clear violation of the spirit, if not of the letter, of solemn international treaty obligations in regard to slave owning and slave-trading.

The European Powers have repeatedly pledged themselves to action to put down the slave trade and "the evils of every kind which attend it." As long ago as 1815 the Powers assembled at the Congress of Vienna (including Austria and Prussia) acknowledged the slave trade to be repugnant to the principles of humanity and universal morality, and asserted the duty and necessity of abolishing it as "a scourge" which had "long desolated Africa, degraded Europe and afflicted humanity." Again at the Conference at Verona in 1822, the representatives of the Powers announced their intention of preventing "a traffic which the laws of almost every civilised country have already declared to be culpable and illegal, and of punishing with severity those who persist in carrying it on in manifest violation of these laws." In 1885, when acts of slave traffic had become restricted mainly to the coloured inhabitants of tropical and sub-tropical regions, the General Act of Berlin was signed. The signatories, including the Neutral Powers of Europe, in addition to the Entente and Central Powers (the United States were also party but did not, we believe, ratify the Act), declared their intention to put an end to the slave trade in the part of Africa covered by the Act. All the Powers, belligerent and neutral, were signatory to the General Act of Brussels of 1890, the avowed object of which was to put an end to the crimes and devastations engendered by the traffic in slaves. The Powers have thus repeatedly asserted their abhorrence of traffic in slaves and their intention to abolish slavery, and it has been their legitimate boast that they have united in taking measures to this end.

The German Government, we understand, defends its acts on the ground that the deportations are in the interests of the people deported. Your Excellency's Government will be familiar with the fact that every system of slave holding in history has been defended upon this plea. The only reason which could be advanced with any shadow of validity would have been that of administrative corvée, but we have nowhere seen even this plea of justification. The Society has for years pointed out the abuses which are inseparable from forced labour, even under safeguards, but it has been prepared to admit justification for administrative corvée under certain conditions clearly defined by all the civilised Governments and under the exceptional circumstances of an "act of God." Your Excellency's Government is doubtless aware that administrative corvée operates within the following limitations:—

(*a*) The labourers must be employed within their own country upon works of public utility to the community, whilst it must be demonstrable that the whole community affected will suffer more from the omission than from the adoption of such measures.

(*b*) The labour in which the units are engaged must permit of the maintenance of the domestic life of the labourer.

(*c*) Under no circumstances may such forced labour be employed upon industrial work of a profit-producing nature.

(*d*) That such labour can only be exacted in lieu of taxation, and then only under definite administrative Ordinance.

Examples of justifiable forced labour may be found in connection with some "act of God," as in the calling out of the population of Holland to maintain the dykes, or that of the inhabitants of the Nile Valley to prevent the river overflowing its banks. We cannot think that even the German Government would argue that the invasion and destruction of Belgium come within the definition of "an act of God." The abuse in this case is even more flagrant when labour is demanded not only not for the benefit of the community to which the labourers belong, but wholly against its interest and for the sole advantage of an enemy country. Indeed, the utter divergence of these German acts from any likeness to "administrative corvée" is revealed by the fact that the Germans have actually stopped the employment of Belgian labour by the provincial relief bodies—notably in Luxembourg—on works of real public utility.

The Society therefore utters a strenuous protest against such acts of wholesale slavery as grossly opposed to the professions of the Powers expressed in international treaty instruments, and calls upon the Neutral Powers to intervene and to use every available diplomatic means to call Germany to account for such action, and secure the restoration of the unfortunate people so enslaved to their homes.

This appeal has been addressed to the following Governments—the United States of America, Denmark, the Netherlands, Norway, Spain, and Sweden.

We have the honour to be,
Your Excellency's obedient servants,
(signed) T. F. V. Buxton, *President.*
Travers Buxton, *Secretary.*
John H. Harris,
Organising Secretary,

HOSTEL AND SOCIAL CENTRE FOR SOLDIERS AND SAILORS.

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MEN AND MOVEMENTS.

Last week end the first large batch of the New Year greeting to the men in India, Burmah, Egypt, Salonica, Mesopotamia, British East Africa, Malta, and on the high seas, was dispatched from Essex Hall. The communications for men in France will follow this week-end, and those for the men in the Home Camps will be sent in good time for the New Year. There is a letter from Dr. Carpenter, the President of the Association, and a copy of the new booklet, 'For Freedom and Right,' in a small case which is intended to carry the name and address of the soldier or sailor to whom it is sent.

Up to Wednesday—the 20th inst.—replies had been received from upwards of 170 congregations, the lists containing well over 3,500 names. It will greatly facilitate the clerical work if ministers and secretaries who have not yet replied will kindly send in their lists at the earliest possible moment. It is still possible to post to men in the more distant places. It is hoped that all names and addresses will be sent (those in Home Camps, and in H.M. Navy, as well as with the armies abroad), with a view to subsequent communications. The list of names will also be included in the permanent record to be kept at the new Social Centre, and will thus have a unique interest and value in years to come. We owe it to our men that no name shall be missing from the Honour Roll at Essex Hall.

In addition to this large central movement, which we hope will have all the success it deserves, our Churches and Sunday Schools in all directions are busily engaged in organising greetings and gifts for their own boys in the army at Christmas.

We are glad to hear that Lieut. Maurice Jacks has recovered from his recent wounds and is now enjoying a period of long leave at home before returning to the Front.

Dr. Jacks's two other soldier sons have also been in some very hot places recently, but fortunately for themselves they have won honours and not wounds. Second Lieut. Oliver Jacks took a prominent part in the capture of Delville Wood and was awarded the Military Cross for conspicuous gallantry. "He led the first line of the attack with great dash and did fine work consolidating the position under heavy shell fire." We may add the following additional particulars. After the capture of the position he took command of the remmants of his own and another battalion which had lost all their officers in the course of the attack, dug himself in on the further side of the wood, and held out for forty-eight hours with one of his flanks "in air" until he was finally relieved. During this time he had many marvellous escapes from death. The defenders of the position were publicly thanked from Headquarters.

Second Lieut. Stopford Jacks has also been awarded the Military Cross "for conspicuous gallantry in action." Assisted by a serjeant he organised a party to extinguish a fire in a bomb-store. Although burnt in several places he continued at the work until the fire was extinguished." Dr. and Mrs. Jacks have good reason to be proud of their sons!

We congratulate Mr. B. O. Binns, son of the Rev. Ottwell Binns, of Ainsworth, on his success in winning an Open Classical Scholarship at Brasenose College, Oxford. He was educated at Bury Grammar School.

NEWS OF THE CHURCHES.

Gee Cross.—News has been received of the death of Private J. Dunkerley, who formerly attended Hyde Chapel Sunday School. He was killed in action on November 13, during a furious bombardment by the enemy. He enlisted soon after the outbreak of war, and had been in France about eleven months.

Liverpool: Hope Street Church.—The following Christmas message has been sent in the name of the Minister and congregation of Hope Street Church to those of their fellowship who are at the front: "The cordial greetings of fellowship and heartfelt good wishes go out, at this time and always, from the Minister, members, and friends of Hope Street Church, Liverpool, to their friend and fellow worshipper. May the peace of God dwell in your heart richly, to give you strength in hours of hardship, trial and danger, and in moments of temptation. The prayers of many who love you and think of you in the bond of fellowship are made that you may quit yourself as a man and be strong, that you may continue pure-hearted, that your loyalty may have

its reward in a better and a holier life for all the world, and that you may be preserved to return, ere long, to continue the work of Good Will and Peace in all the relationships of life."

Liverpool District Missionary Association.—With a view to deepening the spiritual life of the churches of this district a series of Monthly Conferences on vital and religious questions is being organised. They are to be held at various centres in turn during the present winter. It is felt to be desirable to do whatever is possible to prepare the churches for the changed condition of things after the war, and to stimulate the sense of fellowship and corporate unity. The first Conference of the series was held at Liscard on Saturday, December 9. In the afternoon a devotional service, without sermon, was conducted by the Rev. J. C. Odgers, B.A. Tea was afterwards served in the School; and at 6 P.M. a conference on the subject 'The Place and Value of Prayer' was held under the chairmanship of the Rev. S. A. Mellor. The principal speakers were the Revs. W. Jellie, Irvine Lister, and Mr. W. H. Thomas, followed by others. Notwithstanding the inclement weather the attendance was highly encouraging, and in every respect the Conference was helpful and inspiring. The next of the series is to be held at Bootle on January 20, when the subject for consideration will be 'Loyalty to Jesus.'

Liverpool: The Women's League.—The Secretary of the Liverpool Branch of the Women's League would be glad if any relatives or friends of wounded soldiers in Liverpool hospitals or those in training camps, or nurses in hospitals belonging to Unitarian families would communicate with Mrs. Odgers, 27 Ullet Road, Liverpool, so that they may be placed in communication with one of the League members.

London: Forest Gate.—On Monday, December 18, the marriage was solemnised at the Unitarian Church, Forest Gate, of Mr. Alfred T. Heale, one of the Pioneer Preachers, and Miss L. Seymour, who for some years has rendered excellent services to the East End Unitarian Churches served by the Pioneers. The officiating ministers were the Revs. T. P. Spedding and R. J. Campbell. A reception was afterwards given at the Hostel, 23 Highbury Place, N.

Tunbridge Wells.—The services, which have been held for some years in the library of the Dudley Institute, have been transferred to a small hall on the ground floor of the same building with a separate entrance. It will be set apart entirely for the use of the congregation. Through the generosity of the Rev. S. Burrows electric light and heating have been installed, and the hall has been decorated and furnished so as to form a most attractive little church. Opening services were held on December 17, conducted by the Rev. S. Burrows, the preacher being the Rev. W. H. Drummond, Minister of the Southern Provincial Assembly. The congregation is very happy in the possession of its new home, and very warm in its gratitude to Mr. Burrows for his most generous gifts.

Pontypridd.—Last Sunday evening the pulpit of the Unitarian Church was occupied by Sub-Lieut. the Rev. D. C. Evans, who is now at home convalescing from severe wounds sustained at the battle of the Somme. He holds a commission in the 10th Cheshires. One of his last acts before taking up his commission was to transfer his allegiance from Scotch Presbyterianism to Unitarianism. He is one of three brothers who felt it their duty in the early days of the war to respond to the call of their country. One has since laid down his life in battle, and the other two have sustained severe wounds.

NOTES AND JOTTINGS.

Northern Counties Education League.

The twentieth annual meeting of the Northern Counties Education League was held in Manchester on Saturday, the chair being taken by Mr. W. Claridge of Bradford. In the Annual Report it was stated that "while the tragedy of the war deepens and lengthens, it is to the credit of educationalists that they have been the first to challenge the mood of the moment, and to project a nobler vision beyond. Nowhere else has the revival of faith and hope been so marked." Discussing the various proposals for reform, the report expressed the fear that, with many, "education is still conceived in terms of intellectual distinction for the rich and industrial utility for the poor. It cannot, therefore, be too clearly stated that the quality and value of secondary and higher education depend ultimately upon the character and condition of the elementary schools. Not only do they determine the general level of life and culture in the nation, but they are also the true field in which alone can be found the new genius with which it must constantly recruit and renew its directive energy." The report strongly condemned the proposal to exclude children under five years of age, and pleaded for the prompt and preferential demobilisation at the end of the war of men in the building trades, in order that the great arrears of school provision might be effectively overtaken.

The Play Centres Again.

Although we referred to Mrs. Humphry Ward's plea for contributions to the Play Centre fund as recently as October, the urgent need for help makes it necessary to return to the subject. Winter is now upon us, and, as Mrs. Humphry Ward herself points out, the children whose mothers are in factories, or engaged upon other work which keeps them away from home all day, have only too many opportunities of getting into mischief—besides suffering from cold and weariness—in the hours between the closing of school and the time when their parents come home. The little girl who wistfully eyed the fire in one of the rooms at the Tavistock Centre on a wet, raw night, remarking, "It must cost a *great* deal to have a fire like that," is typical of many for whom the Play Centre is often the only place where warmth and brightness are to be obtained, and we are glad to learn that Mrs. Humphry Ward's last appeal has brought about play centre movements in various large towns which, it is to be hoped, will lead to practical results. The children can be gathered in without any effort, and in view of the havoc which the conditions of the time are working with the small boy, who is constantly getting into trouble with the tradesmen and the police, it is good to know that at a place like the Fulham Centre as many as five hundred lads turn up night after night. There, under the influence of warmth, light, occupation, games, and light discipline, they are "all perfectly orderly and happy." Subscriptions will be gratefully received by Mrs. Humphry Ward at Stocks, Tring.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, December 31.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. W. H. TROOP.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. Dr. GEO. HITCHCOCK.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. F. ROSLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. STANLEY MOSSOP.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. STANLEY MOSSOP.

South Norwood, League House, 141 Portland Road, 7, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. E. H. PICKERING, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, and STYAL—6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

MANCHESTER, Upper Brook Street Free Church. Morning, no service; 6, Student Ministry.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

MARRIAGE.

TARRANT—HARDY.—On the 26th December, at the Wandsworth Unitarian Church, by the father of the bridegroom, Arthur George Tarrant, B.Sc., A.R.C.S., Corporal R.E., attached M.M., elder son of the Rev. W. G. Tarrant, B.A., and Mrs. Tarrant, of Wandsworth, to Jessie, eldest daughter of Mr. and Mrs. T. Maskell Hardy, of Wandsworth Common.

DEATHS.

COYSH.—On Friday, December 22, 1916, in France, Edwin Coysh, younger and dearly loved son of Edward H. and Isabella Coysh of Brighton Grove, Newcastle-on-Tyne, in his 26th year.

LEGGATT.—On Christmas Day, at the residence of her father, William Haslam of White Bank, Bolton, Mildred Heywood, the wife of William Leggatt of Kuala Lumpur, Fed. Malay States. Flowers not desired.

REID.—On the 22nd inst., at The Knoll, Swansea, Edith Reid, aged 79 years. No flowers by request.

WILSON.—Hull, December 21, at 34 All Saints Street, Franklin Wilson, aged 77.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

At the beginning of the New Year the price of *The Inquirer* will be raised from 1d. to 1½d. as a special war measure. We announce this decision with great reluctance, but the serious rise in wages and material has made it necessary. May we appeal to all our readers to be loyal to the paper during this period of strain, to help it to maintain the cause which it has represented before the public for more than seventy years, and to do their best to make it known among their friends?

A HAPPY New Year! If the shadows lie thickly about our path we have all the more need to desire happiness for one another and to work for it with all our might. May 1917 be marked in our annals as the year of victory and peace. Only it must not be a peace which might purchase a few years of rest for ourselves at the cost of sacrificing the future. It is not by discussing impossible terms or dreaming over sentimental solutions, but by our courage, our cheerfulness, our steady patience, and our resolve to look facts in the face, however ugly and menacing they may be, that we shall serve the cause of peace and promote the happiness of the world.

IT speaks volumes for the generosity of our readers, and is equally a tribute to the confidence which the management of our Belgian Hospital Fund has inspired, that after two years it is still going strong. Mrs. Allen's Notes, which will be found in our present issue, are fresh evidence of the vast amount of personal work which has made this success possible. We have always believed in going to see things for ourselves, and in meeting pressing needs as they arise. Without Mrs. Allen's recent visit to the orphanage, which she describes, we should have known nothing about the crying want of better school accommodation for the boys. People write about the blazing needs of the war, but not about its hidden miseries. Then we are very glad to be able to announce that the Civilian Hospice, which we have supported for a long time in Calais, is being turned into a Maternity Home for the wives of Belgian soldiers and civilians. The Hospice has done a quiet and much needed piece of work, but circumstances have changed, and now it will be much more useful if it is devoted entirely to this special purpose. The cost of maintenance and of extra furnishing will be borne by our Fund. It is a gracious and tender piece of work in which the happy mothers among our readers will feel it a privilege to help.

* * *

PRESIDENT WILSON'S Peace Note was issued too late last week for any comment to appear in most of the weekly papers. We have thus been saved from the danger of rash criticism. The first feeling of surprise, almost amounting to consternation, has passed away, and we are left to examine the question with cool heads, What then does Mr. Wilson mean? It is a pity in the circumstances that it is not etiquette for the President to issue a supplementary Note in order to clear away the doubts that have arisen.

* * *

AMONG ourselves and in the other Allied countries it is not the action of President Wilson in sending a Note at all, but the strange language which he has chosen, that has aroused a good deal of strong comment. As the words are of grave importance and are not likely soon to be forgotten, it is well to quote them. After expressing a desire "to call out from all the nations now at war such an avowal of their respective views as to the terms upon which the war might be concluded and the arrangements which would be deemed satisfactory as a guarantee against its renewal or the kindling of any similar conflict in the future as would make it possible frankly to compare them," the Note continues :—

> He [the President] takes the liberty of calling attention to the fact that the objects which the statesmen of the belligerents on both sides have in mind in this war are virtually the same, as stated in general terms to their own people and to the world. Each side desires to make the rights and privileges of weak peoples and small States as secure against aggression or denial in the future as the rights and privileges of the great and powerful States now at war. Each wishes itself to be made secure in the future, along with all other nations and peoples, against the recurrence of wars like this, and against aggression or selfish interference of any kind. Each would be jealous of the formation of any more rival leagues to preserve an uncertain balance of power amidst multiplying suspicions; but each is ready to consider the formation of a league of nations to ensure peace and justice throughout the world. Before that final step can be taken, however, each deems it necessary first to settle the issues of the present war upon terms which will certainly safeguard the

independence, the territorial integrity, and the political and commercial freedom of the nations involved.

* * *

We are not surprised that language of this kind has not been received very favourably. It requires very careful reading and interpretation in the light of what we know of President Wilson's mind, if false inferences are to be avoided, and this is a serious fault in a public document of grave importance. All that a strict reading of the text involves is a statement that these are the claims which the belligerents put forward on their own behalf, without any expression of opinion about their sincerity in doing so. It may be, as has been suggested in the United States and elsewhere, that President Wilson wants to force Germany to show her hand; or that his action has been dictated chiefly by the menace to his own Government. In this connection Mr. Lansing's statement "We are drawing nearer to the verge of war" is very important. In a letter to *The Times* the London Correspondent of *The Chicago Daily* goes so far as to say "I have not a doubt that President Wilson would be inexpressibly happy to see America fighting with the Allies against the Central Powers in this war....I believe he wants Germany to commit herself to a programme that would warrant him in asking the American people to enter the conflict."

* * *

This may be so, or it may not be so. We have no intention of taking a hand in the game of vain speculation. To us the impressive fact in the situation is this, that while Peace Notes have been hailed with rejoicing in Germany, they have caused hardly a tremor of excitement in the Allied countries. We know quite well why we are at war; we are conscious of our growing strength; and we believe that without the downfall of the idol of military power in Germany, peace would only be a hollow pretence. It is vain in present circumstances to talk about the duty of mutual trust and the possibility of friendly negotiation. Friendliness and trust were Germany's first victims in the war, and since then she has waved flags of triumph over their graves. We cannot call them back with a few pious phrases, and there is a certain lack of sincerity in pretending that we could have them if we wished, in face of the bitter experience of disillusionment through which we have passed.

* * *

We believe that this is one of the unpleasant facts which religious people must make up their minds to face. We have grown so much accustomed to the use of vague phrases, without looking too narrowly into their relation to the actual facts of the world, that we easily persuade ourselves that we are promoting Christianity simply by talking about th duty of peace and brotherhood. What we need is not sentimentalism in a hurry, but the patient strength which will plant new seedlings of hope and tend them through the bitter years. Meanwhile we must recognise quite frankly that the crucial difficulty in the situation is the question of guarantees. We cannot hope for any stable peace until we are in a position to demand them, and if necessary to enforce them. The fulfilment of our most ardent desires for ourselves and the world is not simply a matter of our own reasonableness and good temper. It depends in an equal degree upon the military situation.

* * *

The Spectator in commenting upon the programme of the new Government last week expressed deep disappointment that there is no clear indication of a rigorous policy in regard to drink. Total prohibition of all intoxicating liquor is perhaps a counsel of perfection. There may be more reasons for shrinking from this immense disturbance in social habit than it is wise for the Government to confess in public. But we see no reason why there should not be total prohibition of spirits at once and further restrictions upon the alcoholic strength of beer. The enormous consumption of sugar and grain, which are needed for food, is scandalous. It is calculated that if wheat were grown on the three million acres of arable land, which are now devoted to the needs of the brewer, it would keep the whole of London supplied all the year round. *The Spectator* is performing a great public service in sticking as it has done to its policy of "Down glasses," especially, if we may say so, as its influence is widely felt among people to whom temperance reform hitherto has been something fanatical and unpleasant.

* * *

We are glad to see some signs of restiveness among the churches in their relation to national service. It cannot be pleaded that all the ministers of religion are fully occupied. There are thousands of them in the country who serve very small congregations. There might be a great deal more linking up and rearrangement of services, so as to liberate many of the younger men for other tasks. Many churches would gain greatly in vitality if they were forced out of their easy grooves and had to struggle with strange conditions for a season. The complacent monotony of English religious life is one of the reasons why it has so little grip.

In this connection the Rev. Hubert Handley has appealed for a clerical battalion of stretcher-bearers. In the following letter to *The Guardian* he faces the grim facts of the situation with characteristic plainness and vigour:—

> Cannot the junior clergy in sufficient numbers, even thus late, be formed into a battalion of stretcher-bearers, formed by the leaders of the Church? Mere words from the Church in this day of judgment are intolerable. What is needed is that clergymen in sufficient numbers should go out and get shot right and left. They need not pull the trigger nor thrust the bayonet. The important thing, the only thing required, is that they should go out and in self-sacrificing labours get shot. They are ready, I believe, to go. Clergy have often acted daringly, say, by works of rescue in epidemics of cholera. Let them act daringly now by works of rescue in an epidemic of war. Two raised objections soon fall to the ground. It is pleaded that clergy are tied to "more spiritual" tasks at home. No task is more spiritual than dying for your friends. It is feared that spiritual ministrations at home would be unduly reduced. Devout elder laymen might largely supply the want. The times are thundering and unique, demanding a bold and irregular response. Junior clergy as stretcher-bearers would, at any rate, more plainly teach this—that not only modest, cool, subalterns and cheerful, swearing costers, but also ordained servants of the Crucified know how, at the pinch, to die.

* * *

The death of Dr. W. H. Fremantle, formerly Dean of Ripon, removes a conspicuous and much loved figure among the older school of Broad Churchmen. With his ardent belief in the National Church and his dislike of Disestablishment he belonged essentially to the school of Arnold and Stanley. His relations with his Nonconformist friends were of the most cordial kind, but he always desired to comprehend them in a reformed national church, instead of following the general trend of policy towards a separation between Church and State. A man of broad sympathies he was never so happy as in the effort to bring men of different types of churchmanship into relations of mutual understanding and co-operation. Some of our readers will remember the infectious enthusiasm with which he threw himself into the work of "The Christian Conference" in London many years ago. Like other experiments on similar lines the Conference only lasted for a few years. Perhaps some of its critics would say that it died of too much tolerance. But it left many gracious memories behind, and it did a great deal of reconciling work which was all the more valuable because it was never in the public eye.

TO OUR READERS, GREETING.

THE relations of THE INQUIRER with its readers have never been of a vague and impersonal kind. Just as it is welcomed into numerous homes as a familiar friend, so it is supported in turn in its weekly effort by a sense of partnership in common labour and loyalty to a common trust. It has never lacked either the stimulus of generous support or the discipline of candid criticism. Even the old reader who writes with mingled grief and indignation to protest against our faults of thought or judgment does so almost in a tone of fond proprietorship. His disagreement costs him more genuine distress of mind than would be the case if he fell foul, shall we say, of *John Bull* or *The Eatonswill Gazette*. His anger because we publish things of which he disapproves, or refuse with the obstinacy characteristic of editors to take his advice, is in itself a proof how much he loves us.

We are aware that the position has its drawbacks. It is easier to shout defiance to a crowd than to hint at disagreement among friends. It also requires a rare kind of skill, when discussion grows keen, to avoid the suspicion of personal feeling which takes all the dignity from argument. But the compensations of sympathy and mutual support are enormous. It is not the lot of all editors to be a target for as many arrows as St. Sebastian. Some of us get as much encouragement as is good for us and more praise than we deserve. We have known all this for several years, but since August, 1914, we have realised it in a new way. We cannot be too grateful for the words of thoughtful kindness which have been sent to us from many parts of the world, bringing us the assurance that we have helped to keep conscience sensitive, and faith steady, and courage firm through days of mighty searchings of heart. And we have been helped in our task no less by the splendid fairness of mind of other readers, who, disagreeing with our judgment or disliking our emphasis, have recognised with complete cordiality that all we have written has been inspired by a strong sense of public duty. It is one of the priceless benefits of a long training in the school of tolerance and freedom, that men can disagree without anger and even rejoice in the nobility of aims, which they do not share.

These things give us the right to send our greetings to our readers, and at the same time to ask them to continue their support during 1917. We have a feeling that for most of us it will be the most fateful year of our lives, a year of great decisions and certainly of terrible losses. Peace is still, we fear, a long way off. We have to go forward to win the victories for freedom, which Germany so justly fears, and we must not grow tired or accept any weak compromises with her ruthless appetite for power. Life for all of us will become more stern and difficult, and it is not only material things which will be threatened. There is real danger that a revolution in many of our ordinary habits will cause some noble embodiments of faith and charity, to which English character has owed much in the past, to be submerged. It is for us to see to it that nothing of value is lost. The religious minorities, from which our common Christianity has derived more health and savour than it has ever acknowledged, will have a hard struggle to maintain themselves. But it is worth while to strain every nerve to help them to survive, for everything that has been sincere in their witness, independent in their thought, or large-hearted in their public service, will be needed in the great reorganisation of our national life which must be the result of this struggle. It may be that in the breaking down of social barriers and the disappearance of many obsolete claims to authority in Church and State, their independence of mind and their long training in facing hard situations will be seen to be assets of enormous value for the nation.

It is just because THE INQUIRER has been the representative organ of the religious life and the continually enlarging thought of one of these movements for almost seventy-five years, that we ask our friends to rally round it now. We have been hit by the war in various ways, not so hard perhaps as several of our contemporaries, but the announcement of a small rise in price which we are compelled to make is a sign that we shall need all our strength to fight against pretty severe odds. We do not intend to be worsted in the struggle; and we are confident that our readers will do all they can to help us to fight with a high heart and with faith in the future.

Of course our appeal is in the first place to the members of the churches, whose special interests THE INQUIRER has always tried to serve. Our files contain the records of their doings for three quarters of a century, and in many cases they are the only records which exist of the noble enterprises and the ardent conflicts of thought and principle in which they have been engaged. There too may be found the story of many a gracious life, whose toil and prayer have been devoted to the service of their fellows. All through its career THE INQUIRER has provided an open forum for the independent thinker, and has invited men of the most diverse opinions to take part in the reverent and unbiassed discussion of living questions of religion. It has also been a channel of intelligence and helpful sympathy among widely scattered churches and homes, which without it would have lost interest in one another and suffered, far more than they do at present, from their isolation. Simply as a weekly means of communication among people who share the same thoughts and ideals, and are anxious to join hands in common efforts of human helpfulness, it has long filled a place of its own. Should some cruel fate ever decree that it must cease publication, and no better organ of public intelligence took its place, some precious elements of friendliness would disappear from the life of the churches, and their corporate witness for truth and goodness would grow weaker in the world.

It is a matter for deep gratitude that in the last two years THE INQUIRER has been able not merely to maintain these traditions but also to enlarge their usefulness, in order to serve the pressing needs of the hour. We have not written to win approval, or to echo popular feeling, but to express deep convictions, to bring help to those who need it, and to guide all the interests which we represent into strong and vitalising alliance with the cause of justice, freedom and honour. But we have always desired that unflinching sternness in the per-

formance of our duty should be combined with the ardour of unfailing charity. We little guessed when Mrs. Bernard Allen sent us a letter two years ago, appealing for some help for the sufferers in the Belgian Hospitals, that we had found our special field of service and were at the beginning of the largest work of public beneficence in which THE INQUIRER has ever been engaged. But so it has proved. Week by week the grievous needs have been made known in our columns, and without any fuss or frenzied personal appeals the gifts have flowed in; and all the time the work has been growing, till in its far-flung beneficence it has become one of the most significant things to which our churches have ever set their hands. Perhaps it might all have been done without THE INQUIRER; but to us it is no small satisfaction that it is through the channels of sympathy and friendship which exist between our readers and ourselves, that all this generosity and goodwill has found an outlet. Many of our words fall fruitless to the ground; and doubtless they deserve no better fate. But so long as some of them blossom into glorious deeds we feel that we shall not ask in vain for the cordial support of our friends.

Good Thoughts for Evil Times.

WHEN on my day of life the night is falling,
And, in the winds, through unsunned spaces blown
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my help and stay!

Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! let Thy spirit
Be with me then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing
I fain would learn the new and holy song,
And find at last, among Thy trees of healing,
The life for which I long.

WHITTIER.

SHALL the sorrow which now fills our hearts come between us and the memories of so many years? Shall it not rather lead us to cherish these memories more than ever, and to fall back on the reserve of trust that is laid up in them, and to dwell on what they teach us of the loving-kindness that has manifested itself in so many ways, and of the care there is for us in heaven? Great and manifold truly are the uses of memory! In its quiet chambers I do not think we ever listen in vain for more than we have heard amidst the tumult of the world. Memory is not a mere storehouse for dead things; for in it many old things become new. It is a place of instruction in which we learn some of the chief lessons of life—a confessional in which we have much to deplore and much good counsel to receive—a sanctuary in which to sing hymns of gratitude and praise which had been left unsung—a place of healing and rest for the broken spirit—a place of blessed fellowship with beloved ones whom we can meet nowhere else in all that remains to us of time—a place in the peaceful and silent retirement of which, after the wind and the earthquake and the fire, there comes to us the "still, small voice." "I will remember the years of the right hand of the Most High; surely I will remember his wonders of old."

THOMAS SADLER.

O LORD, our Creator and Preserver, who hast made of one blood all nations of men to dwell upon the face of the earth; we cry to thee in our distress, and beseech thee to look down in mercy on the terrible conflicts which are destroying the lives, and estranging the hearts, of thy children. O breathe upon thy people the spirit of thy Son; and grant that the work of righteousness may be peace, and the effect of righteousness quiet and assurance for ever. AMEN.

GREETINGS FOR 1917.

DR. JAMES DRUMMOND.

ONE of the least of Christ's disciples to his brethren in God the universal Father, to the faithful and beloved in every land, greeting. I saw in the visions of the night, and beheld the world sunk in bitter anguish and strife, fathers and mothers weeping for their children, and finding no comfort. And some in their fighting were driven by men full of covetousness and lies, and others fought for right and truth, striving to relieve the oppressed, and to stay the hand of cruelty and murder. And I beheld the angel of the dying year clad in sable garments, and crying "Woe is me! for cruelty and murder defile the earth, and because of the agony the faith and love of many have waxed cold, and Christ is once more arrayed in the purple robe of mockery and crowned with the crown of thorns." And behold, a horror of great darkness covered the world, and empires and thrones vanished from my sight. And then I saw another angel adorned with shining raiment, and heard a voice proclaiming: "Old things have passed away; all things have become new." And the angel touched my eyes, and said "Look." And I looked, and saw beyond the confines of time a throne of glory, whereon, viewless in the splendour of that light, sat the Ancient of Days, and beside him stood Justice and Love. And round about was a multitude which no man could number, singing hymns of praise to him who sat upon the throne, and doing deeds of beneficence one towards another. And I asked "Who are these?" And the angel said: "Thou beholdest the times of the end. These are the redeemed sons of God, of every kindred, tongue, and nation, who have cast down their crowns before Him who rules for ever, and have made their robes white in the blood of the Lamb who died that he might save, and have learned that in him all of every name and race are brethren. These are the living temple of God, wherein His Spirit abides, and all honour and glory are rendered unto Him alone." And the angel of the new year seemed to melt from my sight in the diffused radiance; but memory remained, bright with undying hope. Peace be to the brethren from God the Father of all comfort.

Passion and revenge be silent and abashed. May Justice and Love come from the eternal throne to heal our wounds, and bring in at last the universal brotherhood of man.

Oxford.

Dr. J. Estlin Carpenter.

In spite of the fact that we are still engaged in the most appalling war of history, there are, I think, many signs that are full of hope for the future. Whatever view we may take of the attitude of our Allies to the late German Note—and I for one earnestly trust that our Government will not refuse to listen to a statement of the German terms—the purpose of the nation to accomplish the aim with which it entered the great conflict, and in concert with its Allies vindicate the broken sanctity of Justice and Law, remains unweakened. We are engaged in a great moral effort, and we know that every endeavour must be concentrated on the defence of public Right. For that end we are prepared to make continued and increasing sacrifices. Meanwhile the mind of the German people is being slowly enlightened and its conscience gradually awakened. Warning voices are heard bidding them purge themselves of the lust of power, and the desire for peace increases in intensity. We may well apply to ourselves some of the exhortations which distinguished teachers in law, philosophy, and science, have addressed to their countrymen.

At the same time many of the ablest thinkers among both belligerent and neutral nations are engaged with the great problem of establishing and preserving international order. The object which the late Prime Minister set before Europe shortly after the outbreak of the struggle as the goal of British policy at its close, the formation of a comity of nations for the maintenance of peace, has received the weighty support of the two great political parties of the United States, as well as of the head of the French ministry, and even (conditionally at least) of the German Chancellor himself. We shall celebrate next year the unbroken continuance of a Hundred Years of Peace between this country and America. May it be also the beginning of a Hundred Years of Peace in Europe under the moral forces of professedly Christian nations in both hemispheres. Then will Christianity be born anew, and bind the peoples in one fellowship of goodwill.

Oxford.

Dr. Hargrove.

A Happy New Year! We can wish it only in the hope that the coming year will bring back to earth peace which has so long been absent, and whose return all the nations long for—allied, neutral, hostile, each of them for its own sake; let us trust, too, for mankind's.

Till then there can be no sure happiness for us, nor is it to be won otherwise than by "the vigorous prosecution of war." Our New Year wish must be for the will to fight, rendered the stronger by all we have in the past done and suffered and failed to do.

We have no choice. We hate War, all of us; hate it with a tenfold intensity since we have come to know it, not from books but from a present and vivid experience. But unless we are prepared to perjure our souls, to betray our Allies, to be false to the high trust committed to us by Heaven, we must fight on, till Justice be satisfied, till wrong done be righted, till Peace be established on surer foundations than those which have failed in time of storm and stress.

From the trenches, where our brave sons and brothers endure for us hardships and danger; which it hurts even to think of, come messages of courage and good cheer day by day. One who has gone up and down and spent weeks in dirt and discomfort and hourly peril, returned home now with trench fever, tells me that the men at the front cannot understand our moods and fears. They are so confident, so strong in the feeling that we have already got the better of the Germans, that our real enemies are mud and snow and mist, which cannot last always.

We need the infection of their courage, their cheerful endurance. They do not spend their energies in hate. They have real good will to the enemy, only necessity is laid upon them to fight him till wounded or prisoner he can be safely cared for.

Let us at home, who are persuaded of the justice of the cause which is theirs and ours, let us share the same spirit of courage and hopefulness and kindly humour, and the year which opens so gloomily shall yet be a happy one. Happy in the triumph of Right, the deliverance of the downtrodden and oppressed, the return home of prisoners, the final victory of Peace.

London.

Lieut.-Col. C. Seymour Bullock of Ottawa.

My Wish.

1916-17.

Just to live on and know at last 'tis ended—
The war with all its horrors and its pain—
Till lips shall bless the cause I have defended,
And then admit that loss brought truest gain;
To stay till Serbia's wrongs have all been righted,
To cheer o'er Belgium's debt in full repaid,
To see once more free Italy united,
And hail the larger France for which I prayed—
To joy in Russia's faith with England's plighted,
To cry that Poland once again is free,
To know Rumania's loss has been requited,
And greet the Montenegro then to be—

O who would grudge the price, whate'er demanded,
For but one hour on earth when thus made new
To feel the thrill—like ship-wrecked men safe-landed—
In knowing some small bit was done by You?

London, England.

CLUB WORK AND THE WAR.

There is no branch of social work which has developed more rapidly, and on more interesting lines, since the war than girls' clubs. To study some of these developments is to realise how greatly we have failed in the past, how urgent are the needs of the present, and how vast is the field which offers to the competent and enthusiastic worker.

Not long ago people were shaking their heads and saying, "The day of clubs is over. You cannot reach girls in the mass now; they need individual work." And during the first year of work the existing girls' clubs emptied to such an extent that one was tempted to believe it. At the same time the state of the streets grew worse, and we all deplored the behaviour of the girls—and especially of the "flappers"—with the men of the New Army. "They have completely lost their heads," we cried despairingly, as we sighed over the defection of so many members from club and class. What counter-attraction could possibly be strong enough to keep them out of the dangers of the streets? How (humiliating question!) could we protect our young soldiers from the girls whom we had tried to influence? Sadly we turned to religion. How had it failed to grip them, and stem this tide of emotionalism and over-excitement? Had we taught and laboured in vain?

These anxieties and problems still exist, but some solutions are being attempted, and the future holds great possibilities. In the first place, the attempt to keep the girls and men apart has been largely abandoned. The last year has seen the inauguration of open nights in girls' clubs, and the creation of mixed clubs, where men are not guests, but actual members, at liberty to attend every evening. These new ventures are still in their infancy, but their success has already been sufficient to prove that in bringing the sexes together under wholesome and natural conditions, in an atmosphere favorable to refinement and self-control, a great need has been filled, and that it is along such lines that we must work if we wish for real and lasting results. The new paths, however, are beset with difficulties. Workers are not all agreed as to the best way to deal with them, whilst many still look askance at such startling departures from the old methods.

Readers of The Inquirer may be interested to hear something of the way in which the new clubs are run. The two organisations mainly responsible for them are the National Union of Women Workers, and the Y.W.C.A. Both are doing splendid pioneer work, but with sufficient difference in aim and method as to present a very interesting contrast. The regular mixed clubs for girls and soldiers, or sailors, called often "Kitchener" or "Welcome" clubs, have been started in many military centres on the initiative of the N.U.W.W., and are run in connection with the Local Patrol Committee, the women patrols being able to tell the

men and girls in the streets about the club. They have the warm approval of Government and of the military authorities, who give them most sympathetic support. It is usually necessary to build a hut for the big club-room, something like the Y.M.C.A., but often as an extension to an ordinary house, which provides the more homely touch, and gives facilities for quiet reading and writing rooms, bathroom, kitchen, secretary's room, &c. Local subscriptions are asked for the initial expenses of house, furnishing, &c., but once the clubs are started they quickly become self-supporting. Girl-members generally pay 2*d.* per week, soldiers, 1*d.* admission; a charge of 6d. is made for dances and whist drives, and a small charge for the use of the billiard table, and for hot baths. An excellent canteen, run by voluntary lady helpers, is always a great feature.

The men greatly appreciate the opportunity of getting well-cooked and well-served meals. The menu often includes sausages, eggs, pies, cold puddings, stewed fruit and trifle, in addition to the ordinary tea, coffee, and cakes. Reasonable prices are charged, which enable it to be run without expense, if not at a profit. Cigarettes, matches, toffee, soap, stamps, &c., are also sold over the counter. Organisation, of course, varies with local conditions, but two points are always insisted on. No girl is admitted to full membership without a signed certificate as to character from her employer or other responsible person, and unsuitable behaviour is instantly stopped, any repetition resulting in expulsion. A high standard is thus assured, and membership is looked upon as a privilege. The club is usually open from about 4.30 to 9, and on Saturdays and Sundays from 2.30, when concerts are generally arranged. On Sundays games, &c., go on as usual, and, except that there is no dancing, no difference is made. The club is purely social and recreative. No religious class or teaching of any kind is given, the Secretary's duties being those of a hostess to her guests.

That these clubs are a great success no one who has seen the excellent behaviour of the men and girls, and heard their openly-expressed appreciation, can doubt. A man will tender half a crown for admission instead of a penny, remarking that it is worth £1 a week to have such a place to come to, while sergeants say how they welcome it for lads who, in some other centre, have had no wholesome place of recreation, and had begun for the first time to take to drink and bad habits. But when one has worked for some weeks in such a club one feels that, for all its success, its crowded nights and plentiful amusement, there is something lacking. Everybody has agreed never to mention that which should be the basis and inspiration of it all. It is inevitable, perhaps, that this should be so, for the whole scheme represents a reaction from the terribly "improving" organisations of the past, where there was no possibility of a sandwich without a psalm, or billiards without Bible-classes. Thanks to the well-meaning efforts of pious people, the very names *religion* and *prayer* have come to stink in the nostrils of many, because they stand for conventional forms, which do not touch their real life at all, and have been thrust upon them against their will. The men's surprise and delight at the absolute freedom from this kind of thing in the mixed clubs is very marked. "It's such a comfort," said one, "to find no one waiting on the doorstep with a prayer-book!" But of this question more anon.

Let us turn now to the patriotic clubs with open nights organised by the Y.W.C.A. The care of girls is, of course, the first object of this Association. Their clubs, therefore, are *girls'* clubs where the men are merely admitted as guests on two or three nights in the week. On those nights the ordinary routine of the club is interrupted, and the time is wholly devoted to amusement, games, music, &c, and in some cases dancing and cards. But on other evenings the many organisations attached to a flourishing club are in full swing—musical drill, sewing, classes of all kinds, from cookery to citizenship, whilst the girls take quite a large share in the actual management of the club. The Y.W.C.A. has of late been launching out, like its brother Association, on very up-to-date lines to meet the needs of the moment, and nowhere are its progressive methods seen to better advantage than in its war-time clubs, whether in military or munition centres. In the latter a great and necessary work is being done among the numbers of "imported" girls, whose scanty and precious hours of leisure are made as truly recreative as possible. The basis of all Y.W.C.A. work is, however, definitely and avowedly religious, and it is here that its clubs differ from the patrol clubs. Nightly prayers, Sunday services and classes are features of all the full-grown patriotic clubs, Sunday afternoon services for a mixed audience being generally crowded. But a new club is sometimes run for a fortnight or so without anything but amusements, and in some cases educative classes and prayers have then been started at the request of the girls themselves. There is no fear, in these clubs, of the girls' interests being swamped by those of the men. This is certainly a possible danger in the mixed clubs. Soldiers are now so popular that there is a little tendency to spoiling on the part of lady-helpers, who are apt to find khaki more interesting than petticoats. It needs to be remembered that we can do more for the men *through* the girls than in any other way, and that they should be regarded as the backbone of the club. For they are permanent members, whilst the men are constantly changing, and it is, therefore, to the girls we must look to set the tone of the club; while, if there is any question of a religious aim, we must first strive to implant in them a real desire for the spiritual, in order that they may lead the men—as is always the woman's part—on the same quest.

Such are the two types of war clubs now in existence. Both are doing excellent work; but I should like, in conclusion, to regard them solely from the point of view which seems to me of paramount importance and urgency—that of religion. Readers of The Inquirer, in common with many others, are vexed with the problems of "The Men Outside the Churches," "Religion on active Service"—the whole question of what seems the appalling absence of religion in face of life's sternest realities. I believe that these problems might be approached—and possibly solved—through the medium of the modern club. We are disquieted because the shrines in so many hearts are empty, their occupants trampled upon and forgotten amid the tumult of war. But were they ever worthy of a place in the innermost sanctuary? Too often they had been set there by alien hands, and commanded but the barest lip-service. Not at *their* feet have been laid the bitter sacrifices of the last two years. We need not fear to rejoice at their fall, for only "when half-gods go" can "the gods arrive." The shrines are there, waiting for a Presence wholly satisfying and lovely. We must not leave them bare and empty; but neither must we attempt to put there some occupant of our own choosing. Possibly the clubs we have been considering tend to fall into one or other of these pitfalls. To take our part in preparing for and ushering in that new Presence which shall sanctify the England of the future is a task almost terrifying in its immensity. How far may we dare to help? How far must we simply stand aside and watch? These are questions only to be answered after we have committed ourselves to the task, feeling our way step by step, under the guidance of Love, which can never lead us astray.

And yet I have a dream of what might be accomplished through the medium of a war club, the basis of which should be intensely—almost passionately—religious, yet where all the efforts should be directed towards drawing out that which is within rather than imposing anything from without. The Y.W.C.A. have laid hold of a very sound principle in striving first to create the *desire* for the spiritual. The workers in my ideal club would be women of vision, their own shrines very fragrant, very holy. One room would be set apart—a quiet room, made beautiful with flowers and art and symbolism, and sanctified by the prayers and worship of those who look and work in confident faith for the gods to arrive. No one would be *asked* to use it, but there are always a few in every large body of men and girls who would know and care, whilst there are many more, I am convinced, who are only withheld by shyness and reserve from giving expression to the deep-felt needs of the soul. As friendship between helpers and members grew, and open discussion of religious problems became possible, suggestions would doubtless be offered, and some scheme devised *by the members themselves* which would carry out their real wishes as regards the question of religion in the club.

In this way all suspicion of pious interference from outside would be avoided, and an opportunity would be provided for new wine to be put into new bottles. No one knows what forms religion will take after this tremendous upheaval, any more than we can forecast the exact lines of social and economic reconstruction. But of one thing I am certain; Christianity has not failed, only our interpretations of it. And when England has trodden the way of

sacrifice up to her Calvary—when she has lost the whole world and gained her soul, she will learn that the bitter-sweet joy of the Cross dominates the whole of life, and that it is only a religion which recognises this that can satisfy her deepest needs. So shall her shrines be empty no longer, but there shall reign from them One, nail-pierced and thorn-crowned, Whom love has set upon a deathless throne. V. E. Crafer.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE POSSIBILITY OF PEACE.

To the Editor of The Inquirer.

Sir,—You have dealt so effectively with the peace-letter of five ministers printed in your last number—a letter which, however well meant, is, as you point out, ominously silent as to the real issues involved in the great struggle between the forces of civilisation and barbarism—that it seems almost unnecessary to add a word to your comment. May I, however, just say that besides the two questions propounded by the five memorialists there seem to me to be two others still more important which it were well that they should put to themselves, which it were well that we should all put to ourselves, if we have not already done so, namely these (I borrow their own words): Can the *cessation* of bloodshed bring us peace at all? Can it bring us the only kind of peace which would make the vast sacrifices we have incurred not to have been in vain? To answer the first of these questions in the negative may seem paradoxical, for the cessation of bloodshed, it may be said, is itself peace. Peace of a kind, perhaps, but a peace made on the basis of the present map of Europe, leaving Germany in possession of the chief ports and a considerable portion of the soil of Belgium, the people of Belgium crushed beneath a foreign and hated domination, Great Britain humiliated and weakened, and the grand criminal, the half-mad Kaiser, with his court minions not only unpunished but victorious and triumphant, would be a peace having in it no elements of permanence and therefore equivalent to no peace at all. If at least we do not know that this is the only kind of peace we shall ever get by suing for it, then I venture to say we have learned nothing by the bitter experience of the last two and a half years. As to the other question it has been so often replied to in anticipation by yourself and others that it would indeed be superfluous for me to enlarge upon the subject. While warmly sympathising, as every man of goodwill must do, with our five friends' longing for peace, I am convinced, in common, I believe, with an overwhelming majority of my fellow-countrymen, that any peace terms which Germany would consent, or even pretend, to consider at the present moment would indeed make our past sacrifices "to have been in vain." In writing this I cannot but feel that it is horrible to have to advocate further bloodshed; but all the more must I admire the courage and consistency with which you, Sir, all through this trying time, have kept your own and your readers' eyes fixed on the great moral principles at stake in this struggle, which we are confident will, through the fidelity of a noble people, continue to live and flourish when all this awful carnage shall have become a dream of the past.—Yours, &c.,

Robert B. Drummond.

Edinburgh.
December 26, 1916.

To the Editor of The Inquirer.

Sir,—May I suggest a reply to Germany's peace proposals which will not only put England in the right but will place her in the van of the world's upward progress? Let us offer to submit the discussion of peace terms to a conference including belligerents and neutrals. If our cause is righteous we need not fear to refer it to such a world arbitrament. If we would prove once for all to a somewhat sceptical world our faithfulness to our professions here lies the way. Should Germany refuse the offer every neutral would condemn her. The supreme virtue of a conference which represents the civilised world will be that it will set the general good above any lesser or more selfish interests, whether national or commercial, and will make justice the main criterion in any matter of dispute. It will better achieve than any other method Mr. Asquith's aim of "the substitution for force, for the clash of competing ambitions, for groupings and alliances and a precarious equipoise, of a real European partnership (may we not say a world partnership?) based on the recognition of equal rights and established and enforced by a common will." We hope for a League to Enforce Peace after the War. Lord Grey has expressed approval of President Wilson's proposal, and even Bethman-Hollweg is willing to accept it. If the arbitration of such a league is a just rule for to-morrow, it must be so for to-day. It is clear that neither the Allies nor the Central Powers, should either gain a conclusive victory, could possibly expect neutrals to guarantee a peace settlement in which they had had no say, a settlement imposed by the superior force of one party. Only a settlement framed by the civilised world could have the guarantee of the world behind it; and what short of this guarantee can offer *permanent* peace? No, the peace settlement must be a part of the new era of justice, and not of the old evil era of force.

The decision of a World Conference will give more than a physical force sanction, important as this will be; it will give a moral sanction which I am sanguine enough to believe will prove even stronger than the physical. In proposing the common good of mankind as the ideal it will introduce a new spirit into the counsels of Europe, even of the Central Powers, which will make the settlement of peace terms a notably easier task. For any nation might well be proud to concede to the general good that which it would never yield to the threat of force. Indeed the establishment of permanent peace based on public right is simply a question of the ideals men set before themselves. The war has proved, if it needed proof, that in every belligerent country there are numbers of men willing to put their personal comfort, their private interest, their life itself, second to what they believe to be the interests or the needs of their country, or even, it may be, of an ally. It does not require any new element in human nature, any radical transformation, to lead them to put the needs and interests of humanity first, but only a new point of view, an enlarged ideal. This change of viewpoint once achieved we shall have almost perfect security for peace. Short of this we shall never approach security; the world will go on in its mad old way till, in this war or another, either white civilisation or the whole human race is brought to ruin. An unparalleled opportunity is ours to-day. The world, I am profoundly convinced, has reached a stage at which the ascent to the higher viewpoint is possible. The submission of the mighty world-issue of the war to a World Conference will be the greatest step in this ascent in human history. May the honour be England's of bringing this about.—Yours, &c.,

Jas. Fowler Shone.

163 *New Park Road,*
Streatham Hill, S.W.

TURCOPHIL PACIFISTS.

To the Editor of The Inquirer.

Sir,—You have yourself dealt sufficiently with the well-meant generalities of the joint letter headed 'The Possibility of Peace.' But a further word may perhaps be usefully spoken on the solitary concrete point which these writers press against the diplomacy of the Entente Powers. Their argument is an echo of what Mr. E. D. Morel has been saying in *The Labour Leader*, and somebody—I forget who—in the House of Commons; and it has a certain plausibility which may render it dangerous if left unanswered.

Why, it is asked, should we go on fighting in order that the Russians may possess Constantinople, the very thing to prevent which we actually fought sixty years ago, and came very near to fighting less than forty years ago? The answer is that since November, 1914, the Turkish Empire, from Adrianople to Bagdad, has become practically an annexe of Germany; that the Armenian massacres, exceeding in extent and horror all the atrocities of the two previous reigns, but perpetrated with the full cognizance and approval of Germany, call quite as strongly for "adequate reparation for the past, and adequate security for the future," as the doings in Belgium, Serbia, and Poland; and that no security can be adequate, short of complete severance of the Berlin-Bagdad chain of influence. This implies, at the very least, displacement of the "Young Turks" from the command of the central link in the chain, as well as from the ancient homes of their Armenian victims.

Who then is to take their place? Surely not the Old Turks, as represented by Abdul Hamid; nor the Greeks, in their present distracted and semi-Germanised condition; still less the Bulgarians. Not England or France, occupation by either of which Powers would take them quite out of their natural spheres of influence, besides giving deep and just offence to Russia. The alternative sometimes suggested, of assigning Constantinople and the Straits to a new neutralised City-State under an international guarantee, has the fatal defect that you cannot manufacture a free nation, or a free city, to order out of such material as the motley population of Constantinople. Russia alone remains, with quite unequalled claims, geographical, historical, and religious, to the reversion of the Byzantine inheritance. And if, at the time when her French and British Allies were endeavouring to hack their way through the Dardanelles, they took the trouble to allay her natural susceptibilities by an assurance that they had no intention of keeping the city for themselves in the event of its capture, but that it would be handed over to her, what blame can attach to either party? The Russian Minister's speech as reported did not even imply that there was any pledge to refuse terms of peace until this object was attained; but if there had been it would have made little or no difference to the prolongation of the war. The Germans are not likely to concede the terms which even Messrs. Mellor & Co. would admit to be indispensable so long as there is any fight left in them; and when they are once thoroughly beaten they are not likely to boggle about Constantinople.—Yours, &c.,

ROLAND K. WILSON.

December 26, 1916.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

102nd LIST OF SUBSCRIPTIONS.

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	£15,405	9	3

Parcels have been received from: Mrs. Joseph Worthington; Ilford Branch of the Women's League (per Mrs. E. R. Fyson); Miss Dendy; Mrs. S. Wilson; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Bruce; Miss Bedford and Miss Davenport; The Essex Church Work Party (per Mrs. Worthington); Lewes Branch of the Women's League (per Mrs. Severs); The Girls' County School, Penzance (per Miss Varley); Anon. (by hand); Mrs. J. Bredall; Miss Hervey; Mrs. Gimson; Clapham Ladies War Relief Committee; Miss Boys; Mrs. Philip Vizard; St. Helen's Unitarian Girls' Sewing Circle (per Mrs. Fryer); The Misses Murray; The Girls at Farrington's, Chislehurst; Mrs. A. H. Worthington; Miss Robertson, Christ's Hospital; The High School for Girls, Wolverhampton; Messrs. McCaw, Stevenson & Orr, Ltd.; Miss Taylor; Miss A. M. Cummins, U.S.A.; Miss E. Taylor.

Through the kindness of a Yorkshire friend Mrs. Allen has a quantity of excellent grey knitting wool to sell for the benefit of the Fund, at a very low price. She will send a pattern to any one writing for it, and hopes secretaries of working parties will take advantage of the offer, and benefit themselves and the Fund at the same time.

WEEKLY NOTES.

SINCE we opened the Hut at Calais and I realised what a large number of Belgian soldiers there are stationed in the town, and that many of these are married and have their wives and families with them, I have often wondered what they did in cases of illness, as women and children are not admitted as in-patients in military hospitals. Many of these families have only one or two rooms, and when an addition to the family occurs, the poor mother has to go to the French civil hospital, where the accommodation is poor and where they can only stay for a very few days. On talking over the question with Madame Lageot, who directs our hospice for civilians in Calais, I found the General had already suggested the great need for a maternity home for the wives of both soldiers and refugees. We agreed that the need for the hospice is now not so great and that the time has come when it will be more useful as a maternity home. Arrangements have been made for placing out the inmates we were housing, and I hope the home will be ready to receive its first patients soon. There will be about twenty beds. A certified *accoucheuse* is already found, and is very anxious to undertake the work, and the military doctor who has always supervised the home is an *accoucheur* in civil life and will be available for difficult cases. The cradles and a few accessories we are buying in Calais to save transport. I should be very grateful for layettes (made on the Belgian plan), and for cotton and flannelette chemises, and bed jackets (preferably in pale colours), for the mothers.

I visited also an orphanage for Belgian children a good deal nearer the front. There are over 200 children—all of them have lost one parent, and nearly all both. The girls, about 120 in number, are lodged in an old château, a most beautiful building to look at and in the midst of most delightful and healthy country. The walls are enormously thick and the staircases extraordinarily narrow and curly, but, on the whole, the rooms were not at all bad, and perhaps the irregularity added to the charmingly homely feeling there was in the place. The children were obedient and well disciplined, but they had no sense of fear, and came up at once like children who live in an atmosphere of affection. I saw first the elder girls, whose tasks were over for the day, and they were all gathered together in one room knitting their stockings (with the wool we had sent them) and singing as they worked. They all jumped up when I went in and they heard my name, and most of them said some pretty word of thanks as I looked at their work, which they crowded round to show me. When I went to see the babies—little tots from 2 to 4 years—it was really a charming sight. They were all so clean and so happy and merry, as if no dreadful war had robbed them of their parents and homes. There was the little José, whose portrait when he came a year ago was more like a little monkey, so miserable a bag of bones he was. Now he is a sturdy little toddler, but still needing great care, as his early privations have left their traces. Every little one had a history, more or less sad, but happily they are too young to know their losses and they are well loved and looked after now.

The boys were not so happily placed, as they are housed in a village about 3 miles off. They have their sleeping rooms and class rooms in an establishment which used to be a sort of "tea garden." The children sleep in what was the theatre, and have their lessons on the stage and in the room which I suppose the actors used. The bathroom is a cellar, where they have two huge horse troughs given them by the English soldiers. I should think a dozen little boys could bathe together in one of them. The dining and recreation room is, unfortunately, nearly five minutes' walk off, and in muddy and wet weather the journey to and fro three times a day is very undesirable—but it cannot be helped as there is no room nearer available. The younger boys have their lessons in a large shed in the yard, where all the washing is done and dried! The result is the poor little fellows learn their lessons in an atmosphere of steam and soap suds. This seemed to me serious, and worth thinking about, as to whether we could not help them out of such an undesirable situation. The director was, unfortunately, not

there—he had gone to look after his ruined church at Ypres and had been delayed. I waited till 7.30, and the children entertained me with an impromptu concert and dramatic entertainment, which interested and delighted me immensely. However, on returning I felt those poor little boys in their steamy room very much on my mind, and resolved to go out again before leaving and discuss plans. Accordingly, two friends and myself went out again to visit the orphanage, and my friends armed themselves with huge boxes of chocolate for the children. We had quite a fête—giving the chocolates away, playing round games, singing and acting. The director was there, and we at once consulted the village carpenter and made rough plans. He can put up a good wooden building, suitable for the work, for between £90 and £100. The outlay is well worth it, and I am sure the improvement in the little boys' health will be our reward.

The London School children have already sent a complete outfit to every child, and a consignment of new boots, and Mrs. Drummond has sent two cases of toys. The English camp near by brings up drinking water for the children every day, and gives them all the food left over from their mess—a very considerable amount! So they have reason to be grateful to England. The director is taking charge of a quantity of furniture, books, church relics, and pictures, and various other things which have been saved from ruined villages. There was something very pathetic about these battered remnants of once happy and peaceful homes. The homes are gone, but children are there, and we hope they will live to build up yet happier homes when Peace, which we are all thinking about so much just now, comes back to the world. ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, vests, pants.

Slippers, shirts, socks.

Mufflers, cardigans, mittens.

Games of cards, chess, draughts, dominoes, &c.

For the Maternity Home at Calais.

Layettes (on Belgian methods).

Women's chemises.

Bed jackets (in pale colours if possible).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

MEN AND MOVEMENTS.

THE Rev. W. G. Tarrant's new book of devotional readings 'For Those Who Mourn' is now ready, and may be had at Essex Hall in paper for threepence or attractively bound for one shilling.

MR. TARRANT has chosen from a wide range of ancient and modern literature, and has been fortunate in discovering several passages which will be new to most readers. The contents are arranged under seven headings to correspond to different moods. At the end of every section there is a beautiful religious meditation, in which we can hardly be mistaken in detecting the work of the compiler himself.

THE booklet 'For Freedom and Right' which has been sent as a New Year greeting to our men on active service is very attractive in its neat khaki case. There is an excellent portrait of Dr. Carpenter as a frontispiece, and the selections are keyed to the pitch of the religion of manliness.

WE have received the 'Unitarian Pocket Book and Diary for 1917' compiled by the Rev. W. Copeland Bowie (Essex Hall, 1*s.* 6*d.* net). Good wine is said to need no bush; and a well-tried friend certainly needs no praise.

MR. GEOFFREY BELTON COBB has turned his experiences with the London Irish Rifles in France to good account in an attractive book for boys 'Stand to Arms,' with eight illustrations by his sister Miss Ruth Cobb (Wells Gardner, Darton & Co., 1*s.* 9*d.*). His friends at the Free Christian Church, Brighton, and Rosslyn Hill Chapel, Hampstead, will be anxious to congratulate him on his début as an author. The book bears a charming dedication to his mother, "The first book, to the first friend." It should be remembered by people whose business it is to buy school prizes.

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—Unitarian Pocket Book, 1917. 1*s.* 6*d.* net.

CAMBRIDGE UNIVERSITY PRESS.—The Printed Book: H. G. Aldis. 1*s.* 3*d.* net. The Old Grammar Schools: Foster Watson. 1*s.* 3*d.* net.

MESSRS. CONSTABLE & CO.: Figures of Several Centuries: Arthur Symons. 7*s.* 6*d.* net.

MESSRS. THOMAS NELSON & SONS, LTD.:—Japan: F. Hadland Davis. 2*s.* 6*d.* net.

THE SUNDAY SCHOOL ASSOCIATION.—Young Days. 1*s.* 6*d.* net.

UNIVERSITY OF LONDON PRESS:—The Spiritual Ascent of Man: W. Tudor Jones, D.Phil. 5*s.* net.

MISCELLANEOUS.

Cornhill Magazine. The Quest.

NEWS OF THE CHURCHES.

Croydon.—The Rev. W. W. C. Pope, of Lewisham, has accepted an invitation to the Free Christian Church, Wellesley Road.

London: Hackney.—The following passage is taken from the New Year's Letter by the Minister in the Calendar of the New Gravel Pit Church for January: "1917! May it be happier than 1916, and before its end see the return of peace. But, black though the closing year has been for most of us, there is another side that will be remembered with gratitude in years to come: the acts of individual gallantry that went to make the battles of the Somme and Verdun (to mention these two only) thrilled all who read these stories of heroism and made us all feel proud of our menfolk. And much is implied in that. And there has been the more personal call that has come to each one to give himself wholeheartedly to the work that has yet to be done before Right is finally victorious over Might; and with this has come a deepened spiritual consciousness which will bring comfort and consolation in our times of sorrow and strength and courage in our trials. With these memories we shall face unflinchingly the year that is opening and know that 'in good time we shall reap if we faint not.'"

London: Plumstead.—Evidence of the spirit which still characterises the depleted congregation now meeting in the Hall in Herbert Road was afforded on Sunday evening, December 17, when, owing to the absence of the minister (the Rev. D. Delta Evans) who was fulfilling a long-standing engagement at another church, the service was conducted by Miss Daisy Hopkins, assistant Sunday school superintendent and secretary *pro tem.* The sermon, on 'The Mission of Sympathy,' was delivered in an admirable manner, although it was the preacher's first experience in that capacity. Despite dense fog and black darkness the number present at the service exceeded the average for some weeks past, forty per cent. being men, including soldiers, and three or four elderly men who had been at work in the Arsenal until six o'clock.

Nottingham.—A presentation has just been made to Mr. J. H. Richards, Deputy Town Clerk of Nottingham, whose name has been associated with the High Pavement Chapel congregation for a very long period, by his colleagues in the service of the Corporation and by members of the Council. The gift commemorated "fifty years' faithful and zealous service with the Corporation," and was presented by the Mayor, who, together with the Sheriff, Sir J. T. McCraith, and others, testified to the general esteem in which Mr. Richards is held.

The following letter has been sent to the men connected with the congregation who are on active service. It is signed by the Minister, Chairman of Council, President of the Sunday School, and others: "We are writing to you on behalf of the congre-

COLEMAN'S R.T.B. Renowned Temperance Beverage.

THE IDEAL HEALTH DRINK. *THE NEW INVIGORATOR.*

A Delightful, Exhilarating, Non-Alcoholic Beverage.

Contains the principal ingredient used in the manufacture of Sanatogen.

The use of alcohol is terribly seductive, especially to those who fly to the sideboard for little sips of alcohol because they are intensely miserable. The greatest want of the age has been a satisfying non-alcoholic beverage, and at last we have it in Coleman's R.T.B.

Are you willing to Test it? Strongly recommended by Doctors and the Clergy.

It will refresh you. You can drink Coleman's R.T.B. with cold or hot water, or any kind of mineral water. A bottle at 1*s.* 9*d.* (a Champagne Quart) will make 25 half-pints, which make the cost of the drinks less than a penny each. It is a powerful nerve stimulant, but has no after depressing effect like alcohol. It exhilarates, invigorates, and stimulates. It stops the craving for spirits. It is a magnificent tonic for those who are 'run down' and not feeling quite well. The more you drink the better you are. It can be given to children with advantage.

TO SPENCER, LAYTON & CO., BRUNDALL, near NORWICH.
Kindly send me a sample of Coleman's R.T.B. I enclose 6*d.* for postage packing herewith. SEND THIS FORM.

Name .....

Address .....

Sold in bottles at 1*s.* and 1*s.* 9*d.* per bottle.

AGENTS WANTED.

INQUIRER.

gation, scholars, and old scholars at the High Pavement, to send you our united Christmas and New Year greetings, our good wishes, and our hopes that all goes well with you. You will be interested to know that our Roll of Honour, on which your name is written, now numbers 140 names, of which several stand out more especially, reminding us of men who have made the final sacrifice for our cause. We at home have you all constantly in our thoughts and prayers, and we are proud to think that from your connection with the High Pavement Chapel, or School, you may have gained something of the courage and chivalry, the devotion to high principles, which sustain you in your present work. When we meet together in Chapel and School, the absence of our young men only turns our minds the more towards you all; and especially at this Christmas time shall we hope, by this greeting and these simple gifts, to draw near to you and make our gratitude more plain, and, by our thoughts of you, to draw *you* near to us in fellowship. May the New Year find you fit and well, and may it speedily bring the day when, with all the battles fought and won, you will return once more to civic life, to home and friends."

Nottage.—The Annual Children's Play was performed in the schoolroom on Christmas night, the proceedings being presided over by the minister, the Rev. W. J. Phillips. The schoolroom was crowded, and the large audience thoroughly enjoyed the splendid acting and singing of the children and elder scholars, who had been well trained by Mrs. Phillips. At the close of the play, prizes and certificates were awarded to scholars who had regularly attended during the year, and both books and certificates were selected from the excellent list of books published by the Sunday School Association. Notwithstanding the absence of a few of our young men who are serving in H.M.'s forces, and whose presence we sadly miss, it is many years since our Sunday School was so flourishing as it is just now.

The North Midland Presbyterian and Unitarian Association.—The following letter has been sent in the name of the Association to the men of the North Midland churches who are with the Forces: "On behalf of the members of this Association at home, we send you a hearty greeting and every good wish for the New Year. In all probability the individual congregations to which you belong have sent messages to you from time to time, but we should like you to know in addition that as a body of churches, banded together in the same high cause, we, as an association, feel our deprivation while you are away, think of you not merely as Leicester men or Mansfield men—members of this church or of that—but as *our* men, follow your fortunes with united interest, and shall, as a society, welcome you home when the glad day comes for you to return, looking into a brighter future because of your presence once more among us. You are working and fighting to secure for Europe those privileges of justice and freedom which Britain has cherished for so long, and upon which bases all such work as ours is built. If your efforts are crowned with victory, then our efforts can go forward with prospects of future success, and all the more vigorously if you return to join with us and make common cause for our glorious Faith. To-day the motto of all earnest men at home is to try to be worthy of your work and sacrifice for us; we in turn would suggest a motto for you—to be worthy of that Faith which links us all in one, and calls upon us all to give our utmost for the Highest, our whole strength for the Kingdom. Lift up your hearts with every morning's dawn, and consecrate your manly vigour, your every effort, to God: then, when the work is done and our freedom is secure, return once more among us, to be received with our affectionate welcome, and to join with us in the further battles for the Right, for the Good and for God that have yet to be fought and won. With renewed good wishes for health, strength, and success in 1917.—J. Harrop White (President), George A. Royce (Hon. Treasurer), John C. Ballantyne and H. W. Stephenson (Joint Hon. Secretaries).

Stockport.—A successful Sale of Work was held in the Unitarian Schoolroom on Thursday, December 14, which was opened by the Deputy Mayoress, Miss Rowbotham, the chair being occupied by Mrs. H. Enfield Dowson, of Gee Cross. The Rev. H. E. Perry, minister of the Church, explained that the Sale was in aid of the Church funds, which had suffered a good deal owing to the fact that so many charitable efforts had been made in connection with the war. Miss Rowbotham, in opening the Sale, said that her religious views as a Wesleyan were no doubt very different from those to whom she was speaking, but there was one very material point of contact: both churches stood for truth and righteousness. It was absolutely necessary that during the war we should liberally support the churches, and we must look at the money given not from a small point of view as meaning new paint, and clean walls, &c., but as contributing towards those great ideals we set before us. There was an excellent attendance, and a sum of £110 was realised.

[Received late.]

HOSTEL AND SOCIAL CENTRE AT ESSEX HALL.

To the Editor of The Inquirer.

Sir,—As Treasurer of the Hostel and Social Centre Scheme, I desire to thank you very cordially for inserting the List of Donations in your issue of December 23. Will you kindly add the following additional contributions received by me since the List was published:—

Mr. Bryan E. Johnson, £5 5s.; Mrs. Helen Gladstone, and Mr. F. W. Turner, each £5; Mr. R. H. Armstrong, Mr. J. J. Guppy, From the Bequests of the late Mrs. M. E. Tayler and Miss M. E. Martineau (per Miss H. E. Higginson), Mrs. Kirby, Mr. and Mrs. W. R. Stevenson, Mr. and Mrs. E. Wallis, each £2 2s.; Rev. Gordon Cooper, Miss H. E. Higginson, Mrs. I. M. Wade, Mr. J. C. Warren, each £1 1s.; Anon and Mr. Arthur Dufton, each £1; Mrs. Myers and Miss Whitfield, each 10s.; Anon, 5s.—Yours, &c.,

R. M. Montgomery.

5 Crown Office Row, Temple, E.C.

Board and Residence, &c.

BOURNEMOUTH. — WEST HILL ROAD.—"HOLLYHURST." High-Class Apartments. S.W. Sea Views. Rooms from 21s. Modern Sanitation. Near Church. Excellent Cooking.—Mrs. S. A. NEWBURY.

LONDON.—Board-Residence, Miss E. Kingston, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

OLD GOLD AND SILVER JEWELLERY BOUGHT. — Watches, Chains, Rings, Bracelets, Cameo Brooches, Trinkets, Gold Coins, &c., any kind, broken or otherwise. Highest value given. Cash or offer by return. If offer not accepted parcel returned post free. Satisfaction guaranteed. Bankers, Parr's.—S. Cann & Co., 69A Market Street, Manchester.

GENTS' HANDKERCHIEF BARGAINS! Slightly imperfect hemstitched Irish Linen. Size 18 or 19 inches. Bundle of six, 3*s.*, postage 3*d.* extra. Bundle of twelve, 5*s.* 11*d.*, postage 4*d.*—Hutton's, 5 Larne, Ireland.

Professional Classes War Relief Council

President:

LORD MAYOR OF LONDON

The COUNCIL sends SEASONABLE GREETINGS to all those who have so generously helped to make Christmas happier for so many families of Professional Men and Women who are in distress through the War.

Much has been done, but there is much more to do, and much more *that will* be done, provided that funds are forthcoming. To those who have not yet thought of helping *their own kind* we appeal to *give*—and to *give generously*.

Money may be allocated for special objects such as Education, Maternity Aid, Temporary Employment, Training, etc., and all cheques most gratefully received by the Treasurer, 13 and 14, Prince's Gate, S.W.

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